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MELANESIAN LANGUAGES

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THE MELANESIAN LANGUAGES

BY

R. H. CODRINGTON, D.D.

OF THE MELANESIAN MISSION
FELLOW OF WADHAM COLLEGE, OXFORD

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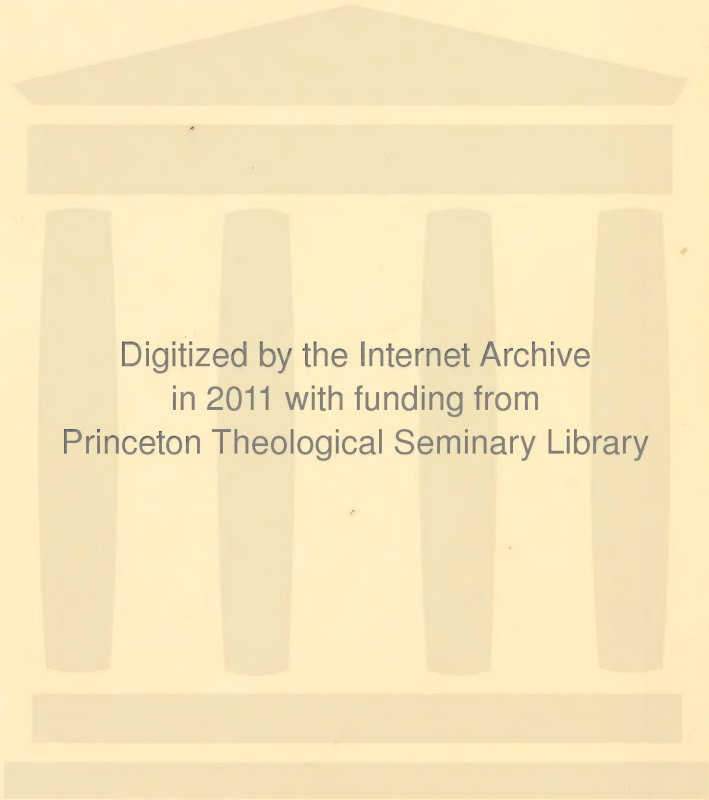
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PREFACE.

I HAVE endeavoured in the following pages to carry on the work of Bishop Patteson. He brought to the philological study of the Melanesian languages an extraordinary linguistic faculty, which enabled him to use very many of them with ease, but he left little behind him in print or in manuscript. In the year 1864 he printed privately some outline grammars or grammatical notes, and in 1866 phrase-books, and Vocabularies of Mahaga, Bauro, and Sesake, which have furnished material for the Melanesischen Sprachen of Von der Gabelentz. In the latter year also phrase-books were printed in some of the languages of the Banks' Islands. I have not taken these as the foundation for my own work. I never had the advantage of studying them with Bishop Patteson, and I know that he considered them imperfect and tentative. It seemed better to work independently on materials obtained directly from natives of Melanesia, and afterwards to compare my conclusions with those of the Bishop where the subjects were the same. Bishop Patteson, therefore, is not answerable for the general views concerning the Melanesian languages here put forward, nor for the structure and arrangement of the Grammars; but I can never forget that I owe any knowledge of these languages that I may possess to the impulse towards the study of them and to the direction which I received from him in the first instance; and I desire to make all that I have been able to do a memorial of gratitude and affection to him.

We have in our Mission school in Norfolk Island from time to time boys and young men from many of the Melanesian

Islands, who all come to know and use, more or less, the Mota language. From these natives of the various islands, and by the medium generally of the Mota language, I have obtained what I now offer; with the exception of what concerns the Duke of York, Rotuma, Sesake, and Fate languages. There is an evident advantage in a method that is throughout more or less comparative; and in some cases my interpreters have been able to speak more languages than their own and Mota. In this way I received the greatest assistance from my friend and pupil the late Edward Wogale, a native Deacon, who used with much intelligence his knowledge of the languages of the Banks' Islands, Torres Islands, Florida and Fiji.

Great, however, as are the advantages of Norfolk Island for gaining knowledge of the Melanesian languages, the want of books and of communication with scholars is much felt in so remote and isolated a place; and I hope in consideration of such difficulties that some indulgence will be allowed to the many defects of which I am sensible. Since my return to England I owe much to the kindness and learning of my friend the Rev. A. L. Mayhew, of Wadham College, who has saved me from many errors and helped me in many difficulties.

In conclusion, I venture to say that I put forth my contribution to the knowledge of these languages with a certain desire to show that in my long absence from Oxford I have not been altogether idle or unmindful of my connexion with the University and College to which I owe so much.

WADHAM COLLEGE,
Aug. 1, 1885.

CONTENTS.

I. INTRODUCTION.

1. The Groups of Melanesian Islands. 2. The Melanesian languages here in view. 3. Polynesian settlements in Melanesia; their language not in view. 4. The Melanesian languages homogeneous, and of a common stock with the Ocean languages, those of the Indian Archipelago and Polynesia. 5. Great and conspicuous differences between the various Melanesian languages tend to disappear on closer view. The most exceptional among them not Australian. 6. Proof of kinship to be found in Vocabulary, Grammar, and Phonology, whether between the Melanesian languages themselves or between these and the Ocean languages generally. Examples of the use of Vocabulary. 7. Common Numerals and systems of Numeration. 8. Examples of proof from Grammar; suffixed Pronouns, and Verbs. 9. Great differences among Melanesian languages to be accounted for by the probable history of the population of the islands. *Note.* Theory of the connexion of the Melanesians with the Ocean races . . . . . pp. 3–35

II. VOCABULARIES.

Mr. Wallace's Vocabularies in his 'Malay Archipelago.' Examination of his nine words in fifty-nine languages. Seventy words in forty Melanesian languages. Notes on the Vocabularies . . . . . pp. 36–100

III. SHORT COMPARATIVE GRAMMAR OF MELANESIAN LANGUAGES.

Comparison of Melanesian languages with Malay, Malagasy, and the Maori of New Zealand. Absence of Inflexion and formal Parts of Speech. 1. Demonstrative Particles. 2. Articles. 3. Personal Articles. 4. Pronouns. 5. Personal Pronouns. 6. Suffixed Pronouns. 7. Possessives. 8. Interrogative Pronouns. 9. Demonstrative Pronouns. 10. Nouns. 11. Independent forms of Nouns. 12. Classes of Nouns. 13. Construct Nouns. 14. Prefixes to Nouns. 15. Collective Nouns. 16. Reduplication of Nouns. 17. Plural of Nouns. 18. Prepositions. 19. Adverbs. 20. Adjectives. 21. Verbs. 22. Verbal Particles. 23. Verbal Suffixes. 24. Prefixes to Verbs. 25. Reduplication of Verbs. 26. Passive Verbs . . . . . pp. 101–192

IV. PHONOLOGY.

I. Alphabet. II. Phonetic Changes:—1. Gutturals; 2. Dentals; 3. Labials; 4. Compound Consonant; 5. Nasals; 6. Liquids; 7. Sibilants; 8. Aspirates; 9. Metathesis; 10. Vowels; 11. Phonetic Character pp. 193–219

V. NUMERATION AND NUMERALS.

1. Systems of Numeration. 2. Grammar of Numeration. 3. Peculiar Methods and Terms. 4. Numerals . . . . . pp. 220–251

VI. GRAMMARS.

		PAGE
I.	*Banks' Islands*—	
	1. Sugarloaf Island, Mota	253
	2. Saddle Island, Motlav	310
	3. „ Volow	322
	4. Vanua Lava, Pak	332
	5. „ Leon and Sasar	337
	6. „ Vuras	345
	7. „ Mosin	350
	8. „ Alo Teqel	355
	9. Star Island, Merlav	357
	10. Sta. Maria, Gog	367
	11. „ Lakon	377
	12. Bligh Island, Norbarbar	384
II.	*Torres Islands*—	
	14. Lo	391
III.	*North of Fiji*—	
	15. Rotuma	401
IV.	*New Hebrides*—	
	16. Aurora Island, Maewo	408
	17. Lepers' Island, Oba	420
	18. Pentecost Island, Arag	431
	19. Espiritu Santo, Marina	441
	20. Ambrym	449
	21. Three Hills Island, Sesake. *Tasiko, Lemaroro, Tonoa.*	459
	22. Sandwich Island, Fate. *Nuna, Anaiteum.*	471
V.	*Loyalty Islands*—	
	23. Britannia Island, Nengone	478
VI.	*Santa Cruz*—	
	24. Sta. Cruz, Deni	486
	25. Nifilole	493
VII.	*Solomon Islands*—	
	26. San Cristoval, Fagani	499
	27. „ Wano	505
	28. Contrariété Island, Ulawa	512
	29. Malanta, Saa	516
	30. Florida, Gela	522
	31. Guadalcanar, Vaturana	539
	32. Ysabel Island, Bugotu	546
	33. „ Gao	555
	34. Savo	559
	35. Duke of York Island	565

MELANESIAN LANGUAGES.

GUIDE TO THE PRONUNCIATION OF MELANESIAN WORDS.

Vowels have the Italian sound.

Consonants:—

1. In the languages Grammars of which are given—
   b, generally mb. d, generally nd.
   g, a guttural with a trill, peculiar sound.
   g=ngg, i. e. ng in 'finger.'
   j, as in English, but ch in Santa Cruz, Torres Islands, Ureparapara.
   m, nasal. *n*=ng in 'singer.'
   gn, same as ñ, as in Italian.
   q, compound of kpw.

2. In Fiji words—
   b=mb. d=nd.
   g=ng in 'singer.' q=ng in 'finger.'
   c=th in 'that.'

3. In Fate and Anaiteum—
   g as in Fiji.

4. In Nengone words—
   g, hard; ng as in 'singer.'
   c=ch. 'm, nasal m=*m*.
   x, the peculiar g above described.

N. B.—The Malagasy o is u.

The italics *n*, *m*, *g*, are used when the words are in Roman type: when native words, as in the following pages, are distinguished by being printed in italics, the Roman n stands for ng, g for ngg, m for the nasal *m*. Thus in Roman type si*n*, in italic *sin*, sounds 'sing.'

INTRODUCTION.

1. 'MELANESIA comprises that long belt of island groups which, beginning in the Indian Archipelago at the east limits of the region there occupied by the Malay race, and as it were a prolongation of that great island region, runs south-east for a distance of some 3500 English miles; i. e. from New Guinea at the Equator in 130° E. longitude, to New Caledonia just within the Tropic in 167° E. longitude, and eastwards to Fiji in 180°. This chain of groups has a certain geographical as well as ethnical unity. Its curve follows roughly the outline of the Australian coast, and large islands occur, with a number of small ones, along the whole length, with mountains of considerable height coinciding pretty closely with the line of volcanic action. Melanesia is usually held to begin with New Guinea, this great island being then viewed as the headquarters of that dark Papuan race which, widely and variously modified in all the other groups, occupies the whole region, as the name Melanesia implies[1].' To the east of New Guinea lie the two great islands of New Britain and New Ireland, with Duke of York Island between them. Next come the Solomon Islands, seven large islands running N.W. and S.E. for 600 miles. The curve is continued by the Santa Cruz group; and further on by the Banks' Islands, with the Torres Islands to the north of them, which, with the New Hebrides, stretch for more than 500 miles. South-west from the New Hebrides and 200 miles away lies New Caledonia, an island 240 miles long, with the Loyalty group 70 miles

[1] Encyclopædia Britannica.

to the east. Fiji lies detached to the eastwards, and approaches very nearly the limit which divides Melanesia from Polynesia. Although Polynesia is often made to include the Melanesian islands as far as New Guinea, yet if Melanesia is to be the name of the region defined above, as undoubtedly the languages and the people are separated by a clear line of division from their eastern neighbours, it is desirable to use the term Polynesia strictly to indicate the region of the East Pacific, to the west of which Melanesia begins with the Fijian group. To the north of Melanesia lies the region of small and scattered islands which are comprised in the name of Micronesia.

The attempt here made to give an account of the languages of Melanesia does not include, except in the way of occasional reference, the languages of New Guinea. Whether the inhabitants of Melanesia can be all called Papuans or not, it is clearly desirable to avoid the use of the name Papuan when the languages of Melanesia and not of New Guinea are in view. That some of the languages of New Guinea, e.g. Motu, are Melanesian is clear, the vocabulary of a very distant part, such as Mafoor, contains a large proportion of words common in Melanesia, and by no means all of these Malayan or Polynesian ; but the languages of New Guinea have not been available for consideration and examination together with those of Melanesia in the narrower acceptation of the word. Of these languages, those of the great curve stretching from New Guinea, beginning with New Britain and New Ireland and ending in the Loyalty Islands, it may perhaps be said that a general representation is here given. The language of Duke of York Island, which has been kindly communicated by the Rev. George Brown, may be taken to represent those of the great islands between which it lies. The likeness of this language to those of the Solomon Islands and of the New Hebrides, and its wholly Melanesian character, together with the Melanesian character of such a New Guinea language as that of Motu, warrant the assumption that the space between New Britain and Ysabel is occupied by not

dissimilar languages. The personal knowledge and enquiries of the writer begin with Ysabel to the north, and extend, with serious deficiencies here and there, to the Loyalty Islands. The Fiji language is within easy reach in Hazlewood's Grammar and the translation of the Scriptures[1]. A Grammar and Dictionary of the Anaiteum language has been put forth by the Rev. John Inglis[2]. The two treatises on the Melanesian Speech of the elder von der Gabelentz deal with many of the languages included within the limits above specified[3]. The materials were supplied to him to some extent by Bishop Patteson, and the same materials have been employed here; but in whatever case the same language has been dealt with, what is put forth here is either, as in the case of Nengone, the result of independent enquiry from natives of the place, or, as in the case of Wano in San Cristoval, the representation of a dialect not the same as that which has been given by von der Gabelentz. It may be confidently hoped that a view of languages taken from within, that is, by means of a native language in which Melanesians give an account of their own speech, has certain advantages over a view taken, with greater intelligence and more knowledge of language generally, from without, that is, from printed books. A Nengone man, for example, who can speak Mota will probably be able to explain some things to an European who can speak Mota, which may be misunderstood even by an European who can speak Nengone himself. The Melanesian languages, like all kindred languages, explain one another, and appear in the light when they are viewed one with another. At the least, all the groups of Melanesia are represented here, at the furthest point westwards by the Duke of York Island, at the furthest southern extremity by Nengone; and if the regions towards the extremities are comparatively unexplored, there is a tolerably complete

[1] I am bound to take the earliest opportunity of expressing my sense of what I owe to the assistance of the Rev. Lorimer Fison, late Missionary in Fiji, in the discussion of the various problems that arise in the comparison of the Fijian with other Melanesian languages.

[2] Williams and Norgate. London, 1882.

[3] Die Melanesischen Sprachen. Leipzig, 1873.

investigation of the central part in the languages of the Northern New Hebrides, the Banks' Islands, Santa Cruz, and the Southern Solomon Islands.

2. It will be convenient to give a list here of the languages of Melanesia which are brought into comparison in the introductory treatises of this book, and of which Grammars, or outlines of Grammars, are subjoined. Beginning at the extremity furthest from New Guinea :—

1. *Loyalty Islands.*	1. Nengone or Mare.
2. *New Hebrides.*	2. Fate, Sandwich I.[1]
	3. Sesake, Three Hills.
	4. Ambrym.
	5. Espiritu Santo.
	6. Araga, Whitsuntide or Pentecost.
	7. Oba, Lepers' I.
	8. Maewo, Aurora.
3. *Banks' Islands.*	9. Merlav, Star I.
	10. Santa Maria, Gaua, or Gog.
	11. „ Lakon.
	12. Vanua Lava, Pak.
	13. „ Sasar.
	14. „ Vureas.
	15. „ Mosina.
	16. „ alo Teqel.
	17. Mota, Sugarloaf I.
	18. Saddle I., Motlav.
	19. „ Volow.
	20. Ureparapara, Bligh I.
4. *Torres Islands.*	21. Lo.
5. *N. of Fiji.*	22. Rotuma.
6. *Santa Cruz.*	23. Deni, Santa Cruz.
	24. Nifilole.
7. *Solomon Islands.*	25. Ulawa, Contrariété I.
	26. Malanta, Saa.
	27. San Cristoval, Wano.
	28. „ Fagani.

[1] The sketch of this Grammar is drawn from the translation of a Gospel.

Solomon Islands (continued).	29. Guadalcanar, Vaturana.
	30. Florida.
	31. Savo.
	32. Ysabel, Bugotu.
	33. „ Gao.
	34. Duke of York.

Some of these are but dialects differing not much from one another, as those of Vanua Lava here given; but there is much instruction in the comparison even of dialects philologically and geographically very close. Vanua Lava, an island fifteen miles long, had, before its depopulation by the labour trade, fifteen dialects recognised as distinct by its inhabitants: it was worth while to preserve as much as possible of so characteristic a specimen of Melanesia. Other languages, though very near together in one island, as those of Gog and Lakon on Santa Maria, are not less valuable or less characteristic because they differ so widely one from the other. The absence of the Fijian language from the above list leaves, no doubt, a great incompleteness in that general view of the Melanesian languages which might otherwise be thought to be given. But the language of Fiji, so much the most important of all, is so well known as not to need what it would be a presumption on the part of one not practically acquainted with it to offer. Much, no doubt, remains to be learnt about it by the study of dialects and by the comparison of other Melanesian languages, for which materials may be here supplied.

3. From the limits of the Melanesian languages as defined above, the language of the Polynesian settlements in Melanesia has to be withdrawn. The distinction between this and the Melanesian is everywhere plain, and there is very little distinction apparently to be made of dialect in the speech of one settlement and another. These Polynesian outliers are to be found in Uea, one of the Loyalty Islands; in Futuna, a small island of the New Hebrides; in Fate, Sandwich Island; in some of the islets of the Sheppard group, and

notably in the settlement of Mae in Three Hills; in Tikopia, north of the Banks' Islands, and in several of the Swallow group near Santa Cruz; in Rennell and Bellona, south of the Solomon Islands, and in Ontong Java, near Ysabel. The language of these is said, on good authority, to be substantially that of Tonga, and the same throughout; speakers of the Maori of New Zealand can understand it and make themselves understood; it has nothing directly to do with the Melanesian languages[1]. The existence of these Polynesian settlements, however, in the midst of Melanesia cannot fail to suggest questions of interest and importance which it is impossible to dismiss without consideration. As to their origin, it is not difficult to conjecture what it has been. Canoes accidentally drifting or blown away, or expeditions purposely directed to known islands, have landed small parties of Polynesian people either on uninhabited places or on islands occupied by Melanesians. Some at least of such settlements may be supposed comparatively modern. If such islands as Rennell, Bellona, or Tikopia have been reached, remote from any large Melanesian island, the colonists naturally remain purely Polynesian in language, habits, and physical characteristics, for there is no admixture. If a single canoe, or a small male party, has found its way to an inhabited Melanesian island, the Polynesian element has been absorbed, leaving perhaps only some fairer and more straight-haired children as an evidence of mixed blood[2]. In the case of such a settlement as Mae the case is different. The middle part of that island, one only about six miles long, is occupied by people whose speech is that common to all these Polynesian settlers, but who physically are not distinguishable from their neighbours who are Melanesian both

[1] Some few years ago a whaler picked up in the Solomon Islands and brought down to Norfolk Island some natives of Mae and of Fate, survivors of a crew massacred in Ongtong Java. They belonged to the Polynesian settlements, and they told me that they, the Mae and Fate men, spoke the same language, and also understood that of the Ongtong Java people.

[2] I have seen myself in Ureparapara a man and woman with a son, drifted thither from some Polynesian island; and I have noticed straight-haired children in Saddle Island who were known to be descendants of Polynesian castaways.

in language and physical character. The same is the case in the Swallow Islands: the inhabitants of islands close together speak either a language like that of Santa Cruz or the Polynesian; but they are all alike Melanesians in appearance. The Tikopians, an isolated Polynesian settlement, are wholly unlike Melanesians,—tall, heavy, light-coloured men, with straight hair. The reason why the Polynesian-speaking people of Mae, for example, are Melanesian in appearance clearly is that the Melanesian blood in them has overborne the Polynesian element; that is to say, the Polynesian settlers have, generation after generation, taken Melanesian wives into their villages in which the speech was Polynesian. The speech, the descent of chiefs, certain religious practices, have remained Polynesian, the physical aspect has gradually lost its original character. Under such circumstances the speech which will be permanent is the speech of the settlement; the physical character that will prevail will be that of the blood. Hence the Tikopian is physically and in language purely Polynesian, the Fileni man of the Swallow group is in speech Polynesian but physically Melanesian. The phenomena of the case are thus explained[1].

It remains to state another remarkable fact. In Three Hills Island, Mae, the Polynesian settlement above mentioned is about two miles distant from Sesake, at one end of the island, occupied by those who may be called the aborigines. The Mae language is Polynesian, if not purely at least decidedly so; the Sesake language is Melanesian decidedly, and at any rate has nothing that makes it appear more influenced by its Polynesian neighbour than if Sesake and Mae were in

[1] Some fifty years ago the Banks' Islands were visited in two successive years by double canoes. The people in these canoes said they came from Tonga. They settled the first year for a time on the Islet of Qakea, close to Vanua Lava, quarrelled after a time with their neighbours, and went off. When they returned next year they were attacked by the natives and driven off. There were women with them. If they had settled on Qakea there would be there now a Polynesian-speaking people, but Melanesian wives from Vanua Lava would be continually bringing in Melanesian physical characteristics. If Qakea had been an isolated place like Tikopia, there would have been then a small purely Polynesian colony.

different and distant islands. This cannot be too positively stated, and the importance of the fact is very great. It is an exemplification, in a very narrow field, of what is found also to be the case with regard to Fiji. The Fijian group is only some 200 miles west of the Friendly Islands, which are decidedly part of Polynesia. There has been a considerable intercourse between the two groups, and no doubt a great infusion of Tongan, Friendly Islands, blood among the higher classes of Fijians. There has been also, according to native legends, a considerable intercourse between Fiji and the purely Polynesian Samoa[1]. Yet the Fiji language is most decidedly Melanesian ; it has no doubt something directly derived from Tonga, but it is no more Polynesian than the languages of the Banks' Islands, which lie far away to the west, out of reach of any but the most casual and insignificant intercourse with Tongans or other Polynesians. Intercourse therefore and close neighbourhood with Polynesians do not as a matter of fact materially affect the language of Melanesians.

4. The view of the Melanesian languages here proposed is, in the first place, that they are homogeneous ; and secondly, that they belong to a common stock with the Ocean tongues generally—those of the Indian Archipelago and of Polynesia. The view which is opposed is one which would make the Melanesian stock of languages originally distinct from that to which Malayan and Polynesian languages belong, and would pronounce all that is found in Melanesian languages common with Malay and Polynesian to be borrowed from these tongues, or due to influence received from them. In opposition to this latter view, it is by no means denied that the Melanesian languages have borrowed from those of the Indian or Malay Archipelago on the one side, and from those of the Eastern Pacific on the other, or that they have been influenced in various ways; allowing this, what is maintained is, that whatever has been introduced has been brought from

[1] Turner's Samoa, Macmillan, 1884, pp. 41, 123, 225, 228, 230, 256. In these stories the Fijians are by no means represented as inferior to the Samoans. See Vocabulary Notes under the word 'Eow.'

languages of a kindred, not a distinct stock. By way of illustration, not of exact comparison, the English language has borrowed largely, directly and indirectly, from Latin and Greek, but still what has been borrowed has been taken from kindred languages. It is not as when Arabic is found in Spanish. There was an archaic flow of Aryan language over Europe, and over a great part of the region so covered more recent waves of the same have passed. There is difference enough between Celtic, Slavonic, Italic, and Teutonic, but they are members of one family. Let as much difference be allowed between the various Ocean families, and let not one be said to borrow from the other without good reason.

The Melanesian languages, which are very little known, come geographically between the Malay and Polynesian languages, which are well known. Any observer of the Melanesian languages who approaches from the West and sees in them much that is the same with the Malay, calls that a Malay element, and calls that which he does not recognise the native Melanesian or Papuan element. One who approaches the Melanesian languages from the East finds much that is common with the Polynesian, and he calls that the Polynesian element, and again what he does not recognise the Melanesian or Papuan. But suppose an observer to begin with the Melanesian languages, and, being familiar with them, to advance on the one side to the Polynesian regions and on the other to the Malayan. He will find in the islands of the Eastern Pacific people of a brown colour, using a language very much of which is familiar to him, but one poorer in sounds, poorer in grammatical forms. He will say that they speak a kind of Melanesian dialect. If, as is conceivable, it had so happened that an English occupation of Australia had made the Fijian language familiar to Australian merchants, officials, and scholars, before Englishmen had advanced far enough to the East by India to have come in contact with Malay; then as Australian commerce advanced westwards from Fiji, and the native languages were found more or less to resemble Fijian, it would certainly

have happened that the Melanesian, the Indian Archipelago languages, Malay, Malagasy itself, would have all been found marked by Fijian character, would even by Australian scholars have been said to belong to the Fijian family. It is a matter of chance or circumstance after what member of a family a family of languages is called, just as it is by what name foreigners call another country. The first that comes perhaps is the one that gains the place, and it is very likely that it is quite inappropriate. At any rate, there is a certain fallacy in the natural conclusion that the language after which a family of languages is named is the standard, the characteristic, and to the unlearned the original, language of them all. If another supposition may be ventured on; suppose America to have discovered Europe and not Europe America, and the American discoverers to be in a superior state of civilisation to the discovered Europeans, so that they should extend their acquaintance with them and observe their languages: they would discover England first it may be supposed, find the Dutch language a form of English, recognise in French an English element in that which was found in common; when their learned men knew more they would distinguish the languages of Northern Europe from the Southern, but the Northern languages would take their name from English; German would be classed as Anglic, and not English as Teutonic. It is possible, by the correction of a similar mistake, that, instead of speaking of Malay or Polynesian elements in Melanesian languages, it would be right to class Malay and Polynesian languages as Melanesian.

The Melanesian people have the misfortune to be black, to be much darker, at least, than either Malays or Polynesians; and because they are black it is presumed that their original language cannot be of the same family with that spoken by their brown neighbours; that where their language has a general resemblance to that of their neighbours they must have cast off their own and taken another in the lump, and that where the resemblance is not conspicuously apparent they must have borrowed words and expressions in com-

mercial or other intercourse. With regard to colour it is enough to say, if the matter is to be considered at all in a question of language, that between the black of Melanesians and the brown of Polynesians the difference is not so very great, and that the colour of the inhabitants of the Indian or Malay Archipelago is much the same as that of the Melanesians. There is a great variety of shades of colour in Polynesians, Melanesians, and others; with quite enough of general distinctive character to throw them into classes, but yet such that among Polynesians are to be seen very dark individuals, as among Malays those who might be taken for Chinese. Given an original dark and frizzly-haired stock, it is not difficult to conceive such a cross with straight-haired and light-coloured men as would produce a brown and wavy-haired progeny, and beyond that such a series and confusion of inter-crossings as would give a great variety of intermediate shades of colour, straightness or curliness of hair, and other physical characteristics. There is no doubt a certain reluctance on the brown side to acknowledge the kindred of the black. The Melanesians are the poor relations, at the best, of their more civilised and stronger neighbours; but a question of language must be discussed on its own merits, and degrees of complexion or cultivation may be put on one side.

Any one who approaches the Melanesian languages with some knowledge of a Polynesian or Malayan language cannot fail to find a certain resemblance; he will find words, perhaps very many words, the same; he may find the Melanesian language so much like the one he has been before acquainted with that he will hazard the assertion that it is a corrupt Samoan for instance, or will conclude that commercial intercourse with Malays has had a great effect upon the native language. Whether, except in the Polynesian colonies above mentioned, he will ever find a language that he can think taken over by Melanesians as a whole to supersede their original tongue is very doubtful. That such a language has been taken over from Polynesians one may say is certainly not

the case. In a Melanesian language many words will be the same as the Polynesian, many grammatical forms will be the same; but undoubtedly, as a rule, the phonetic character of the Melanesian will be fuller than that of the Polynesian word, and the Melanesian grammar will fail in some feature conspicuous in the Polynesian, the Passive for instance, and will have in vigorous life some power which is at work, but comparatively little at work, among the Polynesians; for example, the definite transitive power of certain forms of verbs. If the inhabitants of any Melanesian island have cast off their old tongue and taken to a new one, which is not here denied, at any rate it has not been one of the Polynesian languages of the East Pacific that they have taken. If the people, for example, of the Banks' Islands have, either in their present seats or in some place from which they came in a distant time, given up their old speech and taken to another, we should not expect to find what they had given up, but we should have every reason to expect to find the source whence they have obtained their present language. Certainly this is not Polynesian, and certainly not Malayan; looking round for a language resembling the Banks' Islands languages we may fix on Fiji as being very similar on the whole. But in Fiji the same process has to be gone through. If the Fijians, Melanesians, have thrown off their old speech and taken another, whence did they get their modern language? Most certainly not from their Polynesian neighbours. The most remarkable characteristic of the Fiji language, that very efficient suffix of a transitive termination to a verb, which flourishes in this even more than in any other Melanesian language, is absolutely unknown to their Tongan neighbours, and to the Malays also, if in consideration of the immense space which divides them it is necessary to mention the Malays. But the fact that Melanesians, presumed to have cast off their original language and taken another, have not taken a Malayan or Polynesian one instead, is no proof that they have not taken any other. It may be that the languages here treated of, those of which a list has

been given above, and here called Melanesian, because the islands in which they are spoken are Melanesian, are not the original languages of the race that now speaks them. It may be that a third term should be used for the languages which, not Malay, not Polynesian, are now spoken in the Indian Archipelago and in the Melanesian islands. Those now in use are the languages here called Melanesian; and if the ancient language once possibly belonging to the people now inhabiting Melanesia could be found, there would be a great difficulty about nomenclature; a difficulty which only does not arise because the languages here called Melanesian are the only languages, with the exception always understood of what is spoken in the Polynesian settlements, now found to be spoken in the Melanesian islands. This last assertion, resting on no authority, requires some explanation; the truth of it can only be assented to, or dissented from, after the study of the languages themselves.

5. The first view of the Melanesian languages no doubt shows great differences between some languages and others; the learner who has acquired one approaches another as if it were quite a foreign language, with some words only in common with that which he knows. But languages which are mutually unintelligible to natives of parts of the small islands on which they are spoken are often perceived without much trouble to be really not far apart, when once acquaintance has been made with them; for, without any substantial difference in vocabulary and with little difference in grammar, two languages as closely allied as Dutch and English may have so far diverged in pronunciation and in the use of the vocabulary as to be very different to the ear. As acquaintance with the languages increases, the likeness of one to another becomes more apparent; a sort of ideal standard is established to which they conform, the specific differences become subordinated to the general character, the difficulty presented by the multiplicity of forms diminishes more and more. But there will remain some among the Melanesian languages which seem exceptional and hard, not fitting into the neighbouring

groups, and having forms which cannot well be matched with parallel examples. Supposing, for example, that the languages of the Northern New Hebrides are to be learnt by one who has an acquaintance with Mota: it is not long before he sees that the languages of Aurora, Pentecost, Lepers' Island, and Espiritu Santo belong to a type with which he is acquainted, though a knowledge of Mota does not enable him to understand what he hears. But when he reaches Ambrym he finds that the language is much more hard; there are words indeed that he knows, but he seems a stranger. Beyond Ambrym, in such a language as Sesake, he is comparatively again at home. The same is the case in the Solomon Islands, where round Florida, in Guadalcanar Malanta and Ysabel, the languages which are heard are not very far apart; but at Savo, which lies in the midst of them, the language seems altogether puzzling: many words indeed are the same and the people identical in customs and appearance, and yet to make out the speech is very difficult. Far beyond Savo, the language of Duke of York Island is again familiar, with hardly anything in it which has not an easily-perceived analogy with the Solomon Islands, Banks' Islands, Fiji, and New Hebrides tongues. If difficult exceptional languages are to be named in the list of thirty-four Melanesian languages given above, they would be Nengone, Ambrym, Santa Cruz, Savo. The very important question then arises whether these differ so fundamentally from the other languages that they cannot group with them as members of the same family. The lesser question, whether they agree together in difference from other Melanesian languages, is easily answered in the negative: they sometimes agree, but generally do not; each has its own peculiarities. On the main question the judgment of the writer has been already given when the Melanesian languages have been pronounced to be homogeneous. As with the Melanesian languages generally, very much as their differences are conspicuous at the first view, greater acquaintance with them makes them appear more and more alike, so with these exceptional lan-

guages, the difficulties of them do not disappear, they do not range themselves by the side of the others in orderly groups, but the more they are known the more their features show the family likeness. It cannot be said of these that they are the remains of the old Melanesian speech, now in many islands thrown off to make room for a foreign language to take its place. More archaic they well may be, belonging to an earlier movement of population, carried forwards by an earlier wave of speech passing onwards among the islands, but having somewhere a common origin with those which have since and successively passed among them.

It is equally clear that these languages, which are rather exceptional among those of Melanesia, do not, in the points in which the exceptions appear, agree with the neighbouring language of Australia. It would seem natural, on the supposition that there was a language in the Melanesian islands originally which has since been exchanged for another and that some traces of the original still remain here and there, that we should look to Australia with the expectation of finding in the native people and languages the kindred of the original Melanesian. But in regard to language it must be said that any one familiar with the Melanesian tongues finds nothing but what is strange to him in Australian grammar and vocabulary. Illustrations of this will be offered hereafter, but the statement is necessary here that, with regard to words at least, whereas a strange word appearing in a Melanesian language is very often to be found in some distant Ocean vocabulary, no correspondence whatever seems to occur between Melanesian and Australian vocabularies.

If then two distinct families of language do not appear in Melanesia at the present time, not including New Guinea in the consideration, and the Melanesian languages are homogeneous, it further has to be established that they belong to the same family with the Ocean languages generally, that is to say, with the Polynesian, the Malay, the Malagasy, and those of the Indian Archipelago generally. This can only be done here, so far as a very limited acquaintance with those

languages can enable it to be done at all, by a comparison of Vocabularies and Grammar.

6. The proof of the kinship of languages must be made in consideration of Vocabulary, Grammar, and Phonology. Some material is here offered towards this end. Seventy words in forty languages of Melanesia are given, which can be compared among themselves, to see what proof they give of the substantial unity of the Melanesian languages; they can be compared further with the same list of words given in thirty-three languages of the Malay Archipelago by Mr. Wallace in his book on that subject; and they can be compared also with the corresponding Malagasy and Polynesian words, which will make comparison with the Ocean languages tolerably complete. A comparative sketch of the Grammar of the Melanesian languages is given, with reference also to the Ocean languages as exemplified in Malay, Malagasy, and Maori, and in the Marshall group in Micronesia. There is also added something on the phonology of the Melanesian languages, the vocabularies and grammar of which are the subjects of consideration. With regard to Vocabulary it may be observed that the use of it requires always careful consideration when proof of the kinship of languages is sought in it. There is always a certain element of chance correspondence to be expected, such as may be seen in the words *tam*, as, *si*, if, the same in Latin and Mota, or *sike* in Mota, the same in sense with the English seek. There is also to be calculated on the presence of borrowed words. It proves nothing as to the kinship of two languages that many words are found common to both. On the other hand, the presence of very many common words must be allowed to prove something in favour of relationship, and disagreement to a very great extent in vocabulary does nothing to disprove relationship. No one could refuse the evidence of vocabulary in proving the kinship of English and German, and no one is shaken in the belief of such relationship by complete disagreement in the ordinary words for the commonest things, horse, dog, or pig, woman, boy, or girl. If there-

fore in comparing Melanesian vocabularies among themselves we find a great deal of agreement, that is not without its value in proving them homogeneous; if we find differences where we might look for agreement, that does not prove any fundamental distinction. The same is the case in comparing Melanesian vocabularies with those of the other Ocean languages. For example, if we find *iga* the common Melanesian word for a fish, it argues something for the relationship of the languages which have it; and if we find the same word common in the Polynesian and Malay Archipelago vocabularies, as it is in the Melanesian, it argues something for the relationship of all these Ocean languages together. But if we find two neighbouring Melanesian languages like Merlav of the Banks' Islands and Aurora of the New Hebrides, one having the word for fish *ig* and the other *masi*, there is no proof whatever of radical difference between the two[1]. There is no reason why a language should not have taken into its use a word for fish which is unknown elsewhere. When, however, in Borneo a fish is *masik*, as it is *masi* in Aurora, and many common words are found in Borneo and in Aurora besides, although this particular coincidence may be accidental, it is impossible not to admit the fact as going some way to prove that a common stock of words is found in the Malay Archipelago and in Melanesia. Exceptional words have thus their value, as have those which are so commonly the same.

It is certain, however, that the presence of words the same in form and in meaning, in two or many languages, does not do anything like so much to prove a common stock as the presence of words either the same in form but differing in signification, or the same in signification but with a change of form. With regard, in the first place, to words which are substantially the same in form in different languages but different in signification, this may be rather apparent than real, it may be only a difference of application[2]. Words also

[1] The words for fish in the nearly related languages of Latin and Greek are radically distinct.

[2] 'Would not a man, not well versed in the Teutonic languages, infer from

are often present in two languages, or more, but when a vocabulary is being compiled they will appear in one and not in another, because they lie in different levels of the language[1]. What is the general term in one language is specific in another, what is the common word in one is an out-of-the-way word in another. If English and German vocabularies are compared in the few words mentioned above, Horse and Pferd, Dog and Hund, Pig and Schwein, Woman and Weib, Boy and Knabe, Girl and Mädchen, are wholly different words, and the effect of them set side by side is to make the two languages seem distinct. But there are in the English language prad[2], hound, swine, wife, knave, maiden, on other levels in the language, some of them only different in application, some with a specific instead of a general signification. Vocabularies such as are gathered by travellers are made up of words taken from the surface of language, and are therefore apt to deceive. Very often a word is in a language but in another meaning, very often it is there but is not ordinarily used: a common stock of words is held by various languages, but in the lapse of time and changes of use they get sorted and re-sorted into various applications and employments, though they may lose very little of their original form. A few examples may be useful, taken from Melanesian and Ocean tongues. The word *rangi* in Maori is the sky, as in other forms it is in all the Polynesian languages; the same *rani* in San Cristoval is rain; the same in Mota, *lan*, is wind; the same in Fiji, *cagi* (*dhangi*) is wind and, more generally, the atmosphere. If the Maori *ua*, rain, is put against the San Cristoval *rani*, or the Maori *hau*, wind, against the Mota *lan*, there is nothing to show a likeness in vocabulary. But *usa* for

but, maar, sondern, and *to, naar, zu,* that English, Dutch, and German are no kindred languages? Such words *seem* different, because they are very liable to different applications.' Outlines of Malagasy Grammar, H. N. van der Tuuk.

[1] Mr. Fison has used the expression that 'words are not in the same focus, microscopically speaking,' using the illustration of infusoria in a drop of water, one of which may be invisible until a turn of the screw brings it into focus.

[2] The word palfrey, I am informed, contains the same root; and wife is in fact contained in the word woman, wife-man.

rain is used in the next island to San Cristoval, and *saw* in Mota is the blowing of the wind; the words are there, though in the latter case not in the same application. The common word for blood in Melanesia, as in the Malay Archipelago and in Malagasy, is *ra, dara, nara;* the common Polynesian word is *toto.* But *toto* appears in the Solomon Islands in the name of a disease, and as congealed blood, and no doubt is the same with the *totoa, toto,* of the Banks' Islands, where it signifies the sap or juice of trees. The word *tasi, tahi, tai,* is common in Melanesia, Polynesia, and the Malay Archipelago for salt, salt-water, the sea, and a lake. In the Banks' Islands, though *tas* has gone out of use as meaning salt, or salt-water, the verb *tasig* is used for seasoning food with salt-water; *tas* is no longer the sea or sea-water, but the names of places on the lee or weather side of islands retain it in that sense: *Tasmate,* where the sea-water, the surf, is dead or still; *Tasmaur,* where it is alive or breaking. The lake in Santa Maria is the *Tas*[1]. Again, the Maori *whetu,* Samoan *fetu,* is no doubt the Mota *vitu,* a star, which, with the termination commonly suffixed, is in the Banks' Islands also *vitugi.* In Celebes *bitui* is clearly the same and the meaning the same; but in Dayak of Borneo *betuch* is 'eye;' as in the compound *betuch anuh,* the eye of day, the sun. The word is the same, and the expression is paralleled in the Malagasy *maso andro,* eye of day, the sun, *masoe* being a star also in the Banks' Islands, and *maso,* eye, in Malagasy. To add one more, the word for mouth in Maori, *waha,* in Batak *baba,* Malagasy *vava,* in Lepers' Island *wawa,* does not appear in Mota as a mouth, but in a verbal form is *wawa*n, to open the mouth. Another Maori word for mouth, *mangai,* is *mana,* mouth, in Florida, which is also a word or speech; and in Mota again is formed into the verb *manasag,* to make a word or speech about a thing, to make known[2].

[1] In Madagascar one of the large lakes is Itasy, and on the weather S. E. coast is Tasimoro. These names Tasmate and Tasmaur, in varying forms, are applied to places on weather and lee sides of islands in the New Hebrides and Solomon group.

[2] See further these words in the Vocabulary Notes.

To observe words which are evidently the same under changes of form is equally interesting, and more effective as a proof of kinship between languages. The word for star, mentioned above, *whetu*, *vitu*, *betuch*, *bitui*, is no doubt the Malay *bintang*, the Malagasy *vintana*, *n* having been introduced to strengthen *t*. It is plain that the Malay *bintang* cannot have been introduced in the form *vitu*, *vitugi*; the word has not been borrowed by the Melanesians from Malay. Has it then been borrowed from the Polynesians? There is one objection to the supposition, in the fact that in Fiji, which is nearest to the Polynesians in Tonga, *kalokalo* is the word for star, not *vitu*; but, as has been observed, there is no greater nearness in speech coinciding with geographical nearness to the Polynesians. It is in the likeness of the Dayak form to the Melanesian that the argument for the common property of the Ocean tongues in this word mainly lies. The Dayak nouns have this termination *ch* where the Banks' Islands languages have *gi* or *g*; *buruch*, feathers = *wulugi*; *turoch*, egg = *tolegi*; *jipuch*, tooth = *liwogi*[1]; as the non-Hova Malagasy has a similar ending in *ch*. There cannot well be conceived an importation from the Dayak into the Banks' Islands, there must have been a common source for both; and the Polynesian *whetu*, *fetu* without the termination cannot have got into Borneo as *betuch*, and into the Banks' Islands as *vitugi*.

A good word perhaps to show changes of form stretching over a vast extent of Ocean with identity of signification is what in Malay is *rumah*, house. This in Javanese is *uma*, in Amboyna *lima*, in Bouru *huma*, in Gilolo *um*. In Melanesia there is *ruma* in Duke of York, San Cristoval, and in Motu of New Guinea; *uma* in the New Hebrides and Banks' Islands; *luma*, *nima* in the Solomon Islands; *suma* in Fate; *ima* in Banks' Islands and New Hebrides; '*ma*, m*a*, in Nengone and Santa Cruz; and *i*m, *e*m, and *e*n in the Banks' Islands.

[1] See Vocabulary, No. 64. Out of the seventy words selected for these Vocabularies twenty-seven in the Sarawak Dayak are known to me as Melanesian.

The changes and variations are regular, no one can doubt the identity of the word; and it is impossible to suppose that the words were imported into Melanesia from the places in which they have the corresponding form—*ruma* into San Cristoval from Malay, *uma* into Lakona from Java, *suma* into Fate from Bouro, *lima* into Malanta from Tidore or Amboyna. It is evident that the word belongs to some common ancient stock, that it has been modified into various forms in use, and that it has travelled hither and thither in a way that it is now impossible to trace. But this word is not in use in Polynesia; it runs from the Malay regions down the Indian Archipelago, through New Guinea, and through the Melanesian islands to their extremity, not continuously, but here and there; and it should be observed that it is present in such places as Nengone and Santa Cruz in such a form as does not look like a recent importation. The distribution of words in these regions cannot be traced; but as the question arises whether we can find in Melanesia some original stock of language upon which the languages now spoken have been superinduced, it is important to attempt to find regions to which particular words are confined. In the word for house that which is characteristically Melanesian is also Malay. It happens, as before remarked, that certain languages in Melanesia strike the enquirer as different from others, such as those of the Southern New Hebrides, Ambrym, Loyalty Islands, Santa Cruz, Savo, and it is in these that the supposed original stock of language would be sought. This word *ruma* is found among them, as it is found in the Mafoor of New Guinea, which, it seems, has been observed as an example of a language very different from those of Melanesia generally[1]. Such points of agreement are common in that language; for example, the word which the Vocabulary No. 10 shows to be very common in Melanesia for 'bone' is in Mafoor; but it is not in those languages of Melanesia in which exceptions are often noticed, and it is not in Polynesian or in Malay. The divisions into which the

[1] Georg von der Gabelentz and Meyer.

Vocabularies appear to arrange themselves cross and perplex one another. There are disconnected lines of passage along which words, like *ruma*, can be traced from one end of the Ocean region to another, and often a word quite unknown in Melanesia, except in some isolated spot, is found to be well known very far away [1]; but, whether sporadic or frequent, common words appear in all the Ocean languages, and bear their share of witness to the common kinship of them all.

7. The presence in the Ocean languages of Numerals which have a general resemblance does not in itself go far to prove a common origin, for languages may very likely borrow numerals from others more advanced than themselves. At the same time, there is something which cannot be passed over as without signification when numerals radically identical but very various in form are found in regions widely separated from one another, and in languages which are otherwise shown to be akin. There is much more, however, when comparison shows not only numeral words but numeral systems to be related; and when in languages the most advanced in the art of numeration the traces of the same methods are to be found which are in use in the most archaic or least developed members of the family. It is not only that there is a general consent in the Ocean languages with regard to the first five numerals at least, but it may be seen that the grammatical form of the numerals is common, that what can be made out of the meaning of Melanesian terms explains others, and that the methods used for expressing numbers, such as those above ten or twenty, are in fact the same. It is also important to observe that the numerals common in Melanesia have certainly not been borrowed from the Malay, because four out of ten of them are different, and that the Melanesian forms are phonetically fuller than the Polyne-

[1] For example, the word for head in Vatura*na*, *lova*, Malagasy *loha*; the Santa Cruz *loju* (j = tch), Sula Island *lotu*, canoe; blood in Araga, New Hebrides, *daga*, in Philippines *dagga*, Formosa *tagga*. The common word butterfly in Melanesia and in Polynesia is *pepe*, but Savo in the Solomon Islands has *bebeula*, and Morella in Amboyna has *pepeul*.

sian as they now appear. In the Island languages, at any rate, numeration advances with ease and accuracy up to a considerable height; there is no difficulty in counting thousands in the languages which are here examined. And the difference in this between the Melanesian languages and the Australian is very remarkable. It is not only that the numerals, so far as the latter go, are different; it is that the Australian, who calls three two-one and four two-two, appears to be in matters of numeration altogether in a different mental region from that in which the Melanesian reckons. An account therefore of the Numerals and Numeration of the Melanesian languages is given, not only because of the interest of the subject in itself, but on account of the bearing which it has on the argument for the radical connection of all the Ocean languages.

8. The proof of kindred afforded by the Grammar of languages is no doubt more effective than that given by Vocabulary. Grammatical forms may no doubt be borrowed, but not so freely as words, and in themselves they are more characteristic. It is necessary, however, to use caution in comparing grammars as well as vocabularies. In the first place, it cannot be assumed that the presence of a common grammatical form is any proof of kindred at all when two or more languages have the same, apart from the consideration whether one has borrowed from the other. In languages which have no inflexions, and therefore little grammar, it is particularly likely that the same method of putting words together should occur when there is no family connection of one language with another. For example, the practice of suffixing pronouns to nouns and verbs is one which may well have arisen in quite distinct families of language; it is only when vocabulary comes to the assistance of the grammar in such a case, as it does when the Melanesian languages are compared with the other Ocean tongues, that the proof of relationship is complete. In the second place, since in making comparison some sort of standard must be set up, it is very important that the language taken as the standard should

not be a late, simplified, or decayed member of the family the members, or presumed members, of which are being compared. Such a standard is naturally to some extent fixed by the language from which the start is made, and it is necessary to guard against this natural bias of judgment. Any one who from the Indian side approaches the languages of the Indian Archipelago and starts with Malay, has Malay as his natural standard ; it is a Malayan element that he sees where there is agreement, and a divergence from Malay where there is disagreement. But Malay is undoubtedly, as compared with the languages of Madagascar and the Philippine Islands, a simplified form of the common language, just as English is as compared with German. It would be absurd to judge of the relationship of a claimant to the position of a Teutonic language by its correspondence to the grammar of modern English. In the same way, one who approaches the languages of the Western Pacific from the Polynesian side, starts with the standard of Maori or Tongan or Samoan naturally in his mind. If he finds correspondences to Samoan it is to Samoan intercourse that he ascribes it ; if he begins with Tongan, it is the Tongan influence that he observes. But it is quite certain that, as compared with Fijian, the languages of Tonga and Samoa are late, simplified, and decayed [1]. It would be absurd to put down some Greek grammatical forms as belonging to a distinct, perhaps more ancient, element in the language because they are not found in Italian ; and there is a danger lest something of the same kind of mistake should be made in the case of the Ocean languages. If it be asked what language should be taken as a standard, conformity to which may be assumed to be a proof of membership of the Ocean family of languages, the only answer can be that no such standard is likely to be agreed upon. Let the whole range of languages be examined, and it will not be difficult, in some particulars at least, to

[1] This statement will be shocking to some who are impressed with the excellences of the Polynesian tongues ; but a comparison of grammars will uphold its truth.

determine where the most archaic forms are to be found. To recommend caution lest a false standard be set up, is not the same thing as to point to a true one.

As an example of grammatical forms which being compared together show the common kinship of the Melanesian languages, and of these again with the Ocean languages generally, the suffixed Personal Pronoun just referred to will be useful. There is a form of the Personal Pronoun in the three persons singular the characteristic consonants of which are k, m, n; in Malay, 1st person *ku*, 2nd *mu*, 3rd *ña*; in Malagasy, 1st *ko*, 2nd *nao*, 3rd *ny*; in Maori, 1st *ku*, 2nd *u*, 3rd *na*; in Melanesian languages, 1st, *ku*, *gu* (*qu*), *k*, g, *gu*, *go*, *ng*, ne, n; 2nd, *mu*, *ma*, ma, *na*, *m*, m, n; 3rd, *na*, *ña* (*gna*), *ne*, *n*, *de*. These Pronouns, in all these languages alike, are suffixed to Nouns, giving, in a general way, a possessive sense, as Malay *rumahku*, my house, Malagasy *volako*, my money. But although, as was inevitable on any extended and intelligent observation, these suffixes have been recognised as in fact personal Pronouns, their limited employment in the Polynesian languages has caused them, together with the stem to which they are suffixed, to be considered only as Possessive Pronouns. It has not been apparently recognised that what is called a Possessive Pronoun in Polynesian languages is in fact a Noun with a Personal Pronoun suffixed, that *ku* in the Maori *toku*, my, is exactly the same grammatically with *ku* in the Malay *rumahku*, my house. The suffixed Personal Pronouns then, being common to all, or almost all, these Ocean languages as far as may be known, and substantially identical, are used in three ways. In Malay they can be suffixed indiscriminately to all common Nouns; they are not usually as a matter of fact so suffixed, but there is no distinction: in the Melanesian languages they are suffixed, according to a definite rule of practice, to certain Nouns only: in the Polynesian languages they are used only in the suffixes of what are called Possessive Pronouns. Thus the Malay says *rumahku*, my house, suffixing *ku* to that noun as to any other; the Fijian says *valequ*; the Solomon Islander says *valegu*, because *vale* is one

of the nouns which take the pronoun suffixed; the Maori says *toku whare*, because he cannot suffix *ku* to any common noun, only to the *o* or *a* which appears in what is called the Possessive Pronoun. The Melanesians have a strict rule dividing common Nouns into two classes, those that take the suffixed Pronoun and those that do not. Those that do not are in the condition of all Polynesian Nouns; there is a Possessive, with the appropriate Pronoun suffixed, which goes with the Noun and qualifies as a Possessive Adjective would do. Melanesians, generally at least, would not have their word for money in the class of Nouns which takes the suffixed Pronoun; they cannot, like the Malagasy, say *volako*, but *noqu lavo* in Fiji, *nok som* in Mota, *nigua na rono* in Florida; and these Possessives exactly correspond to the Polynesian *toku*, inasmuch as they consist of a nominal stem *no* or *ni*, signifying a thing belonging, and the Pronoun suffixed. We see then a general agreement in the practice of suffixing a Pronoun to make a Possessive, and a general agreement in the Pronoun suffixed; but we see a difference in the use, in that the Melanesians suffix to a certain fixed class of common Nouns, Malays to common Nouns indiscriminately, and Polynesians to no common Nouns at all. If then the Melanesians have borrowed these suffixed Pronouns, whence have they borrowed them? and how is it that they use them according to strict rule unknown to Malays or Polynesians? It appears that it is no case of borrowing, but that these Pronouns which are suffixed and the practice of suffixing them are common property, which the Melanesians use in a more elaborate way. In fact, it is very instructive to observe that one of the first effects on a Melanesian language of intercourse with foreigners is a relaxation of this rule of theirs; they come down to the Polynesian level; they use the possessive *noqu*, *nok*, or whatever it may be, with all common Nouns alike, to make their language more easy to strangers because less idiomatic. It is no longer *tamak*, *tamaqu*, my father, but *noqu tama*, *nok mama*, like *toku matua*, like the Pigeon English 'father belong-a-me.' It is impossible surely

to doubt that the Melanesians have the ancient idiomatic use[1].

If further examples are needed, they are easily supplied by the Verbs. It is characteristic of the Ocean languages generally that the Verbs are preceded by certain particles which mark them as being Verbs, and to a certain extent fix tense and mood. But these particles are not used in Malay, though they are present and mark tense in Madagascar and the Philippine Islands. Here then is a grammatical feature which connects the Ocean languages together. Another characteristic of Melanesian Verbs is the termination which turns a neuter Verb into a transitive one, or gives a definite direction to one already active, the *taka*, *caka*, *raka* of Fiji, *tag*, *sag*, *rag* of Mota, the *ni*, *hi*, *li*, *ti* of Florida, and *n*, *s*, *l*, *t* of Mota. These terminations in some form, like the Verbal Particles, appear in all Melanesian languages; they are not in Malay or Malagasy, though they are in Javanese to some extent, and they are not in the Polynesian languages except in Samoan[2], and in that not very conspicuous. The presence of the termination in Javanese and in Samoan shows this grammatical form not to be purely Melanesian, but it is very characteristically so. In Fijian, for example, it is the most conspicuous feature in the language, and it is certainly a very effective mode of speech. If then the Melanesians have borrowed this form, whence have they borrowed it? It is indeed, a little of it, in the Polynesian language, but the ample and elaborate forms of Melanesia cannot have been borrowed from that little; that little in Samoa shows rather that they have retained there something of a common property. Fiji is very near Tonga and has this feature in

[1] The Polynesian languages have only two roots, *o* and *a*, which are the foundation of their Possessives. Melanesian languages generally have more than two of these possessive nouns; at least one meaning a nearer, and another a more distant, relation, at most five or six applied to things owned, produced, eaten, drinkable, &c.

[2] The reciprocal Samoan verb, with the terminations *fa'i*, *sa'i*, *ta'i*, &c.; the termination *-ake* in Javanese.

great force; Tongan has none of it. If Fiji borrowed verbal particles from Polynesia, whence did it get its definite transitive terminations? If these transitive terminations belong to an original Papuan stock, and therefore are characteristically Melanesian, how have they come into Javanese and Samoan? It is easy to account for their absence in some regions while present in others if they are supposed to belong to a common stock of which all, with various peculiarities, partake: but to account for their conspicuous development in Melanesia, on the supposition that the Melanesians have borrowed from Polynesians or Malays, would be certainly very difficult.

The mere fact of a comparison being possible between the grammars of the Melanesian languages and those of the Malayan and Polynesian branches of the Ocean family, such as is here attempted, goes some way to show relationship between them all. That they have a great deal in common is unmistakeable; the question is whether what the Melanesians have in common with the others is really their own or borrowed, and, if borrowed, whether there can be found anything of the original languages upon which what has been borrowed from Malayans or Polynesians has been superinduced? The examination of vocabularies does not seem to disclose any such ancient stratum of words, nor does the comparison of grammars show any greater difference than may well be consistent with a community of origin. There is perhaps only the one language of Savo among those the grammar of which is here examined which shows a form not to be reconciled with the rest; but this only in one particular, and with very little known about the language. It is conceivable, on the supposition that the languages now spoken by Melanesians are not originally their own, that the original stock is not now represented anywhere, either in vocabulary or grammar, that languages derived from without have entirely taken the place of some earlier speech, but it is difficult to allow it to be more than possible. The circumstances that have brought about such a state of things elsewhere do not

seem to have occurred in Melanesia; and there is the great difficulty that the present Melanesian languages certainly have not been introduced by intruders speaking the present Malay or Polynesian languages. The analogues of the Melanesian languages are found in Madagascar, the Philippine Islands, not in Malay; the Melanesian languages spoken nearest to the Polynesian settlements, such as Sesake near Mae, or in regions, like Fiji, most visited by Polynesians, are distinctly not more Polynesian in character than those that are exposed to no such influence. This is most important in view of the theory that Malay commerce or Polynesian colonisation has made Melanesian languages what they are.

9. It has been said, with regard to Melanesian Vocabulary, that it does not appear to coincide at all with any Australian list of words, and the same may be said, though with less confidence, of the Grammar. There is included in the vocabularies given hereafter one of Murray Island, situated on the edge of the great reef that fringes Australia, opposite the Gulf of Papua. This is given to show that, although as an island tongue it might be supposed Melanesian, it is quite distinct, so far as this list of words goes, from the Melanesian languages here considered. It is the same with the grammar. The translation of a Gospel in the Murray Island language is quite strange to one accustomed to Melanesian languages; it is very likely that close study would show many resemblances, but the aspect of the language is strange. It would be too much to assert that it is Australian, but the construction which corresponds to the use of prepositions with nouns by way of making up for the loss of case is also Australian[1]. Have we then in this an example of the supposed original Melanesian language? and are there among the New Guinea languages some which agree with this, and are distinct from those which are upon the face of them, like Motu, similar to the ordinary Melanesian tongues? It would be very natural that in New Guinea the aboriginal population should be the same with

[1] 'Nouns form their dative and ablative in *im* and *lam*; plantation *gedub*, to plantation *gedubim*, from plantation *gedublam*.' Rev. S. M^cFarlane.

that of Australia. If it should be so, and upon these should have come the same people who have occupied the Melanesian islands, it would certainly result that one acquainted with the Ocean languages would find himself in a foreign region of speech when he was enquiring into these languages of Australian affinity[1]. But it would go no way to prove that there are, or ever were, people or languages of the same stock in the Melanesian islands, other than New Guinea.

In these latter islands it may be safely asserted that the vocabularies and grammars here given do not show more than one family of language to exist. The languages are very numerous and various, their differences are such as to make them mutually unintelligible, there are some among them that seem to depart considerably from the common type; but, on the whole, they have a vocabulary and grammar which is found in them all, and in the other Ocean languages in common with them. It is plain that there has been no one unbroken flow of population and of language into and among these islands. There may have been an ancient movement of the primitive inhabitants of the Indian Archipelago of which Melanesia is but a prolongation, which by successive advances has arrived at the very furthest islands. Upon this, age after age, may have succeeded immigrations from one quarter or the other of the Oceanic region, from Micronesia, from Polynesia, from Indonesia again, and these somewhat mixed on their wanderings, possibly with Australian, certainly with Asiatic blood. But the family of popu-

[1] Mr. M^c^Farlane, of the London Mission Society, has been kind enough to send me short vocabularies of the languages of Erub, Tauan, the Fly River, Port Moresby, Kerepuna, South Cape, East Cape, Teste and Heath's Islands, all belonging to the coast of New Guinea, from Torres Straits eastwards. The first three of these, close to Cape York in Australia, contain no words that I know; all the others have words with which I am familiar as belonging to Solomon Islands, Banks' Islands, and New Hebrides. The suffixed pronouns are shown in *tinana*, his mother, *tinaku*, my mother, and the verbal particle, *i*, is prefixed, as in Melanesia, to adjectives and to verbs. The pronouns of the first three languages are quite different from the Melanesian, those of the six latter substantially the same. In the numerals the same difference appears, and not merely in words, but in capacity and system.

lation and of language is apparently one, languages and dialects of one family intermixed, migrations from one stock crossing and intercrossing. We may conceive of the peopling of Melanesia and the settlement of its languages as of the filling with the rising tide of one of the island reefs. It is not a single simultaneous advance of the flowing tide upon an open beach, but it comes in gradually and circuitously by sinuous channels and unseen passages among the coral, filling up one pool while another neighbouring one is dry, apparently running out and ebbing here and there while generally rising, often catching the unwary by an unobserved approach, sometimes deceiving by the appearance of a fresh-water stream on its way into the sea, crossing, intermixing, running contrary ways, but flowing all the while and all one tide till the reef is covered and the lagoon is full.

Note.—Although the connection of the Melanesian Languages is here considered entirely on the side of language, and ethnological difficulties do not properly belong to the subject, yet such a theory of the ethnological connection of the Melanesian people with those of the Ocean races generally, as may be consistent with the varying physical characteristics of the inhabitants of the Indian and Pacific Archipelagos, may perhaps be propounded without presumption. It has been stated above, p. 8, that the Polynesian settlements in Three Hills Island in the New Hebrides, and the Reef Islands near Santa Cruz, show us people physically indistinguishable from Melanesians but speaking a Polynesian language; whereas isolated Polynesian settlements at Tikopia, Rennell Island, and Bellona, with no Melanesian neighbours, are physically Polynesian. The children speak the language of the village if their mothers are foreigners, still more would they speak the language of the village if their fathers were foreign visitors. Suppose, then, in the islands adjacent to the Asiatic continent a population of dark-coloured and curly-haired physical character with their own language. Suppose

the islands to be settled with this population, originally of one stock, and the gradual settlement of the islands further away to the south-east to be going on by the people of this one stock, their languages diverging as time and distance increase. Suppose Asiatic people, lighter in complexion and straight-haired, to have intercourse with the island people nearest to the continent, going over to trade with them, residing on the island coasts, giving rise to a certain number of half-castes. These half-castes then, in regard to language, would be island people, they would not follow their foreign fathers' speech, but their mothers' and their fellow-villagers'; but in regard to physical appearance they would be mixed, lighter than their mothers in complexion, with flatter features (if their mothers were like Papuans and their fathers like Chinese), and their hair would be straighter. This mixed breed would begin on the coast, and increase; it would mix in its turn both with the inland people and with the foreign visitors, relatives on the fathers' side. The result, after a time, would be that in the interior of the island the aboriginal inhabitants would remain physically and in speech what they were, but on the coast and towards the coast there would be a great mixture of various degrees of crossings, some very like the Asiatic visitors, some very little unlike the inland people; but *all speaking the island language.* Suppose this to be the case in all the islands, most in those nearest the continent, but as time went on and migrations took place extending far beyond, we should find great diversities of appearance, ranging between the light and straight-haired and dark and curly-haired; yet the languages, various as by distance and isolation they might well become, would show that they belonged to the same stock. This would account for the Malay and Chinese being, if dressed alike, very much alike to look at, and for the Malay and Banks' Islander being a good deal unlike to look at, and it would account for the Malay and Banks' Islander speaking languages of the same stock, and quite distinct from Chinese. It would do more; it would account for Asiatic words, if there be such, being found

in Melanesian languages, for some words would come in from the continent, though the language of the islands would not be superseded; and it would account for the fuller less-decayed grammar of the darker less-mixed people of the further islands. Let a branch of the mixed population, of a certain degree of mixture, go off by themselves where they could mix no more, they would carry a branch of the old stock of language with them which would vary into dialects in time, and they would not change their physical characteristics except as circumstances might modify them; yet there would naturally be visible among them, as there are among the Maoris of New Zealand, individuals or strains darker and less straight-haired than the rest: the dark ancestry would show. This would account for the Polynesians having a language allied both to the Malay and to the Melanesian. To the Polynesian, who is shocked at being claimed as a relation by a much blacker man than himself, it is answered that he speaks a language very like the Melanesian, but not so complete and full, and that he has a good deal of black blood and shows it. To the Malay, who will equally disclaim his poor relation, it is replied that his speech is that of the dark man, but much decayed and simplified; and though he has a good deal of Sanskrit and very likely some continental Asiatic words in common use, yet that there is no doubt but that his tongue and that of the Banks' Islanders belong to a common stock.

Nor would the truth of this theory be upset if in New Guinea were to be found languages which could not be reconciled with the island Melanesian tongues. The Australian languages are evidently distinct from these, and the part of New Guinea on the other side of the Torres Straits from Australia has people whose language is not like Melanesian. There may be New Guinea men, Papuans, not Australians nor Melanesians of the Islands; but if there be, what is here considered is the stock to which the Melanesian islanders and their languages belong.

II. VOCABULARIES.

Mr. Wallace, in his valuable book on the Malay Archipelago, has given Vocabularies of one hundred and seventeen words in thirty-three languages of that Archipelago. He also gives nine words in fifty-nine languages of the Archipelago.

He divides the Archipelago into two portions, by a line which he conceives to separate the Malayan and all the Asiatic races from the Papuan and all that inhabit the Pacific. This line is not the same as that which divides the animal productions of the same countries; but since it divides, as is conceived, the races, it must be taken to divide the languages, according to Mr. Wallace's view of the radical distinction between the Malay and Papuan races. This line then would be the boundary of Melanesian and Malayan languages; and it is of great importance, to the understanding of the relation of the one set of languages to the other, to ascertain if the distinction thus made holds good according to the Vocabularies.

For this purpose the nine words in fifty-nine languages supply convenient matter for investigation. Do these nine words divide themselves into two sets, the one on the one side and the other on the other side of the dividing line? If they do, we have the boundary of the Papuan and Melanesian Vocabularies; if they do not, there is no boundary, at least where such an observer as Mr. Wallace marks the difference of physical characteristics. Of the fifty-nine languages twenty-seven are Malayan, according to Mr. Wallace's division, and

thirty-two are Papuan. Examination of the nine words shows them distributed as follows:—

1. *Black.* Out of fifty-nine words thirty-six are forms to which the Malay *itam* belongs. Of these thirty-six, ten are on the Malayan side, and twenty-six on the Papuan. More than two-thirds of the Papuan languages have the word which is also Malay; and the proportion is greater on the Papuan side than on the Malayan.

2. *Fire.* Excluding doubtful words, there are about equal numbers on either side agreeing with the Malay word *api*; fifteen out of the twenty-seven Malayan, fourteen out of the thirty-two Papuan. If words rather doubtful, i.e. farther from the form *api*, are taken, there are many more on the Papuan side.

3. *Large.* There is no word common by which comparison can be made. Words are very various on both sides.

4. *Nose.* Here there is the same word in nineteen languages, fourteen on the Malay side, five on the Papuan. The word therefore, in Malay *idong*, may be claimed as Malayan rather than Papuan.

5. *Small.* There is no word by which to make a division.

6. *Tongue.* There is an approach to a division of words corresponding to the supposed division of races. The Malay *lidah* has seventeen on its side, against one Papuan; the other word, *ma*, has twelve Papuan to two Malayan.

7. *Tooth.* This most common word occurs eighteen times, and in nearly equal proportions on either side; eight on the Malayan, ten on the Papuan. Malay itself is an exception.

8. *Water.* Taking *ayer* to be the same as *wai*, thirty-four of the fifty-nine are the same. Of these, twenty-five are on the Papuan side, nine only on the Malayan; but Malay itself has the Papuan word.

9. *White.* The Malay word *putih* is very common on both sides, thirty-five out of fifty-nine. But about half the Malayan languages have it, and two-thirds of the Papuan. It is rather then Papuan than Malayan.

On the whole, it is from this Vocabulary quite impossible to draw a line between the languages. In only one case out of nine do words arrange themselves on the two sides of the line in accordance with the proposed division of the races.

So much being ascertained, we can compare with more satisfaction Melanesian Vocabularies with those of the Malay Archipelago; and Mr. Wallace's Vocabularies supply an excellent basis for comparison. It is evident that those vocabularies can be taken as a whole, and that there is no danger, while concerned with them, of travelling beyond reasonable and legitimate limits of comparison. To go further beyond, and search for likeness between Melanesian words and those belonging to the continent of Asia, would be to go altogether beyond the inquiry which is undertaken here. What is proposed is to compare Melanesian vocabularies together, so as to ascertain what evidence they show as to the possession of a common stock of words; and further to compare the Melanesian words with those of other Ocean languages which may add their testimony to that of the Malay Archipelago lists and make the comparison tolerably general and complete.

Vocabularies are here given of seventy words in forty Melanesian languages, the words being chosen from those of Mr. Wallace's list. Many of his words are inapplicable in islands where metals are unknown; and there were good reasons for leaving out others. With the Melanesian words are added, for comparison, the corresponding ones in Malay, Malagasy, and the New Zealand Maori. Words from Murray Island, an island between Australia and New Guinea, are given among the Melanesian for the sake of the example it affords of a vocabulary very unlike the others, where a Melanesian language would perhaps be expected. Only one is given of New Guinea, from a part where the language is clearly very near to those of the Solomon Islands.

SEVENTY WORDS IN FORTY MELANESIAN LANGUAGES.

	1. *Ashes.*	2. *Bad.*	3. *Banana.*	4. *Belly.*	5. *Bird.*
1. Nengone	cekole	nia	hnamaco	ore	ia
2. Anaiteum	ohpa	has	nos	etga	man
3. Eromanga	owanta	sat	—	tini	minok
4. Fate	tano ou	sa	at	kweli	manu
5. Sesake	tano au	sa	adi	bele	manu
6. Api	—	poparua	pirai, adi	sine	manu
7. Ambrym	—	hagavi	vi	—	bwehel
8. Espiritu Santo	avuavu	oso	vetali	tia	nanu
9. Whitsuntide	taniavu	hantai	ihi	siqe*ni*	manu
10. Lepers' Island	qie	esi	votali	taqa*ni*gi	manu
11. Aurora	digevu	seseta	udi	taqa*ni*i	manu
12. Meralava	vurua	sasat	vetal	teqei	man
13. Santa Maria, Gog	tarowo	tes	vatal	toqan	man
14. „ Lakon	ta*n*ehav	sa	vetal	toqan	mah
15. Vanua Lava, Pak	uwus	se	ve'el	eqei	men
16. „ Sasar	uwus	se	ve'el	eqegi	men
17. „ Vureas	wowo	tisi	vetel	toqai	man
18. „ Mosina	tuwus	tisi	vetel	toqegi	man
19. „ alo Teqel	uwus	see	ve'el	oqegi	mon
20. Mota	tarowo	tatas	vetal	toqai	manu
21. Saddle Island, Motlav	wowo	het	vtel	tqege	men
22. „ Volow	ao	heat	vetel	teqegi	men
23. Ureparapara	powo, puio	set	vetel	toqegi	man
24. Torres Islands, Lo.	wowa	hia	vetel	toqa	mon
25. Fiji	dravu	ca	vudi	kete	manumanu
26. Rotuma	roh	raksa	pori	ef	manman
27. Santa Cruz	bu	jia	bepi	bole	kio
28. Nifilole	nublese	ea	nou	noweso	deguluo
29. Ulawa	ora	tataala	huti	iia	manu
30. San Cristoval, Wa*n*o	dohu	taa	hugi	ahu	manu
„ Fagani	ravu	tai	fuki	oba	manu
31. Malanta, Saa	pwasa ora	eaiala	huti	iie	manu
„ Bululaha	ora	tataala	huti	opa	manu
„ Alite	ora	taa	bau	oga	malu
32. Vatura*n*a	ravu	taulaka	vudi	toba	manu
33. Florida	ravu	dika	vudi	kutu	manu
34. Savo	lavu	isaro*n*o	sou	pika	kosu
35. Ysabel, Bugotu	pidaravu	dika	vudi	kutu	manu
36. „ *Gao*	parafu	di'a	jau	tia	*n*aji
37. New Georgia	eba	jena	batia	tia	oloko
38. Duke of York	kabu	akakai	un	bala	pika rowo
39. Murray Island	—	adud	kaba	—	adua
40. New Guinea, Motu	kahu	tika	—	boka	manu

Malay	habu	jahat	pisang	prut	burung
Malagasy	lavenona	ratsi	ontsy	kibo	vorona
Maori	pungarehu	kino	—	kopu	manu

	6. *Black.*	7. *Blood.*	8. *Boat.*	9. *Body.*	10. *Bone.*
1. Nengone	nashene	dra	koe	hnengome	dure
2. Anaiteum	apig	injairan	elcau	ohu	eduo
3. Eromanga	—	de	lo	okilis	oiran
4. Fate	gota	ta	rarua	kwatoko	vatu
5. Sesake	maeto	da	rarua	saranaliokakana	vatu
6. Api	mokoliko	—	waga, rarua	—	puriu
7. Ambrym	—	—	bulbul	—	—
8. Espiritu Santo	naeto	tsae	ovo	oson	sui
9. Whitsuntide	meto	daga	waga	repehi	hui
10. Lepers' Island	maeto	dai	aga	turegi	huigi
11. Aurora	osooso	dai	aka	turii	surii
12. Meralava	silsilig	dar	ak	turi	suri
13. Santa Maria, Gog	wirwiriga	dar	ak	turgi	suri
14. ,, Lakon	wiwirig	dara	ak	tigri	suri
15. Vanua Lava, Pak	malegleg	tar	ok	arpegi	sirigi
16. ,, Sasar	melegleg	tar	ak	arpegi	sirigi
17. ,, Vureas	korkor	dar	ak	turgi	siri
18. ,, Mosina	meliglig	nar	ak	turgi	surgi
19. ,, alo Teqel	melegleg	tar	ok	arpegi	sirigi
20. Mota	silsiliga	nara	aka	turiai	suriu
21. Saddle Island, Motlav	mlegleg	dar	ok	trige	hir
22. ,, Volow	sisilig	dar	og	tarbegi	hir
23. Ureparapara	melilia	dar	ak	tarepegi	hirin
24. Torres Islands, Lo.	meligaliga	dara	eka	tarapi	hur
25. Fiji	loaloa	dra	waqa	yago	sui
26. Rotuma	lahlah	tot	ak	for	sui
27. Santa Cruz	bo	nenia	loju	neke	glu
28. Nifilole	weo	dela	loasiu	namele	ve
29. Ulawa	rodohono	apu	haka	sape	suisuli
30. San Cristoval, Wano	buruburu'a	abu	haka	abe	suri
,, Fagani	buruburuga	kara	faka	ape	suri
31. Malanta, Saa	rotohono	apu	haka	sape	suisuli
,, Bululaha	pulpulu'a	apu	haka	sape	suli
,, Alite	golu	abu	vaga	rape	rabegu
32. Vaturana	bora	habu	vaka	kokora	suli
33. Florida	bili	gabu	vaka	huli	huli
34. Savo	boraga	gabu	vaka	mejila	tovolo
35. Ysabel, Bugotu	jono	gaugabu	vaka	tono	huli
36. ,, Gao	dodofu	dadara	vaka	tono	huli
37. New Georgia	kiki	juka	vaka	—	susuri
38. Duke of York	marut	kap	aka	pani	uri
39. Murray Island	qoleqole	mam	nar	—	lid
40. New Guinea, Motu	koremakorema	rara	lakatoi	tau	—

Malay	itam	darah	prau	badan	tulang
Malagasy	mainty	ra	lakana	tena	taolana
Maori	mangu	toto	whaka	tinana	iwi

	11. *Bow.*	12. *Butterfly.*	13. *Child.*	14. *Cocoa-nut.*	15. *Cold.*
1. Nengone	pehna	wabiengo	tene, tei	nu	leulebue
2. Anaiteum	fana	teijig	halav	aig	idoido
3. Eromanga	—	—	nitni	—	—
4. Fate	asu	pepe	karikik	niu	milate
5. Sesake	asu	—	gari	niu	maladi
6. Api (Pama, hisu)	viu	lepepe	susua	niu	manini
7. Ambrym	yu	—	terera	ol	mala
8. Espiritu Santo	vus	—	paule	matui	nanir
9. Whitsuntide	ihu	pepe	nitui	niu	masisi
10. Lepers' Island	vuhu	bebe	natugi	matui	madidi
11. Aurora	usu	bebe	natui	matua	madidin
12. Meralava	vus	beb	nati	matua	mamarir
13. Santa Maria, Gog	vus	beb	natu	motu	mamerir
14. ,, Lakon	vus	pep	natun	matu	misin
15. Vanua Lava, Pak	vus	pep	nenigi	me'ig	mamgit
16. ,, Sasar	vus	pep	ni'igi	mi'ig	manwit
17. ,, Vureas	vus	rom	notui	moto	mamegin
18. ,, Mosina	vus	rup	natugi	moto	mamegin
19. ,, alo Teqel	vus	pep	niigi	mi'ig	mamgit
20. Mota	us	rupe	natui	matig	mamarir
21. Saddle Island, Motlav	ih	beb	nten	mtig	momrir
22. ,, Volow	ih	beb	netei	metig	mamrir
23. Ureparapara	wuh	peb	juin	meji	mamedin
24. Torres Islands, Lo.	u	pip	magola	matu	melehih
25. Fiji	dakai, vucu	bebe	gone	niu	liliwa
26. Rotuma	fan	pep	lelea, riri	niu	matit
27. Santa Cruz	netevu	bo	ito	nalu	abao
28. Nifilole	jeepoa	mumulo	dowolili	nu	balelo
29. Ulawa	pasi	pepe	kale	niu	wawai
30. San Cristoval, Wano	ba'e	bebe	gare	niu	wanusi
,, Fagani	aepage	pepe	kare	niu	magauga
31. Malanta, Saa	pasi	pepe	kale	niu	wawai
,, Bululaha	pasi	pepe	kale mela	niu	wowai
,, Alite	basi	uga	gale	liu	guaguari
32. Vaturana	periga	bebe	baka	niu	bisi
33. Florida	bage	uleulebe	dale, gari	niu	bihi
34. Savo	bage	bebeula	niuba	gazu	gaule
35. Ysabel, Bugotu	bage	aloalo	dathe, gari	niu	gaula
36. ,, Gao	ba'esu	kokou	tuna	koilo	luuna
37. New Georgia	bakala	—	koburu	nosara	gamu
38. Duke of York	—	toto	nat	lama	madarig
39. Murray Island	sareg	kap	uerem	bunari	gebgeb
40. New Guinea, Motu	peva	kaubebi	miro	niu	kerukeru
Malay	panah	kupukupu	anak	klapa	dingin
Malagasy	renifa	lolo	zanak	nihu	malaina
Maori	kopere	pepepe	tamaiti	—	makariri

	16. *Door.*	17. *Ear.*	18. *Egg.*	19. *Face.*	20. *Father.*
1. Nengone	pa ńa	wabaiwa	wa tei	paegogo	caca
2. Anaiteum	eucse neom	tikga	hakli	soga nimta	etma
3. Eromanga	buketampiat	teligo	akli	ipmi	temi
4. Fate	meta	taliga	toli	rai	tema
5. Sesake	mata ki kopu	dali*n*a	tolu	nako	tama
6. Api	—	dali*n*a	kokolu	mara	ara
7. Ambrym	—	ri*n*i	—	—	—
8. Espiritu Santo	natan na ima	saliga	gotolina	nago	tetai
9. Whitsuntide	mat gatava	qero	toli	lol mata	tama
10. Lepers' Island	matai vale	qerogi	toligi	nagogi	mama
11. Aurora	gatame vale	qoroi	tolii	nagoi	tata
12. Meralava	meteim	qoroi	utoli	nagoi	mam
13. Santa Maria, Gog	mate govur	qoron	tolin	nago	mama
14. ,, Lakon	mate uma	tel*n*an	wii	nawon	mam
15. Vanua Lava, Pak	me'e e*n*	tel*n*egi	olgi	nogogi	mam
16. ,, Sasar	me'e qeqek	tel*n*egi	olgi	nogogi	mam
17. ,, Vureas	mate govur	qoroi	wowese	nogoi	mam
18. ,, Mosina	meteim	qorogi	weswesegi	nugugi	mam
19. ,, alo Teqel	me'e qeqek	tel*n*egi	olgi	nogogi	mam
20. Mota	mateima	qoroi	toliu	nagoi	tama
21. Saddle Island, Motlav	mteem	del*n*ege	tlen	ngoge	mam
22. ,, Volow	meteem	del*n*egi	tili	negegi	mam
23. Ureparapara	mete e*n*	del*n*egi	juluin	*n*eregi	mam
24. Torres Islands, Lo.	mete ima	dali*n*a	tul	nago	ma
25. Fiji	katuba	dali*n*a	yaloka	mata	tama
26. Rotuma	nusura	falia*n*	kaleuf	maf	*o*' fa
27. Santa Cruz	neva	dole	li	maku	nu*m*e
28. Nifilole	ba a foa	*g*oko	nuolie	nuosinibe	tumai
29. Ulawa	ma na nima	ali*n*a	saulu	maa	ama
30. San Cristoval, Wa*n*o	ma nai ruma	kari*n*a	poupou	ma	ama
,, Fagani	ma rima	kari*n*a	oru	ma	wama
31. Malanta, Saa	ma na nume	ali*n*e	maopu	ma	ama
,, Bululaha	ma na nima	ali*n*a	maomaopu	ma	ama
,, Alite	ma luma	ali*n*a	rau li malu	lao mae	mama
32. Vatura*n*a	sa*n*ani	kuli	duva	mata	tama
33. Florida	mataula	kuli	tolu	mata	tama
34. Savo	*g*ola	ta*g*alu	sii	nito	mao
35. Ysabel, Bugotu	hagetha i vale	kuli	kidoru	mata	tama
36. ,, *G*ao	ta*n*a	kuli	keredi	matata	ma
37. New Georgia	tola*g*a	tale*n*e	vovo to	mata	mama
38. Duke of York	bona na naka	taliga	kiau	mata	tama
39. Murray Island	—	girip	—	—	babi
40. New Guinea, Motu	ituala	taia	—	vaira	tama

Malay	pintu	telinga	tulor	muka	bapa
Malagasy	varavarana	sofina	tody	tarehy	ray
Maori	tatau	taringa	hua	mata	matua tane

	21. *Finger.*	22. *Fire.*	23. *Fish.*	24. *Flesh.*	25. *Fly.*
1. Nengone	tubenine	iei	wa ie	iaile	nengo
2. Anaiteum	upsikma	cap	numu	emihta	lag
3. Eromanga	dugerugo	om	nomu	elat	—
4. Fate	kini	kapu	ika	pakas	lago
5. Sesake	kini	kapu	ika	visiko	—
6. Api	sulima	kapi	ika	—	—
7. Ambrym	—	av	ika, malo	—	—
8. Espiritu Santo	pisu	gapu	natj	visigo	la*n*o
9. Whitsuntide	pihu	gapi	ige	vigoho	la*n*o
10. Lepers' Island	bisugi	avi	ige	vihigogi	la*n*o
11. Aurora	bisui	avi	masi	visigoi	la*n*o
12. Meralava	bisi	av	ig	visgoi	la*n*
13. Santa Maria, Gog	bisu	av	eg	moswivin	la*n*o
14. ,, Lakon	pisin	av	mah	pihvi	la*n*
15. Vanua Lava, Pak	pusugi	ev	ig	vosogi	la*n*
16. ,, Sasar	pusugi	ev	ma*n*at	vosgegi	la*n*
17. ,, Vureas	busui	ev	mes	vusgoi	la*n*
18. ,, Mosina	pusugi	ev	eg	visugi	la*n*
19. ,, alo Teqel	pusugi	ev	eg	vosgegi	la*n*
20. Mota	pisui	avi	iga	visogoi	la*n*o
21. Saddle Island, Motlav	bhuge	ev	eg	vhog	le*n*
22. ,, Volow	bihigi	ev	eg	vohog	la*n*
23. Ureparapara	pusugi	ev	ie	viho	la*n*
24. Torres Islands, Lo.	puh	ev	iga	vog	le*n*
25. Fiji	gagalo ni liga	buka waqa	ika	lewe	lago
26. Rotuma	kak'e	rahe	i'a	tiko	la*n*
27. Santa Cruz	tokiamu	gnie	no	vode	mo
28. Nifilole	*g*ogago nime (nails, bisi nime)	nie	si	nuwe	nula
29. Ulawa	kiki	tu*n*a	ia	hasio	la*n*o
30. San Cristoval, Wa*n*o	kakau	eu	i'a	hasio	la*n*o
,, Fagani	kakau	giu	iga	visogo	ra*n*o
31. Malanta, Saa	riirii	tu*n*a	iie	hasio	la*n*o
,, Bululaha	uu	tu*n*a	i'a	hinasu	la*n*o
,, Alite	*ga*gau	du*n*a	ia	vilisi	la*n*o
32. Vatura*n*a	ririki	lake	cheche	venesi	la*n*o
33. Florida	*gi*giri	lake	iga	vinahi	la*n*o
34. Savo	karakara bizi	keda	mii	melomelo	kurigidi
35. Ysabel, Bugotu	kaukau	joto	fei	vinahi	tha*n*o
36. ,, *G*ao	*ge*gesu	kaagi	sasa	finahi	*gla*no
37. New Georgia	kakarisi	ikusu	ihana	borabora	dodo
38. Duke of York	kalkali na lima	ugan	ian	pani	lag
39. Murray Island	—	ur	lar	gem	nager
40. New Guinea, Motu	dodori	laki	—	—	lao
Malay	jari	api	ikan	daging	langau
Malagasy	rantsan tanana	afo	(fiana)	nofo	lalitra
Maori	matehao	ahi	ika	kikokiko	ngaro

	26. *Fowl.*	27. *Fruit.*	28. *Good.*	29. *Hair.*	30. *Hand.*
1. Nengone	titewe	wawene	roi	ie hawo	wa nine
2. Anaiteum	jaa	howa	upene	umri	ikma
3. Eromanga	tuwo	buwa	arimi	ov limpu	nokobe
4. Fate	to	ua	wia	lulu	ru
5. Sesake	toa	wa	qia	ululu	ru
6. Api	to	—	po	ilu	lima
7. Ambrym	to	wi	bua	ili, wolu	vera
8. Espiritu Santo	toa	va	pei	vul	gave
9. Whitsuntide	toa	wai	tavuha	ilu	lima
10. Lepers' Island	toa	wai	rea	vulugi	limegi
11. Aurora	kur	oi	wia	ului	lima
12. Meralava	ov	we	wia	uli	lima
13. Santa Maria, Gog	toa	we	wi	vulu	lima
14. ,, Lakon	to	wehi	we	vul	lima
15. Vanua Lava, Pak	to	wewegi	we	viligi	pinigi
16. ,, Sasar	to	wowegi	we	viligi	pinigi
17. ,, Vureas	to	wie	we	vului	peni
18. ,, Mosina	to	weegi	we	vulugi	penigi
19. ,, alo Teqel	to	wowegi	we	viligi	pinigi
20. Mota	toa	woai	wia	ului	panei
21. Saddle Island, Motlav	to	we	we	ilige	bnege
22. ,, Volow	kav	wenen	we	iligi	benegi
23. Ureparapara	to	wo	wie	wulugi	pinigi
24. Torres Islands, Lo.	to	win	wia	ul	pan
25. Fiji	toa	vua	vinaka	vulu	liga
26. Rotuma	moa	hue	lelei	leva	si'u
27. Santa Cruz	kio	va	mela	*ni*ni na ve	mu
28. Nifilole	kio	nua	fako	lu	nime
29. Ulawa	kua	hua	tiana	waraehu	nimanima
30. San Cristoval, Wa*n*o	kua	hua	goro	warehu	rimarima
,, Fagani	kua	fua	koro	waraefu	ruma
31. Malanta, Saa	kua	hua	tiana	warehu	ninime
,, Bululaha	kua	hua	tiana	uuhu	kikii
,, Alite	—	vuavua	oka	ivu	limalima
32. Vatura*n*a	kokoroko	vuvua	vasea	ivu	kima
33. Florida	kokoroko	vuavua	uto	ulu	lima
34. Savo	kokoroko	igu	dai	luta	kakau
35. Ysabel, Bugotu	kokorako	sagaro	toke	sesehu	lima
36. ,, *G*ao	kokorako	ure	keli	klakla	kame
37. New Georgia	kokoroko	ure	leara	kalu	lima
38. Duke of York	kareke	wai	auakak	weu	lima
39. Murray Island	—	—	debele	mus	tag
40. New Guinea, Motu	kokoroko	huahua	namo	houi	ima
Malay	ayam	bua	baik	rambut	tangan
Malagasy	koho	voankazu	tsara	volo	tanana
Maori	heihei	hua	pai	huruhuru	ringa

	31. *Hard.*	32. *Head.*	33. *Hot.*	34. *House.*	35. *Large.*
1. Nengone	tace	hawo	shodrone	*n*a	hmaiai
2. Anaiteum	ehka	idjini	ehri	im, eom	lupas
3. Eromanga	—	pu	—	imo	tamas
4. Fate	kasua	bwau	futunu	suma	kwila
5. Sesake	*g*asua	bau	dorodoro	kopu	bula
6. Api	—	ba	pisusunu	uma	taura
7. Ambrym	—	botu	—	hale, ima	tlam
8. Espiritu Santo	*gaugaua*	re	tutunu	ima	tagasuei
9. Whitsuntide	wasi	qatu	aruaru	i*m*a	gaivua
10. Lepers' Island	siaga	qatugi	mamavi	vale	lawua
11. Aurora	tortoruga	qatui	raragai	vale	lata
12. Meralava	marmar	qatu	sawsaw	i*m*	lav
13. Santa Maria, Gog	mamartig	qotu	tutun	govur	lava
14. ,, Lakon	lekteg	qatu	tutun	u*m*a	rig
15. Vanua Lava, Pak	marmar	qi'igi	vavat	e*n*	lowo
16. ,, Sasar	marmar	qi'igi	i'in	qeqek	lowo
17. ,, Vureas	meneg	qotui	tutun	govur	luwo
18. ,, Mosina	marmar	qutugi	tutun	i*m*	lowo
19. ,, alo Teqel	marmar	qi'igi	i'in	qeqek	luwo
20. Mota	maremare	qatui	tutun	i*m*a	poa
21. Saddle Island, Motlav	marmar	qtige	seuseu	e*m*	lwo
22. ,, Volow	marmar	qitegi	sousou	e*m*	luwo
23. Ureparapara	maremare	qujugi	seseu	e*n*	luwoa
24. Torres Islands, Lo.	mermer	qat	tun	e*m*a	luwo
25. Fiji	kaukaua	ulu	katakata	vale	levu
26. Rotuma	momo	filo'u	sunu	ri	te'u
27. Santa Cruz	mu*n*e	vo	luepu	*m*a	levu
28. Nifilole	*n*a*n*o	nu otaa	vepe	nu opwa	elo
29. Ulawa	paapau	pa'u	matoro	ni*m*a	paina
30. San Cristoval, Wa*n*o	babau	ba'u	raurau	ru*m*a	raha
,, Fagani	gata	bau	raurau	rima	rafa
31. Malanta, Saa	papau	pa'u	madoro	nu*m*e	paine
,, Bululaha	mauta	pau	matoro	ni*m*a	paina
,, Alite	*n*a*n*ata	*g*ualu	ra*g*a	luma	baila
32. Vatura*n*a	kakae	lova	papara	vale	loki
33. Florida	*n*asi	ulu	papara	vale	sule
34. Savo	*n*asi	batu	parapara	tuvi	duiro*n*o
35. Ysabel, Bugotu	(heta) *n*asi	ulu	papara	vathe	hutu
36. ,, *G*ao	maku	pa'u	jalatoga	su*g*a	bio
37. New Georgia	*n*ira	salevi	—	vanua	*g*etena
38. Duke of York	dekdek	lori	uan	ruma	galapi
39. Murray Island	—	kerem	ureuri	meta	aule
40. New Guinea, Motu	auka	kuara	siahu	ruma	paga

Malay	kras	kapala	panas	rumah	busar
Malagasy	mafy	loha	mafana	trano	be
Maori	pakeke	upoku	wera	whare	nui

	36. *Leaf.*	37. *Little.*	38. *Louse.*	39. *Man.*	40. *Mat.*
1. Nengone	ru	waami	ote	ngome	gucoe
2. Anaiteum	ri	tintin	cet	atimi	ap
3. Eromanga	—	—	—	eteme	—
4. Fate	ulu	kiki	kutu	tamole	mwit
5. Sesake	lau	(*g*iki) riki	—	tamoli	lae
6. Api	—	takisi	—	aru, tamoli	takue
7. Ambrym	—	rakakre	—	vantin	—
8. Espiritu Santo	rau	tagapiu	gut	tatsua	tatavura
9. Whitsuntide	rau	tirigi	gutu	atatu	qana
10. Lepers' Island	raugi	biti	wutu	ta*n*aloe	qana
11. Aurora	doui	riki	wutu	tatua	eba
12. Meralava	doi	werig	wut	tanun	eb
13. Santa Maria, Gog	do	wesekit	wut	todun	eb
14. ,, Lakon	drawi	sik	wut	*ta*tun	ap
15. Vanua Lava, Pak	tegi	tiktik	wu	a*n*sar	anap
16. ,, Sasar	togi	wogrig	wu	a*n*ar	ep
17. ,, Vureas	doi	menet	wut	ta*n*sar	am
18. ,, Mosina	no	meule	wut	ta*n*sar	apa
19. ,, alo Teqel	togi	wowrig	wu	a*n*sar	ep
20. Mota	naui	mantagai	wutu	tanun	epa
21. Saddle Island, Motlav	ron	su	git	et	tabge
22. ,, Volow	raren	siwi	git	ta, at	eb
23. Ureparapara	dugi	sosogot	wut	at	am
24. Torres Islands, Lo.	hoi	ririg	gut	tela	epa
25. Fiji	drau	lailai	kutu	tamata	ibi
26. Rotuma	rau	me'ame'a	ufa	fa	eap
27. Santa Cruz	leu	topa	kutu	n*e*pala	nini
28. Nifilole	taav	laki	no	sime	nina
29. Ulawa	apaapa ni ai	haora	pote	inoni	huli
30. San Cristoval, Wa*n*o	raua	kekerei	bote	noni	bona
,, Fagani	afa	kikirii	fu	enoni	bwana
31. Malanta, Saa	apaapa	maimai	pote	inoni	hulite
,, Balulaha	apapaie	maimai	u'u	inoni	hulita
,, Alite	abe	maude	u	ioli	vau
32. Vatura*n*a	rarau	tetelo	*n*otu	tinoni	poro
33. Florida	rau	pile	gutu	tinoni	gime
34. Savo	kiba	gnari	dole	mapa	vagu
35. Ysabel, Bugotu	eloelo i gai	iso	gutu	tinoni	*n*ehe
36. ,, *G*ao	klakla	maniko	teli	noni	nia*g*ru
37. New Georgia	rokroko	kikina	—	tinoni	ekoani
38. Duke of York	dono	lik	nanut	muana	bat
39. Murray Island	lum	kebile	—	le	—
40. New Guinea, Motu	—	malaki	—	tau	kipai

Malay	daun	kichil	kutu	orang	tikar
Malagasy	ravina	kely	hao	olona	tsihy
Maori	rau	iti	kutu	tangata	whariki

	41. *Moon.*	42. *Mosquito.*	43. *Mother.*	44. *Mouth.*	45. *Night.*
1. Nengone	cekole	nine	nene	tubenengoce	ridi
2. Anaiteum	mohoe	nyum	risi	ipjineucse	pig
3. Eromanga	—	—	dinemi	navran	pumrok
4. Fate	alelag	paterik	pwile	goli	pog
5. Sesake	masina	—	qila	—	boni
6. Api	variu, kapariu	—	awia	—	boni
7. Ambrym	ola	—	—	noe	—
8. Espiritu Santo	vula	namugi	tiai, tina	vava	poni
9. Whitsuntide	vula	namu	ratahi	lolwa	qon
10. Lepers' Island	vule	gagasi	garuwegi	wawagi	boni
11. Aurora	wula	namu	veve	valai	qon
12. Meralava	vul	nam	vev	velei	qon
13. Santa Maria, Gog	vul	nam	rave	valan	qon
14. ,, Lakon	vul	namug	vev	valan	qen
15. Vanua Lava, Pak	mar	nem	mo	velegi	qon
16. ,, Sasar	mawar	nom	mo	neregi	qon
17. ,, Vureas	wol	nam	retne	velei	qon
18. ,, Mosina	vol	nam	lel	neregi	qon
19. ,, alo Teqel	magag	tom	mo	norogi	qon
20. Mota	vula	namu	veve	valai	qon
21. Saddle Island, Motlav	wol	nem	tita	vlege	qon
22. ,, Volow	wol	nem	vov	naregi	qen
23. Ureparapara	mewe	nem	tat	velegi	qon
24. Torres Islands, Lo.	magaga	nam	reme	vala	qon
25. Fiji	vula	namu	tina	gusu	bogi
26. Rotuma	hual	rom	o honi	nuchu	boni
27. Santa Cruz	tema	mo	jia	nao	vabu
28. Nifilole	pe	namu	ise	nede	ni tabu
29. Ulawa	warowaro	tahula	nike	wawa	roto
30. San Cristoval, Wano	hura	namo	ina	hara	rodo
,, Fagani	fagaefa	namu	ina	no	boni
31. Malanta, Saa	warowaro	tahule	nike	wawa	roto
,, Bululaha	warowaro	tahula	nike	wawa	roto
,, Alite	ailua	simi	tetelia	voka	boni
32. Vaturana	vula	namu	tina	mana	boni
33. Florida	vula	namu	tina	mana	boni
34. Savo	kuge	namunamu	mama	napu	muzi
35. Ysabel, Bugotu	vula	gnamu	ido	livo	boni
36. ,, Gao	glaba	nufi	ido	floflo	boni
37. New Georgia	paleke	—	tina	huduru	—
38. Duke of York	kalak	namu	na	wa	bug
39. Murray Island	meb	—	apu	nuga	ki
40. New Guinea, Motu	—	namu	tina	utu	boi
Malay	bulan	ñamok	ma	mulut	malam
Malagasy	volana	moka	reny	vava	alina
Maori	marama	waeroa	whaea	mangai	po

	46. *Nose.*	47. *Pig.*	48. *Rain.*	49. *Rat.*	50. *Red.*
1. Nengone	gupiede	puaka	ebe	xeli	dicadica
2. Anaiteum	g'djin	picad	copda	cedo	cap
3. Eromanga	—	opia	ehe	—	—
4. Fate	gusu	wago	usa	kusue	miel
5. Sesake	*n*isu	wa*g*o	usa	kusuwe	miala
6. Api	*n*isu	pui	ua	kawe	iliili
7. Ambrym	guhu	bue	o	tomo	—
8. Espiritu Santo	gogo	poe	usa	garivi	gagara
9. Whitsuntide	qari*n*anho	qoe	uhe	garivi	memea
10. Lepers' Island	qanogi	boe	uhe	garivi	memea
11. Aurora	lisui	qoe	reu, usa	gariv	memea
12. Meralava	madui	qoe	reu	gasuw	memea
13. Santa Maria, Gog	modun	qo	urei	gosug	meme
14. ,, Lakon	matun	qo	uh	wohow	meme
15. Vanua Lava, Pak	metigi	qo	wat	gosog	lawlaw
16. ,, Sasar	mitigi	qo	wet	gosow	meme
17. ,, Vureas	medui	qo	wen	gosow	mame
18. ,, Mosina	monugi	qo	wen	gusuw	meme
19. ,, alo Teqel	mitigi	qo	wet	gosow	meme
20. Mota	manui	qoe	wena	gasuwe	memea
21. Saddle Island, Motlav	mdige	qo	smal	gohow	lawlaw
22. ,, Volow	medigi	qo	wed	gohow	lawlaw
23. Ureparapara	modugi	qo	wen	gosow	mama
24. Torres Islands, Lo.	mot	qo	weta	gahuwa	memi
25. Fiji	ucu	vuaka	uca	kalavo	damudamu
26. Rotuma	isu	puaka	uas, usa	picha	mia
27. Santa Cruz	no	qoi	ua	leke	poa
28. Nifilole	noto	poe	lu	lavu	opulo
29. Ulawa	palusu	po	nimo	asuhe	waruwarua
30. San Cristoval, Wa*n*o	barisu	bo	ra*n*i	gasuhe	meramera
,, Fagani	barusu	boo	ra*n*i	gasufe	merameraga
31. Malanta, Saa	pwalusu	pwo	nemo	asuhe	nonoro'a
,, Bululaha	palusu	po	nemo	asuhe	nonoro'a
,, Alite	*non*ora	bo	uta	*g*uaua	kuakuala
32. Vatura*n*a	isu	bo	usa	*g*asuve	chichi
33. Florida	ihu	bolo	uha	kuhi	sisi
34. Savo	gnoko	polo	kuma	kuzi	sisi
35. Ysabel, Bugotu	ihu	botho	uha	kuhi	sisi
36. ,, *G*ao	nehu	bosu	hani	kusi	jijia
37. New Georgia	—	moa	ubata	kutu	orova
38. Duke of York	gigiro	boro	bata	kada	dara
39. Murray Island	pit	borom	irmer	mokis	mamomam
40. New Guinea, Motu	udu	burumu	medu	bita	kakakaka
Malay	idong	babi	hujan	tikus	mera
Malagasy	orana	lambo	ranonorana	voalavo	mena
Maori	ihu	poaka	ua	kiore	whero

	51. *Road.*	52. *Root.*	53. *Salt.*	54. *Sea.*	55. *Skin.*
1. Nengone	lene	wee	cele	cele	nenune
2. Anaiteum	efalaig	icvan	mohoanjap	jap	arasi
3. Eromanga	silat	noatni	natukus	tok	—
4. Fate	pua	koa	tasmen	tas	wili
5. Sesake	mata ki sala	lake	tasi	tasipua	weli
6. Api	dapa	—	—	si	kulu
7. Ambrym	—	—	—	tie	—
8. Espiritu Santo	rio	goe	tasi	getja	tinina
9. Whitsuntide	hala	garo	tahi	tahi	vinui
10. Lepers' Island	matahala	goarigi	tahi, navo	wawa	vinugi
11. Aurora	tursala	goarii	tas	lama	vinui
12. Meralava	metsal	gari	naw	lam	vini
13. Santa Maria, Gog	matawirsal	gerin	naw	lelam	vini
14. „ Lakon	matali	gegi	naw	lam	vingi
15. Vanua Lava, Pak	me'esal	gergi	naw	lam	vinigi
16. „ Sasar	ma'al	gorgi	naw	lam	vingi
17. „ Vureas	mateqersal	malsei	naw	lam	vini
18. „ Mosina	metesal	sigrigi	naw	lam	vingi
19. „ alo Teqel	me'esal	gergi	naw	lam	vingi
20. Mota	matesala	gariu	nawo	lama	viniu
21. Saddle Island, Motlav	mtehal	goren	naw	lam	vnen
22. „ Volow	metehal	girigi	naw	lam	vinigi
23. Ureparapara	matehal	durin	naw	lam	vinin
24. Torres Islands, Lo	matsala	gurah	new	lem	gilit
25. Fiji	sala	vu	masima	taci	kuli
26. Rotuma	sala	va'a	temosi	sasi	uli
27. Santa Cruz	naji	nau no	navo	daopue	be
28. Nifilole	bara*gi*	nuo	nao	lo	la*ge*
29. Ulawa	tala	imimi	asi	ahowa	teetee
30. San Cristoval, Wa*no*	tara	rari	asi	asi	uriuri
„ Fagani	tara	rari	asi	matawa	gafo
31. Malanta, Saa	tala	imiimi	asi	ahowa	teetee
„ Bululaha	tala	imiimi e	moi asi	ahowa	tete
„ Alite	tala	kalokalo	asi	matakua	su*na*su*na*
32. Vatura*na*	sautu	lamu	tasi	horara	kokora
33. Florida	halautu	lala	tahi	horara	guiguli
34. Savo	keva	ogni	gnagnue	zorara	korakora
35. Ysabel, Bugotu	hathautu	oga	tahi	horara	guiguli
36. „ *G*ao	brau	*g*lati	tahi	orara	*g*uli
37. New Georgia	huana	—	idire	kolo	korekore
38. Duke of York	akapi	akari	masima	tai	pin
39. Murray Island	gab	sip kak	—	gur	egur
40. New Guinea, Motu	—	—	tamena	tavara	kopi

Malay	jalan	akar	garam	laut	kulit
Malagasy	lalana	vody	sira	riaka	hoditra
Maori	ara	putake	wai tai	moana	hiako

	56. *Smoke.*	57. *Soft.*	58. *Spear.*	59. *Spittle.*	60. *Star.*
1. Nengone	kali	nidra	cace	kadeu	wajecole
2. Anaiteum	adaran cop	mulmul	mopul	danmas	moijeuv
3. Eromanga	—	molokloku	—	—	mosisu
4. Fate	asua	maneinei	olo	tanue	masei
5. Sesake	asua	manukunuku	io	puvurai	masoe
6. Api	—	—	pulamera	—	rue
7. Ambrym	walehi	—	meta	—	moho
8. Espiritu Santo	asu	nalumlum	gole	loto	vitui
9. Whitsuntide	aho	madamada	sari	loto	visiu
10. Lepers' Island	ahu	madamada	sari	lodo	visiu
11. Aurora	asu	malumlum	mataso	wura	vitiu
12. Meralava	asu	malumlum	matas	lot	viti
13. Santa Maria, Gog	asu	malobus	sar	loton	wo vitig
14. ,, Lakon	ahau av	masoksok	ser	anuh	*m*aha
15. Vanua Lava, Pak	os	mulumlum	ma'as	gar*m*es	vi'
16. ,, Sasar	os	mulumlum	ser	gar*m*is	vi'
17. ,, Vureas	es	melumlum	ser	gar*m*es	wo *m*ase
18. ,, Mosina	as	molumlum	eser	garmos	wo viti
19. ,, alo Teqel	os	mulu*n*lu*n*	ser	garmis	vi'
20. Mota	asu	malumlum	isar	anus	vitu
21. Saddle Island, Motlav	aho	mulumlum	mtah	nih	vit
22. ,, Volow	aho	mele*m*le*m*	metah	*n*ih	vit
23. Ureparapara	suio, ah	molumlum	matah	gare*m*i	vit
24. Torres Islands, Lo	hiev	melu*n*lu*n*	mata	*ne*nuh	veji
25. Fiji	kubou	malumulumu	moto	weli	kalokalo
26. Rotuma	aasu	parapara	oi kou	onusi	hefu
27. Santa Cruz	kagnie	nomio	lu	bika	vei
28. Nifilole	*g*asi	momave	va*g*i	bui	vu
29. Ulawa	sasu	motau	lula	*n*isu	uui-heu
30. San Cristoval, Wa*n*o	asu	magomago	oo	*n*usu	he'u
,, Fagani	asu	marumurumu	rura	*n*usu	figu
31. Malanta, Saa	qa'ule duña	mairo	noma	*n*isu	he'u
,, Bululaha	sasu	mina	noma	nisu	he'u
,, Alite	rasu	eikoaliatu	sua	*n*ilu	kualikuli
32. Vatura*n*a	pu*n*u	maluka	bao	chuve	vitugu
33. Florida	ahu	malumu	tinabe	a*n*usu	veitugu
34. Savo	azuazu	malumu	*g*oru	suasua	simusimu
35. Ysabel, Bugotu	ahu	malumu	garatu	a*n*usu	vaitugu
36. ,, *G*ao	*g*a*g*ahu	pila	goru	misu	tunu
37. New Georgia	rovu	ma*g*uana	bao	kamisu	seru
38. Duke of York	mi	galom	bele	kara	nagnag
39. Murray Island	—	kamur	kalak	—	ver
40. New Guinea, Motu	kualau	manoka	io	—	—

Malay	asap	lumbut	tombak	ludah	bintang
Malagasy	setroka	malemy	lefona	ivy	kintana
Maori	paoa	ngawari	tao	hauare	whetu

	61. *Sun.*	62. *Sweet.*	63. *Tongue.*	64. *Tooth.*	65. *Tree.*
1. Nengone	du	buruia	gutinene	ge	sere ie
2. Anaiteum	gesega	aiyu	man	ijin	cai
3. Eromanga	ipminin	—	luami	—	—
4. Fate	elo	kasi	mena	pati	kasu
5. Sesake	elo	masoso	mena	bati	kau
6. Api	mat ni elo	—	pomeno	bati	kau
7. Ambrym	yial	—	meen	lowo	liye
8. Espiritu Santo	maso	tasi	meme	uju	gau
9. Whitsuntide	alo	reterete	mea	liwo	gae
10. Lepers' Island	aho	gologolo	meagi	livogi	gai
11. Aurora	aloa	tartar	luemei	liwoi	geiga
12. Meralava	aloa	der*m*ot	luamei	liwoi	tankei
13. Santa Maria, Gog	lo	vadurus	mea	liwo	regai
14. ,, Lakon	alo	lulu*m*	gamaran	liwon	rega
15. Vanua Lava, Pak	lo	nonos	garmegi	lowoi	enge
16. ,, Sasar	lo	tetres	garmegi	lowogi	enge
17. ,, Vureas	lo	derderes	garmei	liwoi	retenge
18. ,, Mosina	lo	nerner	garmegi	liwogi	rekenge
19. ,, alo Teqel	lo	tetres	garmegi	lowogi	enge
20. Mota	loa	nere*m*ot	garameai	liwoi	tangae
21. Saddle Island, Motlav	lo	neneh	garmege	lwege	tenge
22. ,, Volow	lo	noh	garmegi	liwegi	tenge
23. Ureparapara	loa	dodoros	garamegi	liwogi	tenge
24. Torres Islands, Lo	elo	ditweh	garemi	luwo	raga
25. Fiji	siga	kamikamica	yame	bati	kau
26. Rotuma	astha	sumami	alele	ala	oi
27. Santa Cruz	na*n*a	upwa	lapu	ni*n*e	no
28. Nifilole	le	pela*n*i	libia	wotede	ena
29. Ulawa	sato	malimali	mea	niho	ai
30. San Cristoval, Wa*n*o	sina	mamagi	meamea	riho	hasie
,, Fagani	sina	mamaki	mea	lifo	gai
31. Malanta, Saa	sato	malimali	mea	niho	da*n*o
,, Bululaha	sato	malimali	mea	niho	ai
,, Alite	davi	*g*ari*g*aria	mea	livo	ai
32. Vatura*n*a	aso	mami	lapi	livo	hai
33. Florida	aho	manilu	lapi	livo	gai
34. Savo	kuli	imo	lapi	nale	kola
35. Ysabel, Bugotu	aho	mugna	thapi	kei	gai
36. ,, *G*ao	aho	kuakuda	*g*lapi	kei	gazu
37. New Georgia	ini	mamisi	mea	livo	hai
38. Duke of York	ma*k*e	namian	karame na wa	lakono	diwai
39. Murray Island	lem	—	uerut	tereg	gair
40. New Guinea, Motu	dina	—	mala	—	hau

Malay	mata ari	manis	lidah	gigi	kayu
Malagasy	maso andro	mamy	lela	nify	hazo
Maori	ra	reka	arero	niho	rakau

	66. *Water.*	67. *White.*	68. *Wing.*	69. *Woman.*	70. *Yellow.*
1. Nengone	wi	gada	kataadi	hmenewe	—
2. Anaiteum	wai	ahi	ehpan	takata	yag
3. Eromanga	nu	—	evlok	sivin	—
4. Fate	noai	tare	faru	garuni	monamon
5. Sesake	noai	dautau	varu	goroi	miloloa
6. Api	ui	uwowo	kupe	goroi	—
7. Ambrym	we	—	pan pehel	vihin	—
8. Espiritu Santo	pei, tei	voke	gave	gajae	majina
9. Whitsuntide	wai	maita	gapaun manu	vavine	*a*no*g*a
10. Lepers' Island	wai	mavuti	painhigi	vavine	*a*no*g*a
11. Aurora	bei	si*n*ara	ban manu	tawone	*a*no*a*ga
12. Meralava	bei	wedwed	bane man	tamake	*a*n*a*n
13. Santa Maria, Gog	liwu	wewed	beni	tawa	*a*no*a*no
14. ,, Lakon	tu*n*	wetwet	pane mah	gamtu	*a*no*a*no
15. Vanua Lava, Pak	pe	qagqag	gapugi	drene	*n*or*n*or
16. ,, Sasar	pe	qag	gapugi	re*n*e	*n*o*n*or
17. ,, Vureas	be	qag	penigi	reqe	*a*n*a*n
18. ,, Mosina	pe	aqag	penegi	reqe	*a*n*a*n
19. ,, alo Teqel	pe	qag	gapugi	reene	*n*or*n*or
20. Mota	pei	aqaga	panei	tavine	*a*no*a*no
21. Saddle Island, Motlav	be	qagqag	bnege	lqovin	*n*or*n*or
22. ,, Volow	be	bitbit	pene men	liqeven	*n*or*n*or
23. Ureparapara	pe	qaqa	penigi	retine	*n*a*n*ar
24. Torres Islands, Lo	pe	lul	perperi	laqavina	e*n*
25. Fiji	wai	vulavula	taba	alewa	—
26. Rotuma	tanu	fisi	papau	hoina	peropero
27. Santa Cruz	luwe	peki	be	ovla	ialuli
28. Nifilole	woi	opa	bule deguluo	si*n*eda	kokolu
29. Ulawa	wai	rerea	apaapa	hua	sausaula
30. San Cristoval, Wa*n*o	wai	mamahui	abaaba i manu	urao	edaeda'a
,, Fagani	wai	mafui	kakafo	fefene	getagetaga
31. Malanta, Saa	wai	rearea	apaapa i manu	hue	sa'usa'ula
,, Bululaha	wai	ekeekela	apaapa	hua	—
,, Alite	kuai	kakaa	abaaba i malu	ma*g*eli	kekeroa
32. Vatura*n*a	ko	sere	rapo	kakave	mera
33. Florida	beti	pura	gata	vaivine	*a*no*a*no
34. Savo	piva	sere	gavara	adoki	oreorega
35. Ysabel, Bugotu	bea	pura	bagi	vaivine	*a*no*a*no
36. ,, *Gao*	kumai	vega	bagi	gase	*a*no*a*no
37. New Georgia	kavo	heva	sasarava	manemaneke	—
38. Duke of York	pala	mada	bibia	tebuan	*k*abol
39. Murray Island	ni	kakak	luba	kosker	—
40. New Guinea, Motu	rano	kurokuro	—	haini	—

Malay	ayer	putih	sayap	parampuan	kuniug
Malagasy	rano	fotsy	etatra	vehivavy	vony
Maori	wai	ma	parirau	wahine	pungapunga

NOTES ON THE VOCABULARIES.

1. *Ashes.*—In Mr. Wallace's list nine out of thirty-three are forms of the word represented by Malay—*habu, avu, lavu*, &c. Many of the words mean 'dead or burnt out fire,' for which reason the list is deficient in true words for 'ashes.' Natives will not use the same word for the white ashes of burnt wood and other ashes; there may be therefore also some confusion in the Vocabulary. In the words that are given an example is shown of what is very common in the Vocabularies, viz. the varying of the initial letter of a word, which evidently remains the same, or the dropping of it altogether: we have *habu, rapu, lavu, laf, avu, abu.* Varying forms of this same word appear in the Melanesian vocabulary, sometimes as part of a compound word, fourteen of which are unmistakeable. If *ou, au, ao, bu*, as is possible, be added, nearly half the Melanesian words agree. In the Banks' Islands there is a word, which, in the form *rowo*, may seem the same as *ravu*, connected by the Rotuma *roh*, but which is probably distinct. The Maori *pungarehu* contains *ravu*. We have, therefore, that word in varying forms in the Malay Archipelago, in Polynesia, and in Melanesia.

2. *Bad.*—The Malay Archipelago list shows *hat*, with prefix, *jahat, rahat, ahati, lekat*, and in some other forms. The Malagasy *ratsi* may represent *rahat*. From the variation of prefix it is clear that the sense of the word lies in *hat*. This appears in seven Melanesian languages with little change, *sat, seseta, sasat, sesati, het, heat, set*. Considering that *s*=*t*, *sat*=*tas*; and besides, words sometimes reverse their forms; thus we have *has, han-tai, tes, tisi, tatas*. It is necessary, however, in view of the Melanesian vocabulary to go further back, and find the root in *sa* or *ta*, from which the above forms have come. Thus in the New Hebrides we have *sa*; in the Banks' Islands, *sa, se*; Fiji, *ca*; Santa Cruz, *jia*; Solomon Islands, *taa, tai, e'ai-ala, tata-ala*: the word in the simple form is distributed through Melanesia, as reduplicated or with a prefix it is spread through Melanesia and the Malay Archipelago. Taking, then, the Malayan *jahat, rahat*, as having the same root with the Mota *tatas*, we find that the simple ancient forms are in Melanesia.

It is worth noting that *ala*, which appears in composition in the

Solomon Islands *tataala, e'aiala*, is the Malay *salah*, Samoa *sala* wrong, Maori *hara*. The Florida *dika* is *tika* in Port Moresby, New Guinea.

3. *Banana.*—There must always be a difficulty, when a vocabulary is got by asking the name of visible objects, in getting the generic and not the specific word. Of the words given by Mr. Wallace for banana some may be assumed to be the names of various kinds, which are always numerous. There is one word, however, which occurs seven times in his Vocabulary, *fuat, fud, phudi, phitim*, the relationship of which with Malagasy and Melanesian generic names for bananas is plain. In Fiji this is *vudi*, as in part of the Solomon Islands. In this word *d* represents *nd*. It is impossible to say whether the root of the word is *ut* or *un*, the one consonant or the other, if not both, being represented. In the Malay Archipelago, *n* is absent. In Melanesia *vudi* is pronounced *vundi*; in Duke of York there is no *v* in the language—the word is *un* as given by Mr. Brown; Mr. Powell gives *wudu* for Duke of York and New Britain. In the Solomon Islands *huti* is clearly the same. The same word is the Malagasy *ontsy*, *o* being pronounced *u*; and the Betsileo in the same country use *hotsy*. Words as unlike in appearance as *phitim* and *un* are thus brought together. There are also *unchim* wild bananas, in Batak of Sumatra, *unti* in Mangkasar, *punti* in Sumbawa, not given by Mr. Wallace. From this word, common to the Indian Archipelago, Madagascar, and Melanesia, it will be observed that the Malay *pisang* is altogether different. The Samoan is *fa'i*, of which no form is Melanesian. In Tongan, the nearest geographically to Melanesia of any Polynesian group, the word is *fugi*, which certainly is far from the Fiji *vudi*. But it is the same with the San Cristoval *hugi* and *fuki* in the Solomon Islands. It is possible that these words *hugi, fugi* may be another form of the Ceram *fud* and the Malagasy *ontsi*, by the substitution of *k* for *t*. In languages so close together as Ulawa and Wano there may be that very ancient difference between the two forms of the word they have taken up: or the Tongan word may somehow have been conveyed to that small district, being itself distinct; or again the two words may be distinct, and Tonga and San Cristoval have received *fugi* from some common source. But it will be observed that if forms with *t* and *k* are ancient forms of the original root, the isolated presence of the form with *k* in San Cristoval and Tonga goes to show that each received the word from a common source. If so, in the great area over which the word is

spread it has divided into three distinct forms, with *t*, with *n*, with *k*, all of which are in Melanesia.

The common word in the Banks' Islands, *vetal* [1], is local. The Ambrym *vi* is remarkable as corresponding to *fia* of the Sula Islands, and *hos* of Anaiteum may well be *busa* of Sanguir. Agreement in exceptions between the Vocabularies of the Malayan and Melanesian Archipelagos is as instructive as agreement in a generally common word; it tends to show that of an original stock of words carried hither and thither abroad some have survived here, some there, as a witness to original unity.

4. *Belly.*—Let it first be observed that this English word means that which bulges; and also that when a word is got by pointing at an object there is often a confusion, which in this case may be between the protuberance in view and its contents, between, that is, belly and bowels. In Mr. Wallace's Vocabulary for this word there are many words like *tia*, and these evidently got by pointing, for they have suffixed Pronouns, *tiaka* my belly, *tiamo* thine, *tian* his, *tiare* theirs. In Malagasy *tsinay* is bowels, as *tinae* is in the Banks' Islands; it is natural enough to use the word in one sense or the other: but no doubt the word *tinai* originally belongs to the bowels. In the same way it is certain that the Banks' Islands *toqai* refers to the protuberance or curve, though at Saa in Malanta, where *ii* is belly, *'oqa* is bowels, as *toba* is in Florida. Both in the Malay Archipelago and in Melanesia *tia* is used for the belly, though in Melanesia only in Espiritu Santo in the New Hebrides, and in two parts in the Solomon Islands. It is not, however, in the secondary sense of the words but in the primary that the words used in the sense of belly are interesting, and important in this enquiry. A word which is used in widely distant parts of the same language area, in such a way as to imply in each use some primary significance, is a very good proof of kinship between languages. Thus assuming the meaning of *toqai*, *toba*, to be that which bulges, outwards or inwards, convex or concave, we can understand that the Mota *toqalaui* the calf of the leg, is parallel to the Malagasy *kibondranjo*. In Malagasy *kibo* is belly and *ranjo* (Mota *rano*) is leg, the words for belly are different, for leg the same, but in each case the calf of the leg is called the bulge. So in Fiji, *kete* is

[1] The Motlav word is given *vtel*, an unpronounceable form. This represents the true word without the Article, which in this language coalesces with it, *navtel* for *na vetel*. The Anaiteum and Fate words are in the same way divested of the Article.

belly[1], but *toba*, the Florida form of *toqa*, is a harbour, where, that is, the shore curves inwards. In Duke of York *bala* is belly, and the same figure is used, *bala na waga* is a harbour.

5. *Bird.*—Out of Mr. Wallace's thirty-three words twenty-four are forms of *manu*, out of forty Melanesian words thirty-three are forms of the same *manu*, which is also the Polynesian word[2]. The agreement over so large an area is very remarkable; it can hardly be supposed that almost all Melanesian languages and most of the Malayan have borrowed the word from without. The exceptions, however, are still more remarkable, and the consideration of them is very instructive. The Malay vocabulary has not *manu*; the languages, therefore, of that Archipelago have not borrowed it from thence. The Malay word *burung* is the Malagasy *vorona*, and has no known corresponding form in Melanesia. There are only two other exceptional words in Mr. Wallace's Vocabulary.

The exceptions in Melanesia, though not numerous, are very interesting. In the first place it must be remarked that there is a remarkable indistinctness of meaning. This is the case in Fiji, where, as in Polynesia, all beasts as well as birds are called *manumanu*, which, in the absence of almost all land animals, is not perhaps so wonderful. In the rest of Melanesia they do not call beasts birds, except in the Duke of York, where *pika* is the generic term for all animals, which are various enough comparatively, and *pika rowo* flying animal, is a bird, *rowo*, as in Mota, being 'to fly.' But there is in Melanesia an astonishing case of the same word meaning bird and fish; the word *mah* in Lakona. And as *manu*, even if used for a beast, must be thought to mean properly a bird, so *mah*, though used of a bird, must be thought to be properly a fish, because in another island of the Banks' Group, and in the New Hebrides, *meh*, *mes*, and *masi* mean fish. We are constrained, therefore, to think that in these words, *manu* and *mah*, we have words so ancient as not yet, in the absence perhaps of quadrupeds, to be particularized. If a Lakona man were asked how it is known what he means when he says *mah*, he would answer that every one would understand because they would know what he was talking about; and if there were any doubt he would add 'of the sea,' 'of the wood,' to explain. It is nearly the same thing in Nengone of the

[1] It is quite likely that this word is the same with the Mota *gete* a bag or basket, the Maori *kete*; as *toqa* also in Mota is a particular kind of woven bag.

[2] *Maan* at Mafoor, New Guinea.

Loyalty Islands, where *ia* is a bird and *ie* is a fish: the words are too much alike, and too much like *iga*, to be thought altogether separate. We have to ask what the primitive idea conveyed by *manu*, *mah*, *iga* is, a creature with wings, or variegated in colour or what? The Mota word for a nose and beak, *manui*, may suggest that *manu* means a creature with a beak.

Beyond this another question is raised when the locality of the exceptions among the Melanesian words for 'bird' is considered. Almost everywhere is *manu*; but in the Loyalty *ia*, in Ambrym *bwehel*, in Santa Cruz *kio* and *deguluo*, in Savo *kosu*, in Gao *naji*, in New Georgia *oloko*, are all very different from one another and from the common word. There is no doubt but that, if there are Melanesian languages which stand apart from the more common type of language spoken in Melanesia, they are those of the Loyalty Islands, Ambrym, Santa Cruz, and Savo: and it cannot well be doubted that exceptional words like these in the Vocabulary confirm, if they do not impress, the belief that these districts have somehow not been reached by a later flow of words. But then in this particular they are not so very unlike Malay itself in having exceptional words for bird.

The changes of *manu* into Espiritu Santo *nanu* and Alite *malu* are regular in those languages, as will be shown in the Chapter on Phonology.

6. *Black.*—The word which in Malay is *itam*, and with the prefix *ma* of quality is *maita*, *miti*, *mete* in the Indian Archipelago, occurs in twenty-seven places in Mr. Wallace's Vocabulary. There is probably no distinction between black and dark colour. The Malagasy *mainty* is the same as the Malay. No form of the word is at any rate common in Polynesia. In Melanesia three islands of the Northern New Hebrides have it as *maeto*, *meto*, *naeto*, and Sesake *maeto*, with the meaning of black. In Mota *maeto* is black volcanic stone; in Florida *meto* is dirty. In Micronesia, in the Marshall Group, the same appears in the compound *kilmed* black, probably black skin. The word, therefore, is widely spread, and it is plain that it did not spread from Malay. The chief interest of the Vocabulary is grammatical; the list of Melanesian words shows a good deal of the form of the Melanesian Adjective. The characteristics are three: (1) reduplication, (2) the prefix of quality *ma*, (3) the adjectival termination *ga*.

Something may be noted concerning individual words in the Melanesian list. The natural connection between night and black-

ness is shown in the Santa Cruz *bo*, which may be *po*, *boni*, and the Ulawa and Malanta *roto*, and the Anaiteum *apig*[1]. In Mota, *siliga* dark, is often used for night. The Vureas *korkor* is the same word, made adjective by reduplication, as *kor* a dried bread-fruit, in Mota; in which language indeed *kor*, at least in the slang of nicknames, is used for black, *Nus-kor* Blacklip. The Gaua word *wirwiriga* is used in Mota, and is indeed another form of *silsiliga*. This is shown by the parallel forms of the Mota word *sinaga* food, in Motlav *hinag*. The change is from *h* to *w*, shown in Duke of York *winagan*, and as very commonly from *l* to *r*. It is out of the question that the change has been made in Gaua, where the language is very like that of Mota. What the word in these two forms points to is an ancient source, from which by once diverging channels the two forms have come in different shape into these neighbouring islands. It is an exemplification of what we may well believe to have been the way in which neighbouring languages have come to differ so often and so much[2].

7. *Blood.*—The word represented by the Malay *darah* appears more than twenty times in Mr. Wallace's Vocabulary, and again twenty-three times among the forty Melanesian words. The probable root is the Malagasy *ra*, which has become the Nengone and Fiji *dra*, *ndra*, and so *nara*, and *dara*. The change from *r* to *d* and *t* is shown in Fate and Sesake. We have here, then, a word in very varying form spread over the Indian and Melanesian Archipelagos, in such a manner that it is impossible to point to any existing source; for the root form is found in Madagascar. There is hardly a word which does more to show the kindred origin of the tongues.

The exceptions are not less interesting and instructive. In Menado of Celebes and in Sanguir the word for blood is *daha*, which, having nothing in it of *r*, cannot be counted as akin to *darah*. In Araga, Whitsuntide, of the New Hebrides, there is *daga*, to which probably *dai* of the neighbouring islands is allied. These exceptions, so widely separated in place, one would hesitate to suppose the same, were it not that identical forms appear elsewhere: *daga* in the Philippines, *taga* in Formosa, *daya* in Pam-

[1] In this word *a* is probably a Verbal Particle, and *pig* night, g = ng, is the Banks' Islands *qon*.

[2] Thus the English *heart* and French *cœur*, *hound* and *chien*, are in fact forms of the same words.

pango, *deyia* in Dayak of Sarawak. We have, therefore, to believe that this is one of the many words for blood which have been obscured by the general use of *ra*, and that it has survived in Melanesia isolated in the New Hebrides: *daya* has been no more imported into Araga from the Philippines than *ra* has from Madagascar to Fiji.

The Polynesian word for blood is *toto*, which does not appear in the Malay Archipelago at all, and in the Melanesian Vocabulary only as *tot* in Rotuma, where it is probably an importation. But *toto* is used in Melanesia, and in such a way as to show that it is at home there and cannot possibly be an importation from Polynesia. In San Cristoval *toto* is congealed blood; in Florida the disease hæmaturia is *mimi-toto*; and though it is not unreasonable to maintain that *toto* may have been borrowed in those parts, it would be very hard to conjecture how it had been done. But *toto* in the Banks' Islands is a poisoned arrow, and this can be shown to be the same word. The arrow is called after the tree with the viscous sap of which it has been smeared, and the tree has its name from the abundance of its sap, in Mota *totoai*, in a dialect of Fiji *dotoa*. The sap of a tree is its blood, and it is very easy to conceive a word at one time more general in its meaning being particularized to signify in one set of languages blood and in another sap. It assists this view to observe that *toto* in San Cristoval is clotted thick blood, like the thick sap *totoa*.

There is another word so common in the Solomon Islands as to deserve notice, in the forms of *gabu*, *habu*, *abu*, *apu*, *kap*, the variations of which argue that the word is no purely local one.

8. *Boat.*—This word has been taken to mean a native boat or canoe, and this as far as possible generically. In Melanesia each kind of canoe has its own name, so as to obscure in some places the use of the generic name. Thus in the Solomon Islands no native canoe is called *vaka* or *haka*, though that the word is native there is shown by its variation in form. An European vessel is called *vaka* or *haka*, as in the Malay regions Crawfurd says *wang-kang* is used for foreign junks. The Melanesian terms in this Vocabulary are the native equivalent to this word, *aka*, *vaka*, &c. The words in the Vocabulary of the Malay Archipelago which are forms of this are in number thirteen, and the forms are various; *haka*, *waya*, *waha*, *waa*, *waim*, *sakaen*, *wōy*, and *bunka*, which last is questionable. The terminations *im* and *en* are probably suffixed Pronouns. Of the forty Melanesian words thirty-one are corre-

sponding forms, corresponding in variation as much as in resemblance; *aka*, *haka*, *vaka*, *faka*, *aga*, *vaga*, *waga*, *ak*, *ok*, *og*. Here again this very common word fails in the Loyalty Islands and Southern New Hebrides, and in Santa Cruz. If then we take the very common use of *aka* in Polynesia, Indonesia, and Melanesia as a proof that canoes were made and called by some such name before the original race was scattered far away, it is still possible to suppose that some of the family had wandered off before the word arose, and have reached the extremity of Melanesia without being overtaken by this word. It rather tends to encourage such a supposition that only canoes constructed with planks are properly called *aka* or *vaka*, &c.

The Santa Cruz canoes are elaborate sea-going vessels, and they are called *loju*, which, as *j* takes the place of *t*, appears to be the same as *lotu* of the Sula Islands. It is possible also that the *lakatoi* of Motu, New Guinea, is the same with Malagasy *lakana*.

9. *Body.*—A considerable number of the words in Mr. Wallace's list agree, fourteen out of thirty-three; but the word *badan* is not at all represented in the Melanesian list. Malagasy and Polynesian words agree, *tena*, *tinana*, *tino*. There is nothing of interest in the word; but the Sula Islands *koli* and Florida *huli* are probably the same.

10. *Bone.*—In the Vocabulary of Malay Archipelago words there is nothing at all of general agreement; the Malay *tulang* is the Malagasy *taolana*. The Polynesian word is *iwi*. Neither of these words is found in the Melanesian Vocabulary; and there is hardly an agreement of any two words in the two lists. There are two Melanesian words common, *hui* or *sui*, *huri* and *suri*: the first confined to Fiji and the Northern New Hebrides, the other spread from the same group to Duke of York, and beyond that to Mafoor in the north-west of New Guinea, where bone is *kur*. The first of these is probably the same with *hoi* of the Sula Islands, in the language of which remarkable coincidences have been observed in the words for banana, boat, and body. As concerns the word *suri* the interest lies partly in the phonetic changes, and partly in the distribution of the word and the exceptions to it. We again observe in it a word very common in Melanesia generally, which fails to appear in the Loyalty Islands, in the Southern New Hebrides, in Santa Cruz, and in Savo. The Fate word *vatu* is stone.

11. *Bow.*—This is a word of extraordinary interest. The Malay *panah* is said to be the Sanskrit *vâṇa*, the Malay meaning bow, the Sanskrit arrow. That very many Sanskrit words are in use in Malay is certain; most of them words belonging to the higher state of civilisation which intercourse with India has assisted the Malays to attain. Supposing *pana* in all its forms to be indeed Sanskrit, there is no reason for supposing also that the Malays learnt the use of the bow from India; as with many other words, the native term may have been superseded by the foreign one. Nor would there be any great difficulty in supposing that the Sanskrit word has penetrated to the Philippine Islands, or even into Polynesia. But the presence of the word in Melanesia cannot be thought devoid of difficulty if only the distance between India and the Loyalty Islands is considered. Yet, as immigration from Polynesia has certainly within a few generations reached the Loyalty Islands[1], it is not at all impossible that the Nengone *pehna* may have been a late importation there. In the same way the Rotuma *fan* may be thought to have come from Tonga[2]. But there is another thing to be considered which can hardly be thought easy to reconcile with the belief that the Sanskrit word has reached Melanesia. In the Vocabulary it may be seen that *pehna* in Nengone, *fana* in Anaiteum, *fan* in Rotuma, are the only forms in which *pana* appears in Melanesia, and they may be easily understood to be recent; as may the Santa Cruz *nepna* an arrow. These words signify a bow; but in Fiji and in Florida the word does not appear as a bow or arrow, but as a Verb, to shoot; *vana* in Fiji to shoot with a bow or gun, and also *to bore a hole* or *pierce through*; *vanahi* in Florida to shoot with bow or gun. In either language there is a native word for bow, *dakai* and *bage*. The fact that in Fiji *vana* means to pierce through as well as to shoot is well worthy of consideration; it seems that the sense of piercing is primary and that of shooting secondary, rather than the reverse. But, apart from that, it seems strange that in islands where the word does not signify a bow or arrow, it should mean to shoot; on the supposition that

[1] The Polynesian immigrants in Uea in 1860 counted four or five generations of chiefs. Notes grammaticales sur la Langue de Lifu.

[2] 'The Tongans got the bow and arrow from Fiji, as they got pottery, salt, and their improved canoes. They say they had not the word *fana* until they got the bow, and they imported the word (Fijian *vana*) with the thing. They call the bow *kau fana* shooting stick.' Rev. L. Fison.

it has been imported from the Sanskrit. We have to make the supposition that a Sanskrit word meaning arrow has been carried to islands at a vast distance, and certainly never reached by direct commerce of the Malays, and has there not supplanted the native words for arrow or bow, but been taken up as a Verb, to shoot. It is of course possible: but the date of Indian intercourse with the Malayan peoples being generally put within the historical period, it gives little time for so great a change and journey. It is much more difficult to account for the Verb in Florida than for the Noun in Nengone and Anaiteum. Still it is rash to put forth a counter theory, and presumptuous to disbelieve the identity of the words; and perhaps only pardon for some hesitation can be expected. Yet it may be that the resemblance is accidental; it may even be that the word has been borrowed by the Sanskrit. For myself I cannot easily believe that Florida has got the word from Sanskrit[1].

Among the forty Melanesian words for a bow, eighteen are forms of *vus*, varying very widely indeed to take in *yu* and *ih*, but still easily recognisable. In the Malay Archipelago there are many words which are evidently the same, *busu*, *pusu*, *husu*, *osio* and others. Whatever, then, may be the history of *pana*, here is a word common to the Indian and Melanesian Islands. The word *bage* used at Florida seems confined to the Solomon Islands, and there are other local words. The Malagasy *antsaky* and the Maori *kopere* also stand quite apart.

12. *Butterfly.*—This is one of those words in which there is the danger of getting the species instead of the genus, and much agreement in the names cannot be expected. There is, however, a certain amount of interest about the word *pepe*, and its compounds. This is the common Polynesian word, and it appears twenty-five times in the Melanesian Vocabulary[2]. More than this, there may

[1] In Mr. Van der Tuuk's very instructive Outlines of a Grammar of the Malagasy Language he gives *voatavo* pumpkin, as 'an interesting proof that the Sanskrit words came into Malagasy from the Indian Archipelago,' making *tavo* to be the Malay *labu*, the Sanskrit *alabu*. But in Mota a native pumpkin is *wo tavai*, and *wo* is *woa* the same with Malagasy *voa* fruit. The likeness of *tavai* and *tavo* is not of the same value as the identity of *voa* and *wo*; but is the likeness of Malagasy *tavo* to the Sanskrit *alabu* sufficiently great to make us extend the Sanskrit word into the Banks' Islands? If not, as one may venture to think, the Malagasy *tavo* and Mota *tavai* are the same, and quite distinct from Sanskrit *alabu*.

[2] Mafoor, in New Guinea, *apop*.

be a question whether the latter syllable of the Banks' Islands word *rupe* (also *rup*, *rom*) is not the *pe* which is reduplicated in the common word. The word *pepe* itself is used in Mota, though not as the name of a butterfly; they call flying sparks *pepe-roworowo* 'flying butterflies,' and two canoes sailing side by side are counted as *pepe rua* 'butterfly-two.' In Mr. Wallace's list the word occurs only once, in Morella of Amboyna, as *pepeul*. This is identical with the Savo word *bebeula*; and it is further evident that the same elements reversed make up the Florida *uleulebe*, *ule* and *be*, and the New Hebrides *lepepe*. The Malagasy *lolo*, *o* being *u*, may be the same word *ul*. We have therefore not only a very wide distribution of *pepe* in Polynesia and Melanesia, but an evidence that the Melanesians have not borrowed the word from Polynesia, in the presence of the word in Amboyna in precisely the combination in which it occurs in Savo. Observe also the variation of a single root in Gao *kokou* and Duke of York *toto*.

13. *Child.*—This word is subject to confusion between the meanings of child as a young person of either sex, and as in relation to the parents. A native is likely, on the one hand, to speak of his child as his boy, and, on the other, to speak of a grown-up son as his child.

Nearly half the words in Mr. Wallace's Vocabulary are forms of what in Malay is *anak*; and this is also the Malagasy *zanaka*. The Polynesian word is *tama*; *tamaiti*, *tamariki*, *tamachi*, with an adjective meaning small. Neither of these words appear in the Melanesian list. The word *ana* is, however, in use in the Banks' Islands, and in such a way as to suggest that the word is the same as the Malay, and also that the root meaning of the word is to be found in the Melanesian use. It is assumed of course that the primary sense of the Malay and Malagasy word is 'child,' and the expressions are interpreted as metaphorical by which in both languages an arrow is called *anak panah* and *zanak'antsaky* 'child of the bow.' The word, however, as used in the Banks' Islands, if it be the same, means primarily an appendage or belonging; my boy is *o reremera anak*, the boy belonging to me, *o tanun anai* is a man of the place, not a visitor, *o tanun anak* a man of mine, a dependent. The last thing of a series is the *paspasoanai*, the hundredth *mel nol anai*. It is therefore an interesting supposition, in view of the unity at bottom of all these languages, that in the isolated Banks' Islands *anai* we may have the primary signification of the common word; and

that *anak* comes in a secondary sense to mean a man's child, and an arrow to be called *anak panah*, as belonging in the way of an appendage to the father and to the bow.

The most common Melanesian word, fifteen out of forty, is *natu*; a word the primary meaning of which is no doubt 'little.' This word clusters about the North New Hebrides and Banks' Islands, but there are outliers in Eromanga and Duke of York. It may be doubted whether *tu*, without *na*, which appears in places so far apart as Gao, Ureparapara, and perhaps Nengone, is not a separate word. In the Malay Archipelago in *nanat* and *naanati* of Bouru, and *untuna* of Gilolo, we have no doubt the Melanesian word; as so often happens, the word which is common in one Vocabulary appears as exceptional in another.

There is another Melanesian word, which, though common only in the Solomon Islands, appears also in the New Hebrides, *kari*, *gari*, *gale*. The word given as 'girl' in New Britain is probably the same, *garra vafini*; since *gari mane* is a boy in Florida. Many examples occur of the interchange of *k* and *w*; and it may therefore be assumed that this word is represented in the Malay Archipelago by *wari* in Amboyna.

A very interesting word for child is *mera*, used in Mota with *nat*, *natmera*, a small child. Ordinarily, however, the word is *reremera*, with the reduplicated plural sign *re*. It is to be observed that this plural word is used to designate a single boy; one boy is called 'children.' This is parallel to the use of *raveve* for mother (see No. 43), and *rasoai* for husband or wife; it points back to the time when the children were the children generally of the community, and not individualised. In Teste Island, New Guinea, a boy is *meramera*, as sometimes in Mota; *mela* in Malanta is the same.

14. *Cocoanut.*—In the various stages of growth and ripeness very different names are given to the nut; it is possible, therefore, that Mr. Wallace's list contains words which describe the particular cocoanut in view, and not the nut generally. However, what is certainly the common word for cocoanut in Polynesia and Melanesia occurs in his Vocabulary very often—the word *niu*; which is also the Malagasy *nihu*. There are two words which nearly divide the Melanesian list between them, *niu* and *matig*. The second is quite local: the first extends from New Guinea to the Loyalty Islands. In Micronesia the Marshall Island word is the same, *ni*.

15. *Cold.*—In this word, as is the case with other Adjectives, there is no general agreement in the Vocabularies, nor between them. There are some words the same; the Matabello *mariri* is the Mota *mamarir*; the Ceram *makariki* is perhaps the Maori *makariri*. The two Vocabularies, however, agree in exhibiting the characteristic prefix *ma* of Adjectives, and the similar prefix *da*.

16. *Door.*—There is in this word probably some confusion between door and doorway. The door and the doorway, the opening and that which closes it, are more distinct in the native mind than they are in our common speech. Neither in the Malay Archipelago vocabulary, nor in the Melanesian or the Polynesian, is there any general agreement. In the Melanesian list a great number of the words are compounded with *mata*, or *ma*, the common word for eye or opening: and this has followed perhaps from the use of the Mota *mateima*, as the word to which equivalents have in most instances been got. The same compound appears in several words from Amboyna and its neighbouring islands, so far at least as regards *mata*. The eye of the house is the common expression in the Banks' Islands and Northern New Hebrides, and this describes the opening and not the shutter. In the Whitsuntide *mat gatava* the meaning is different, *gatava* is not the house but the door; as in Mota, *palegetava* is the shutter that closes the doorway.

17. *Ear.*—The word which in Malay is *telinga* is the most common in Mr. Wallace's Vocabulary, and this is the *taringa* of Maori, and, with variation, of Polynesia generally. The ordinary Malagasy word is different, but the Sakalava *tadiny* is a change from *talina*. This word also is very common in Melanesia, occurring twenty-four times at least in the list. It is also in Micronesia, in Marshall Islands, *lo-jeling*. The great variation in the Melanesian forms goes far to show that the word is not an importation from Polynesia or elsewhere. There is the very common change between *r* and *l*, and of *d* and *t*, and from *t* to *ts* and *s*. There is also the dropping of *t*, which is characteristic of some dialects. But the presence of forms in which *k* stands in the place of *t* points to a much more ancient common origin; *karina* being no doubt the same as *talina*. The change between *l* and *k* certainly sometimes occurs, and it may be that *tikga* of Anaiteum (*g* being *ng*, in the other words written *n*) is *tikinya*=*telinga*. The most curious variation, however, is that of the Rotuma *falian*. The two changes in this are in accordance with the practice of the language;

t has turned into *f*, and the last syllable is reversed, *an* for *na*. Observe the Motu *ta'i'a* for *taliga*.

There is another word which occurs locally in the Northern New Hebrides and Banks' Islands, *qoroi* in Mota. The word *talina* signifies the orifice of the ear: this signifies its pointedness and projection [1]. This word, as usual, is not without its representative in the Indian Archipelago; it is no doubt the same with *boronga* of North Celebes. Another word again, *kuli*, has a narrow range in the Solomon Islands.

18. *Egg.*—The two Vocabularies of the Malay Archipelago and of Melanesia agree in the most common word, the Malay *tulor*; which, with variations, occurs in nineteen places of the former and eighteen of the latter. It is the same word with the Malagasy *tody*, the change being regular from *l* to *d*, and proved in this particular case by the Betsileo pronunciation *to'y*. The Polynesian words are quite different, *hua*, *fua*; the same word which is used for fruit, having the root meaning of something round; and the same which appears in the Nengone *wa tei* and the Vureas *wowese*. The exceptional words in neither Vocabulary seem to agree.

19. *Face.*—In Mr. Wallace's Vocabulary there is no word which occurs in more than three places. The Malay *muka* stands alone. This, however, appears in Melanesia as an Adverb, *muka* being 'first' in Duke of York. The Javanese word is the same as the Fate *rai*. In the Melanesian list the words *mata* and *nago* appear respectively sixteen and seventeen times. The former of these is the word so commonly, almost universally, used for the eye, and used also for the face in the Polynesian languages. The Rotuma again shows *t* as *f*, *maf* for *mat*. The second word, *nago*, has no representative in the Malay Archipelago. In Melanesia it has a wide range, from Sesake in the New Hebrides to Alite in the Solomon Islands, for *la'o* is a form of *nago*. In Santa Cruz the same word is in use for 'mouth,' *nao*. In fact, in Melanesia it seems common to use the word which properly designates some feature for the face generally. The word used in Ureparapara for the face, *naregi*, is mouth in Volow, and lip, snout, beak, in Vanua Lava, and in Mota is used for a point of land. In languages where *nago* is not face, as in e. g. Florida, it is used as an Adverb, 'before.'

20. *Father.*—The very simplest form of word naturally serves as

[1] *Qorqorosa* is said of a plant when the buds begin to show; a tendril is the *qoroi* of a climbing plant.

a vocative for father, and this may easily become a common noun. Thus in the Malay region *bapa*, *baba*, are no doubt of the same class of words with the English papa, and the very common Melanesian *mama*. Another prevalent word in the Malay Archipelago is *ama*, which may probably be the same with the common Melanesian *tama*, which is common also in the Gulf of Papua, New Guinea. The example of Mota may probably stand for other languages; *mama* is the vocative, *tama* the common noun: yet *mama* is used also as a common noun, though never quite as *tama* is. They will say *mama inau* for 'my father,' but never suffix a Pronoun, as in *tamak*. The Malagasy *ray* is quite distinct. The Maori *matua tane* is a periphrasis; *pa* and *papa* are vocatives. In Samoa, however, *tama* is used, as in Tonga. The Nengone *caca* (*c*=*ch*) is the same as Aurora *tata*, a word which is a vocative for an uncle in Mota. In Rotuma again *ta* appears as *fa*.

21. *Finger*.—There is no word at all common in the Malay Archipelago: some few are compound with *lima* a hand, but there is nothing to remark. In Melanesia, however, there is one word common to the Banks' Islands and Northern New Hebrides. That the word has a wider range now, (a witness perhaps to a much wider ancient use,) is shown by its presence in Nifilole near Santa Cruz, where the finger nails are *bisi nime*, and in Savo where fingers are *karakara bizi*. Both these latter differ generally from the more common type of Melanesian languages, and the presence of a word in them may be thought to argue an older connection.

There is another Melanesian word which will deserve attention under the head of 'hand,' *kakau*. Another is the Florida *gigiri*, which is remarkable as being the Vaturana *ririki* in another shape by metathesis. It is not at all unusual for the syllables of words to be reversed, and in this instance *k* has also been nasalised; *gigiri* is *kikiri*, reduplicated *kiri*, as *ririki* is reduplicated *riki*; the Saa *riirii* is the same. The Nengone *tubenine* means the 'row' of the hand, as *tube nengoce* means the 'row' of the lips.

22. *Fire*.—There is for this an important word, because it is one of those which are so very widely spread in the Malayan, Polynesian, and Melanesian languages. The forms indeed are very different, which argues an ancient distribution. There are closely resembling one another the Malay *api*, the Polynesian *ahi* and *afi*, and also the forms *efi*, *aif*, *yaf*, *yap*, given by Mr. Wallace. The forms in Bouru, Amblaw, and Ceram, *afu*, *ahu*, *yafo*, unite with the Malagasy *afo*, and lead on to *aow* and *hao*. In Melanesia the

variation is not so great, *avi* and *ev* differ little; but if, as is probable, *kapi* and *gapi*, *kapu*, *gapu*, *cap*, are the same word, there is enough.

In both the Malay Archipelago and in Melanesia there are many exceptions, few of which agree together. Of the exceptions one of the most remarkable is *bana* in Bouru, taking it to be the same with the Malay *panas* and Malagasy *fana* hot; because it may be connected with the Fiji word *waqa* (*q* = *ngg*) and the Fate *faga* (*g* = *ng*), which are both used to express fire. It is an extraordinary thing that no word equivalent to fire should be in use in Fiji in any dialect[1]. To express fire words for firewood and burning brands are used. There must be a reason for this; which may be that the word for fire became *tabu*, or that, fire being always ready for use in fire-sticks, the word 'brand' came to be used for 'fire.' In the latter case there is a certain parallel to the use of *feu* and *fuoco* for fire in the Romance languages.

There remain words quite distinct from one another, used in one, or two or three languages, such as *tuna*, *lake*, *joto*, &c. To account for the use of peculiar words is impossible: but the same causes which caused the word for fire to disappear in Fiji, may have operated to bring in some new word in other places. Generally, however, it cannot be argued that kindred languages must needs have a common name for so necessary and primitive a common possession of their race as fire. Greek and Latin languages are closely allied, yet one has *πῦρ*, the other *ignis*. In the Romance languages the Latin *ignis* has disappeared. From whatever source the Greek *πῦρ* came, we have its English cognate in 'fire.' In the same way the Ocean languages may have more than two or three distinct words for fire among them without being on that account forbidden to claim common descent.

23. *Fish.*—This is again a word of great interest. There is one very common and far-spread word for fish, the Malay *ikan*, Maori *ika*, Marshall Island *iek*, Mota *iga*, in the Malay Archipelago, Polynesia, Micronesia, and Melanesia. The changes in form are great enough to show an ancient dispersion; even between Malay and Javanese there is the difference between *ika* and *iwa*. In Melanesia the consonant is often omitted, and we have *ia*, *ie*; but in one form or another the word extends from one end to the other; from *ie* in Nengone to *ian* in Duke of York. The connection is kept up in New Guinea in the Mafoor *ijen*. The

[1] Rev. Lorimer Fison.

exceptions are comparatively fewer in the Malayan Vocabulary than in the Melanesian, *ika* appearing in twenty-seven places out of thirty-three in the former, and in twenty-seven out of forty in the latter: but the very general consent is remarkable.

The exceptions in these two Vocabularies in no case correspond, unless *nau* of Galela be *no* of Santa Cruz, which is also in New Caledonia; but there is still much of interest to repay investigation. In the first place, the Hova dialect of Malagasy does not appear to have a word for fish at all, *hazandrano*, the expression in use, meaning water-game; and this is sufficiently remarkable in itself, corresponding as it does to the deficiency in Fiji of a word for fire. In the Sakalava language, however, of Madagascar the word for fish is *fiana*. The root is *fia*, and this comes near to one of the Melanesian exceptions, *fei* of Bugotu. The unaccountable isolated appearance of exceptions in this and other words is remarkable. The general character of the Bugotu language is that of its neighbour at Florida, but it has many words in the vocabulary of common things extremely unlike; as *joto* for fire, and *fei* for fish, although the common words *ahi* and *iga* are also in use. The Savo language, on the other hand, is very unlike its neighbours; and here an exception is not unexpected. The extraordinary use of one word, *mah*, in Lakona, for bird and fish, has been noted. The same word is used for fish, but not for bird, in Aurora also and in Vanua Lava, in the forms *masi* and *mes*. In central Borneo *masik* means a fish, and in Koiara of New Guinea *mesia*, and these probably are the same word with the Melanesian.

24. *Flesh.*—In Mr. Wallace's Vocabulary *isi* and words resembling it are very numerous; in the Melanesian Vocabulary *visogoi* and words like it are seventeen out of forty. In Santa Maria, on the one side, in Gaua the word is *moswivin*, on the other, in Lakona, *pihvi*; in which two words it appears as if *wivin* were another form of *pihi*, and compounded in each form with some other word. From this the conclusion may possibly be that *vis*, so common at the beginning of *visogoi*, *visigoi*, *vihigogi*, is the same as *pihi* of Lakona, *wivi* of Gaua, though in another combination. Between *visi* and *isi* the difference is slight.

25. *Fly.*—The bluebottle fly is so much more likely to present itself than any other, that, though we may have in some cases the name of a species and not of the genus, the words in the Vocabularies are still likely to be names for the same thing. The name of that kind of fly is very widely the same in Polynesia and Melanesia, as

lano in varying forms. The same word occurs, but not often, in Mr. Wallace's Vocabulary; in Celebes, Sanguir, Ceram, and Baju; and though the common Malay word is *lala*, yet *langau* is also there. In the Maori of New Zealand the common form is *ngaro*, but *rango* is also used; an example of the transposition of syllables not uncommon also in Melanesia.

In the Melanesian languages the range of the word is from *lag* (*lang*) of Anaiteum, through *lano*, *rano*, *len*, *thano*, *glano*, to *lao* of Motu and *ran* of Mafoor in New Guinea.

26. *Fowl.*—The domestic fowl has been no doubt introduced into the Melanesian islands: one might expect therefore to be able to trace the source from which it was introduced by the name by which it is called. It is disappointing, however, not to find anything in Mr. Wallace's Vocabulary which corresponds to the Melanesian words, unless *towim* of Ceram may have to do with *toa*, which is not likely. In the Malay Archipelago languages, in twenty places out of thirty-three, the common name for a bird, *manu*, is given for a fowl. In Melanesia this is by no means the case; there is only the example of *kio* in Santa Cruz with the two meanings.

The most common word in the Melanesian lists is *toa*; its area of use is compact, the New Hebrides, Banks' Islands, and Fiji. Yet in this area three altogether different words occur, *kur* of Aurora, *ov* of Merlav, *kav* of Volow. A common introduction of the fowl may be safely argued from the common name; but whence the introduction? No word nearer than *moa* appears, which no doubt has come from Samoa to Rotuma; and whether *toa* can be *moa* in another form may well be doubted. Again, a compact little area is occupied by *kua*, arguing again a common receiving of the bird; but no foreign quarter whence bird and word may have come is to be found. Beyond this again is a district in which *kokoroko*, or some such word, prevails. Here the case is different. We may conclude indeed that the bird was introduced to these people in a similar way; but the word is imitative of its cry, and is not a name like *toa* or *kua*. It is true that a fowl in Malagasy is *koho*, which is something like, yet that words like *kokoroko* are onomatopoetic is unquestionable. In Mota the ordinary cry of a fowl is *kokoko*, the crowing of a cock *kokorako*. The word, as a noun, is used in the Hawaian, and the Maori *tikaokao* is of the same kind. In Florida the hen is *kudo*. It may be interesting to mention the fact that the old native *toa* having disappeared at

Mota, as out of all the islands perhaps thereabouts, except Santa Cruz, a new name has come in with the new European fowls; these are now *kokok*, from the English 'cock,' not *toa*.

27. *Fruit.*—The word used to name the fruit of a tree does not commonly, indeed it very rarely does, primarily signify fruit. The primary meaning of the word, which in its Malay form is *bua*, is something of a globular form like a ball. It is the same word which we have met with in the Polynesian words meaning 'egg.' In Mr. Wallace's Vocabulary this word, in many forms, occurs twenty-seven times out of thirty-three; in the Melanesian Vocabulary it is in thirty-six places out of forty. In New Caledonia the word is *hua*, in Mafoor of New Guinea *bon*. This extremely common use of it throughout the Ocean languages, the very various forms it takes, and the general agreement in the secondary use of it, go far to prove the great antiquity in these languages of the root-word. As regards the changes of form, in the Malay Archipelago it varies, as *bua*, *vua*, *fua*, *hua*, *woa*, *woya*, *wa*. The Malagasy is *voa*, the Maori *hua*, Samoan and Tongan *fua*. The Melanesian forms vary even more, and shew more plainly a simple original root. There is *bua*, *vua*, *fua*, *hua*, *woa*, *wa*, *va*, *we*, *wi*. This great variation no doubt points not to any importation or borrowing from one part of the language-area in view into another, but the presence in all these languages alike, in varying forms, of a word which is their common inheritance. It follows, from the primary meaning of the word, that, for the sake of clearness when fruit is meant, another word is often used to make a compound with it: since *bua* or *woa* means a ball, it is necessary, or at least convenient, to say that it is the ball of a tree that is meant, and the Malagasy *voan-kazu*, the Fiji *vua ni kau*, and others, are the result.

The Malay use of counting with this word *bua*, as a 'numeral coefficient' or 'numeral affix,' things which are conceived of as globular is a testimony to the primary meaning of the word; but it is not known in Melanesia. There is, however, a use of the word, not in counting, but as an affix to any noun which signifies something like a globe or lump, or so conceived of by the fancy. This use is found in two widely separated languages, in Nengone of the Loyalty Islands, and Gaua of the Banks' Islands; in both of which, for example, the word for 'star' has this word prefixed, *wajekole*, *wevtig*, or 'fish,' *wa ie*, *weg=we eg*. This use, which has its parallel in Micronesia, as in Marshall Island *lo-jeling* ear, no doubt brings the two languages together, very different as in some

respects they are. In Gaua *wo, wa, we,* comes to be used almost as an Article. In the Banks' Islands generally it is no doubt the same word that is used as a prefix to the shortened name of a person, making a kind of familiar abbreviation. A person whose full name is *Ligtarqoe* goes by the name of *Wolig, Orortunparawau* is *Weor,* even the English Andrew becomes *Wean.*

There still remains a very little to be said about the few words which are exceptions to the general employment of *wo, vua,* &c. None of them correspond in the two Vocabularies; some may possibly be the names of particular fruits. There is, however, in Gao and New Georgia the word *ure* used for fruit, while in Ceram *uri* is the fruit of the banana, and *ur* in Mafoor of New Guinea is a bread-fruit. In the Banks' Islands *ur* is the hog-plum, the fruit of the *Spondias dulcis.* It is likely enough that the word may be in all these cases really the same—fruit generally signified in one place, and the word particularized to some one fruit in another. This would correspond to 'pomum' and 'apple;' and no doubt a word which is so treated is not an importation from without in languages which treat it either way.

28. *Good.*—There is a great variety of words meaning good in both Vocabularies. In the Malay *baik,* however, we have the Maori *pai,* a word which possibly appears in the Melanesian *pei* of Espiritu Santo. It is only in one region that a common word to any considerable extent prevails in Melanesia, in the Banks' Islands, where *wia, wi, we,* is universal. The same appears some little way off in Fate and Sesake. In Mr. Wallace's list there are *pia* in the Sula Islands, *fiar* in Gilolo, *fia* in Ceram and Matabello, *ia* in Amboyna, besides *mopia, mapia,* which are no doubt the same. It can hardly be doubted that these are identical with the Melanesian words. A connection between them is found in Mafoor in New Guinea, *bie.* The primary meaning of *wia* is pretty certainly 'mere, unmixed,' thence faultless, harmless, clear and good.

29. *Hair.*—This is one of the words in which agreement is very general, almost universal, in the Ocean languages. There is, however, a source of confusion which no doubt prevents the agreement in Vocabulary being so conspicuous. The hair of the head is often called by a different name from the hair of the body; and thus in languages where the common word exists, but only in the sense of the hair of the body, the word for hair is given differently, because the hair of the head has been indicated in asking for information. Thus, in Malay, the word given for hair

is *rambut*, but *bulu* is there used for hair as well as for feathers. In nine other places of Mr. Wallace's list the word occurs as meaning feather where another one is given for hair; whereas no doubt the languages have the same word for feather and hair. The common word is *bulu*, *vulu*, *ulu*, the vowel sometimes changing to *i*. The Malagasy is *volo*, the Maori *huruhuru*, the Marshall Island word *kwol*, Mafoor *buraim*.

There is a curious use of the word which means 'leaf' in connection with hair[1]. In *G*ao of Ysabel the same word, *klakla*, is both hair and leaf, in Fate *ulu* the common word for hair is leaf. In Nengone the word *ie hawo* means 'shoots of the head,' *ie* being the word used for shoots of trees. In Fiji we find *drau ni ulu* leaves of the head[2], in Tonga *lau ulu*. It is evident that these expressions carry us back to the primary meaning of the words which are used both for hair or leaf. If it were not for the Nengone idiom one might say that the leaf is to the tree what hair is to the animal; leaves the hair or feathers of trees, hair or feathers the leaves of animals. But the Nengone expression rather refers to the notion of locks of hair on the head being like bunches or sprays of leaves. See further under the word 'Leaf.'

30. *Hand.*—This is again one of the words in which the agreement in the Ocean languages is almost universal. It becomes so nearly universal because there is both a primary and secondary signification, either or both of which may be represented in any language; the word meaning 'hand' has so very generally been taken to name the number five. Hence in many languages, as Malay for instance, *lima* is 'five' where it is not 'hand.' In Mr. Wallace's list of thirty-three words *lima* for hand occurs nineteen times, but there are only two places in which it is not used for five. In the Melanesian list twenty-one places out of forty have the word *lima* for hand, and certainly much the greater number of those which are exceptions in this respect have the word as a numeral. Malagasy also is an example. The very common, almost universal, presence of the word in the Ocean languages, in the one sense or the other, makes this a good test-word for the Australian languages. If any one of them could show this word for 'hand' or 'five' there would be some evidence in Vocabulary of a common stock; when even in this word there is no agreement, it is hardly possible to expect it in others.

The forms which the common word has in the Malay Archipelago

[1] Κόμη, Odyssey xxiii. 195.

[2] In Navitilevu, *ro ni vulu*.

vary for the most part between *r* and *l*; but there is one change to *n* in Ceram, and in one case the initial consonant is dropped. Among the Melanesian languages the same variation is found, but *r* is much less common than *l*; the change to *n* occurs in two distinct regions. The Anaiteum *ikma* probably shows a change to *k*, as in Vaturana, and the initial is dropped in Motu. The Fiji *liga*, and Maori *ringa*, differ in pronunciation only in the initial, and there is no other example in this Vocabulary of the change from *m* to *ng*. It is, however, very common to find the nasal *m* turning into *ng*, as, for example, in the second Person of the Suffixed Pronoun; and in the Banks' Islands and elsewhere it is this *m* which is present in *lima* hand or five. The transition from *m* to *ng* in Maori and Fiji is thus accounted for.

It should be observed that the word, in whatever form it may occur, does not primarily mean the hand as distinct from the arm; the whole limb is often signified by it. In the Tongan *lau nima*, the Marshall Island *lo ber in bei*, the word just above noticed, *rau*, *lau*, is used, the hand is called the leaf of the arm, that is, the flaky bunch which is the extremity. The Nengone word is equally interesting, *wa nine* having the word *wa* explained under 'fruit;' the hand is called the 'ball of the arm' as fingers are the 'row of the hand.'

In considering the exceptions we come first to the Malay *tangan*, the Malagasy *tanana*, which has no Melanesian representative. The only exceptional word in the Malay region, which may also be Melanesian, is the Mysol *kani*, which may be *pane*. This word is the most common next to *lima* in Melanesia, though it does not extend there beyond the Banks' Islands. In no dialect probably does it exclude *lima*, but it is the common word in use, and *lima*, perhaps from its employment as a numeral, has gone out of use. In all these languages it should be observed, certainly in the Melanesian languages, that there is a sort of reserve of words not in common use to be brought forward upon occasion. It has been remarked in many languages, in various parts of the world, that a word, becoming sacred perhaps by being a royal name, is forbidden in common use, and another one takes its place. It has been supposed that a new word is coined for the occasion; but, judging by the Melanesian practice, it is probable rather that a word still existing in the language, but obscure, has been revived and brought into conspicuous use. In the Banks' Islands, to be more particular and to come within the bounds of certainty, there are certain words

the use of which has a particular term to describe it, *un* in Mota. A man may not say a word which is contained in whole or in part in the name of his relations by marriage; he is said to *un*, to use one of the less common words which are perhaps kept in use in this way. For example, *Pantutun's* father- or brother-in-law could never speak of a hand or arm as *pane*, he would *un* and say *lima*. Most of these *un* words are no doubt in common use in other islands.

Among the Melanesian exceptions there is another of much interest, which appears only once as 'hand,' in Savo *kakau*. But though it is 'hand' only in this one language, which certainly is unlike other languages in Melanesia in some respects, and therefore one would be likely to pass it by as an exception, as a peculiar Savo word, yet it certainly is widely spread. We have already had it meaning finger in Rotuma, San Cristoval, Malanta, Ysabel, and New Georgia. In Mota it is present as a Verb, *kaka* to stretch out the hand and lay hold. In Maori *kakau* is a handle, stalk. In Samoa, where *lima* is the common word for a hand, in the language used to Chiefs it is *'a'ao*, i. e. *kakao*. Words are thus found at different levels of language; and this offers a much clearer proof that they really belong to the languages in which they are thus found than the finding of them all on the surface would do [1].

The Ambrym word *vera* is no doubt the same which, with a prefix, is the Mota *tawerai* the palm of the hand, and the same also with the Florida *pera ni lima* palm of the hand. It is very probable therefore that the word was got from the Ambrym native in the first place by holding out an open hand, and perhaps pointing to the palm; so that the meaning may not be exactly that of 'hand.' Nevertheless such a word so got is, if somewhat incorrect, well worth having; for it brings together widely separate languages by one of that class which, like *kakau* above, do not lie on the surface. Another word to be noticed is *gave* of Espiritu Santo, one which no doubt is rightly equivalent in the use of that place to the Banks' Islands *panei*. A crab, of one sort, in Mota is a *gave*, so called no doubt from its arms and claws, by a word which thus in one island is used more generally and in another is specialized.

[1] A visitor from New Zealand in Norfolk Island seeing a spider, asked a Florida boy the name of it, and he gave *kakaverevere*. Part of this word was familiar to the visitor as the Maori *werewere* to hang or spread out, the other part only could be explained by the boy as meaning fingers; though *kaka* is neither hand nor finger in Florida, he knew the word. The two component parts of the word have evidently come into New Zealand and the Solomon Islands from a common source.

On the whole, reviewing these words we may say that *lima* regards the hand with its fingers, *panei* the arm as a limb, *vera* perhaps never the whole hand, except as with open palm, and *gave* and *kakau* both the member outstretched. Hence *lima* means so very commonly the numeral five, *panei* is used for a wing; the verb *kaka* to stretch out and lay hold, and the noun *kakau* for 'finger,' have a common notion, as has *gave* the name for the limb and the crab.

31. *Hard.*—This, like Adjectives commonly, does not give many common forms. Its chief interest is grammatical. Looking down the list of the Malayan and Polynesian words the eye catches common formative prefixes, not common words; *makana*, it is true, occurs six times, but there are *makuti*, *maketihy*, *maseti*, *murugoso*, *kadiga*, *kaforat*, the Malagasy *mafu*, the Maori *maro*, Samoan *ma'a'a*, showing the prefixes *ma* and *ka* of quality. Reduplication is equally conspicuous in the Melanesian list, and the adjectival termination *ga*.

With this it is worth noting that words which are here adjectives have cognate meanings as other parts of speech in other languages. It is not an accidental resemblance between the New Georgia *nira* hard, and the Mota *nira* a very hard-wooded bush; either the plant is called *nira* because of its hardness, or a hard thing is said to be *nira* because it has the quality of the wood. The Alite *nanata* is used as an Adverb to magnify the force of an adjective in Florida.

32. *Head.*—The word most common in the Malay Archipelago is *ulu*, *uru*, which, though displaced in Malay by the Sanskrit *kapala*, is, as *hulu*, properly belonging to that language. The word is not common in Melanesia, though it appears in Fiji and in part of the Solomon Islands. It is not either in Malagasy or Maori, but it is in Tonga and Samoa. It is strange that *ulu* in some of these languages should mean both hair and head; the words can hardly be the same in root, and in many languages the distinction in sense is marked by a difference in form, as in Fiji *ulu* head, *vulu* hair.

In Melanesia the most common word is one which appears also in the Malay Archipelago. One of the words given in Ceram is *ulukatim*, to all appearance a word compounded with *ulu*, and *kati* with the second Person singular Pronoun suffixed; and this *kati* is probably the same with *kahutu* of Mysol, and *katu* of Savu. In Melanesia the word, in varying forms, has a very wide range, from Fate to Ysabel. In the form *qatu* the initial combines *k* and *p*, and, as is not unusual, the consonant *t* sometimes drops out. Thus the

forms *botu*, *bwau*, *pau*, come naturally together with the Banks' Islands *qat* and its changes into *qotu*, *qutugi* and *qi'igi*. In Formosa *vau* is the word, which may very well be the same, and in Kingsmill it is *atu*. The root meaning of this widely spreading word can be ascertained in the Banks' Island languages: it means a knob, as in Mota a *qat kere* is a knob stick. In better known languages the same metaphor occurs.

The Malagasy is *loha*, and it is very remarkable that the same word is found in the Solomon Islands, *lova* head in Vaturana, and forehead in Savo. Here again a word isolated in Melanesia finds its kindred in some very remote language; and it is plain that *loha* and *lova* have reached Madagascar and the Solomon Islands from a common source, neither Malay nor Polynesian.

33. *Hot.*—The Malay *panas* is a well-known word, of which mention has been made under 'Fire.' With the prefix of quality *ma* or *ba* it makes *mofanas* and *bafanat* in Ceram, *mafana* in Malagasy, and *mahana* in Maori. In Melanesia it is only found in words used for fire. There is another Maori word, *wera*, in Samoan *vevela*, which in Mota as *vevera* is used of red-hot stones. In Fileni, one of the Polynesian outliers in the Santa Cruz group, *vela* is the sun.

An exceptional word in Mr. Wallace's list is *sasahu* reduplicated, *dasaho* with prefix of quality, in Tidore and Gilolo. This is no doubt the *siahu* of Motu, New Guinea, the *sawsaw*, *sousou*, *seuseu*, *seseu*, of the Banks' Islands, and is again a good example of the extensive occurrence of words which in their own regions are exceptions. The prevailing word about the Banks' Islands is *tutun*, *titin*, which in Vanua Lava, where *t* is left out, becomes *i'in*. The Rotuma *sunu*, Api *pisusunu*, is probably the same. Like so many Adjectives in this and other lists, *tutun* is reduplicated, the root is *tun*, a word which in Mota and also in Duke of York means to roast.

34. *House.*—This is an interesting and important word. The very wide range of the word, which in Malay is *ruma*, and the great variety of its forms point to the great antiquity of this as a common possession of these languages. As is the case with the very widely prevailing name for a canoe, we may argue that a word which has spread so far and changed so much goes to show that the thing which it names was known to the undivided people whose dispersion spread the word so widely abroad. If the presence of certain common words in Aryan languages shows that the Aryans

did not separate till certain arts were known and practised by the common ancestors, so we may argue that the Ocean languages testify that the ancient speakers made canoes, built houses, cultivated gardens, before the time came when their posterity branched off on their way to Madagascar and Fiji.

The word now immediately in view as the name of a house ranges from the Malay Peninsula, through the islands of the Indian Archipelago, to the very extremity of Melanesia in the Loyalty Islands. It has not a continuous range, it appears and disappears at intervals, but in that line and chain of islands it is never absent long. It appears in Mafoor at the north-west of New Guinea, and in Motu at the south-east, and in the Marshall Islands of Micronesia. In Polynesian languages it does not appear; in the Kingsmill it is *im*. The fact that the word in this way has established itself generally, but not universally, at intervals and not in a continuous line, shows that it is not one which can be traced to one centre, from whence it may be thought to have been introduced by commerce or modern intercourse. The same conclusion is enforced by the consideration of the great variety of the form of the word, which ranges from *ruma* to *en* (eng). If a word appearing in its full form in Malay were to appear corrupted and changed as it receded in distance from the region in which Malay is spoken, we might well suppose the Malay the original. But when the changes in form bear no certain relation to the distance from Malayan regions, and the variations are local and disconnected, it is not so; some centre there must have been, but it cannot now be pointed out.

The geographical range of the word must be observed by comparing the Vocabularies with the map. The variation of the form can be seen in the Vocabularies. In Mr. Wallace's list the Malay *rumah* and the Javanese *umah* give at once typical forms, one with and the other without an initial consonant. Of the first type there are also *luma* and *huma*, of the second *um* and probably *om*[1]. Out of thirty-three words twenty-two are forms of these types. The variety of forms in Melanesia is greater, but the types are the same; *ruma* is in Duke of York and San Cristoval, *uma* in Api and Lakona. The vowel also changes, and *ruma*, with changes of initial consonant and vowel, becomes *luma*, *nume*, *huma*, *rima*, *nima*. By similar change *uma* becomes *ima*, *ema*, and dropping the vowels at the beginning or end, *'ma*, *im*, *eom*, *em*, *en*. To

[1] The Ceram word *feiom*, used by Alfuros, is probably *om*, a form of *uma*, with the collective prefix *fei* = Fiji *vei*.

account for this last change it is enough to say that, in the neighbourhood where it is made at any rate, the *m* is the nasal one which, as mentioned above, regularly changes into *ng*: *ima*, *im*, makes *en*, as *lima* 'a hand' makes Fiji *liga*, Maori *ringa*. This *m* in Nengone is written *'m*, and the Nengone *'ma* is identical with the Santa Cruz *ma*.

A tabulated view of the forms of this word and its distribution may be useful:—

Malay Archipelago.		*Melanesia.*
ruma . . . Malay, Amboyna	Motu, New Guinea	Duke of York, Malanta, San Cristoval.
rum	Mafoor, New Guinea	
luma . . . Bouru, Amblaw, Amboyna, Ceram	. . . . .	Malanta.
rima	. . . . .	San Cristoval.
numa, nima	. . . . .	Malanta, Ulawa.
huma . . . Bouru.		
suma	. . . . .	Fate.
uma . . . Java, Sula, Ceram	. . . . .	Lakona, Api.
ima	. . . . .	Mota, Araga, Espiritu Santo, Ambrym.
um, om . . Gilolo, Ceram	. . . . .	Anaiteum.
im, em, en	Kingsmill Islands Marshall Islands.	Banks' Islands.
ma	. . . . .	Santa Cruz, Nengone.

The common word for a house in Polynesia is the Maori *whare*, Samoan and Tongan *fale*. This appears also, but rarely, in the Malay Archipelago, *bali* and *bareh* in Sanguir and Salibabo. In Melanesia it is not common, but it is the prevailing word in some parts. In New Britain and Duke of York it is *pal*, in the Solomon Islands *vale* and *vadhe*, in Fiji and the Northern New Hebrides *vale*, in Ambrym *hale*. In Duke of York *pal* is an outhouse, while *im* is a house. In Mafoor of New Guinea *siim* is a chamber, while *rum* is a house. In the New Hebrides *ima* is known and used for some particular buildings where *vale* is a house. Thus these two words to some extent overlap; yet it may be said that the one belongs to the Eastern and the other to the Western Pacific.

There are other words which are exceptions in all parts of this area of language—the Malagasy *trano*, for example. It is singular that in Vanua Lava in the Banks' Islands, an island twelve miles long, there are three words used for 'house' so perfectly distinct as *im* or *en*, *qeqek*, and *govur*.

35. *Large.*—There is not any common word. The Ceram *ilahe*

is no doubt the Maori *rahi*, and another Ceram word, *maina*, may be the Solomon Islands *paina*. The Malagasy *lava* is 'long,' the Maori *raha* 'open, extended,' yet these are no doubt identical, and the difference in particular signification encourages the belief that these are the Mota *lava* large, of which the San Cristoval *raha* and *rafa* are forms, as well as Marshall Island *lap*, and probably Duke of York *galapi*. There is very little ground for comparison between the words of one region and another. Within Melanesian limits the Fiji and Santa Cruz *levu* is probably the *liwoa*, *luwo*, of the Banks' Islands. In Malanta the *baila* of Alite, which constantly changes *n* to *l*, is *paina* of Bululaha, of which latter name the last part is itself another form of *raha*, *lava*. In fact languages have more than one word in common use, as Mota *poa*, *liwoa*, *lava*.

36. *Leaf.*—The word most commonly used for a leaf is very widely spread, and has a number of forms; the root of it we may take to be *rau*. Between this and *lau* there is no difference. By taking on *d*, as is often done before *r*, we have *drau*, and by another process *d* takes the place of *r*. Beyond this *d*, as is also common, becomes *n*; and the forms *rau*, *lau*, *drau*, *dau*, *nau* are made. These are shortened into *ro*, *ru*, *ri*, &c. To these stems then have to be added the terminations *na*, *n*, *gi*, *i*, belonging to substantives, and the great number of forms in the Malay Archipelago, Melanesia, and Polynesia are accounted for; the Malay *daun*, Malagasy *ravina*, Maori *rau*, Samoa *lau*, the Duke of York *dono*, the Lepers' Islands *raugi*, Lakona *drawi*, Mota *naui*, Ureparapara *dugi*, Motlav *ron*, Volow *raren*, Santa Cruz *leu*, Mosina *no*, Gaua *do*, even the Anaiteum *ri* and Nengone *ru*. The Vanua Lava *togi* is in accordance with a change commonly made there of *n* to *t*. In this case again the wide distribution and great variation of the word point to its antiquity in the languages, and agree very little with the theory of imported or borrowed words.

It has been already mentioned that this word is used in the sense of hair. In Mota little lapping waves are called *nono nawo* saltwater leaves, a phrase which shows the root notion to be that of flakes[1]. The same is shown by the Ulawa *apaapa ni ai*, Bululaha *apapa ie*, *apaapa* being used for the wing of a bird. The Ysabel *eloelo i gai* is perhaps akin to their word *alo* a wing. The Gao *klakla* it has been said is hair or leaf, as *ulu* in Fate.

[1] 'The complete form in Fiji is *drau ni kau*, in another dialect, *ro ni kai*, leaf of tree, as *drau ni ulu*, *ro ni vulu*, is the hair of the head.' Rev. L. Fison. The word *drau* is thus shown to be hardly yet enough specialized in meaning not to require some further indication whether hair or leaf is meant.

In many languages the word *rau* is used for a hundred, from the habit of using a leaf as a tally.

37. *Little.*—As is the case with most adjectives, there is but scanty agreement in the words meaning 'little.' Taking Polynesia, Micronesia, Melanesia, there is a word *riki* widely distributed, and, what is of more importance, not lying on the surface. In Maori *riki* is present, but not commonly used; in Mota it is obsolete, but remains as *rig* in names and phrases. It is in the Marshall Islands as *lik*, and in eight places of the Melanesian Vocabulary. Agreement between widely separated places is seen in *laki* of Nifilole, near Santa Cruz, and *malaki* of Motu, New Guinea, the latter with the prefix *ma* of quality.

38. *Louse.*—In the name as in the thing there is a very general agreement. Out of Mr. Wallace's thirty-three words twenty-seven are forms of the Malay *kutu*, and twenty-eight Melanesian places have the same. The form differs very considerably. The Malay *kutu* is no doubt, by the common change of *k* to *h*, the Teor *hut*, and, by dropping the initial consonant, is *utu* and *ut*. The Maori *kutu* is Samoan *'utu*. The Micronesian *kid* of Marshall Islands is no doubt the same. In Melanesia the changes are more considerable, and certainly do not favour the theory of a recent importation. The change from *k* to *g*, and to *w* is regular, and gives the Fiji *kutu*, Whitsuntide *gutu*, Mota *wutu*, and the shorter forms *git*, *wu*. The Nengone *ote* is perhaps, and Anaiteum *cet* (c = hard g) certainly, the same; and Rotuma, with its usual change of *t* to *f*, makes *uta* into *ufa*. In the Solomon Islands the simplest form is reached in *u*, *u'u* is *utu*, *fu* of Fagani is *hu*. The Ulawa, Wano, and Saa *pote*, *bote*, are not likely to be the same, but they may go with the Nengone *ote*.

39. *Man.*—There is not in this word so great an agreement as might perhaps be expected: and there is a certain confusion likely between man and male. In Mr. Wallace's Vocabulary *mon*, *omani*, *manesh*, are very likely the Solomon Islands *mane* male. The Malay *orang*[1] is the Malagasy *olona*; elsewhere there is nothing answering to it. There is one root, however, that by itself or in composition makes often the name for man, *ta*, *tau*; in Celebes *tau* and *taumata* are no doubt the same with the Motu *tau* and Fiji *tamata*; and *ta* is the root of the words *tamoli*, *tanaloe*, *tatua*, *tanun*, *tamsar* of the Banks' Islands and New Hebrides, and the

[1] Though *orang* is unknown in Melanesia, the second word in the well-known *orang utan* is common there for the 'forest.'

Polynesian *tangata*. The root *ta* does not often occur, but it is in Volow, and reversed in Motlav and Ureparapara. The Rotuma becomes, by the change common there, *fa* instead of *ta*. In the neighbourhood of the Gulf of Papua, New Guinea, man is in Port Moresby *tauna*, Kerepunu *auna*, Teste Island, E. Cape, and Heath Island *tau*. It is not easy or possible in most cases to explain the words compounded with *ta*. In Mota it is not unreasonable to suppose the word *tanun* to be the real man; *nun* true, not the *tamate* the dead man. There is in the language the word *tamaur* live-man, opposed to *tamate* dead-man, a ghost; *tavine* is a female, *ta* a woman; *tamatua* is a full-grown man, the mature *ta*; *tamaragai* an aged man, a trembling *ta*. No doubt the Fate and Sesake word *tamoli* is identical with the Mota *tamaur*. When a native says that he is a man, he means that he is a man and not a ghost, not that he is a man and not a beast. The intelligent agents in the world are to his mind the men who are alive, and the ghosts, the men who are dead, the *ta-maur* and *ta-mate* of Mota, *na ta-moli* and *nat-mas* of the New Hebrides. When white men first appear to Melanesians they are taken for ghosts, dead men come back; when white men ask the natives what *they* are, they proclaim themselves to be men not ghosts.

40. *Mat.*—This is a bad word for the purpose and ought to have been left out. Mats are of very various kinds, and each has its own name. No collection of words, however, can be entirely void of instruction. The Alite *vau* gives a word as a noun which alike in Florida, Mota, and Fiji means to weave. The Rotuma gives *eap*, which is the same as the Mota *epa*, but with the last syllable reversed, as we have seen in *falian* for *talina*, an ear.

41. *Moon.*—In Mr. Wallace's Vocabulary twenty-five out of thirty-three are forms of the Malay *bulan*, in the Melanesian list nineteen out of forty are forms of the same. The Malagasy *volana* is the same. The forms vary, as in other words, by the change of *b*, *v*, *f*, *w*, *h*, in the initial, and of *l* and *r*. There is a question whether we can ascertain the meaning of the word, which, from the use of *vula* as white in Fiji and Mota, and *pura* (probably the same word) in Florida, may be white. Or the word meaning moon may be used in a secondary sense for white.

Of the exceptions the Sula Island *fasina* is no doubt the Sesake *masina*. The distance geographically is immense, but both words are connected by the Polynesian *masina* of Samoa, *mahina* of Tonga, and the formation from the verb meaning to shine.

42. *Mosquito.*—In regard to this word there is a great difference between the Malay Archipelago and Melanesia, the name extremely common in the latter for the mosquito, *namu*, appearing only in Malay and Javanese *nyamok*. In the Melanesian list out of thirty-four words given twenty-seven are the same, and with no very great diversity of form. Samoan and Tongan also have *namu*.

43. *Mother.*—There is likely to be the same confusion here as in the case of 'Father,' between the common noun and the vocative. However, in the Malay Archipelago and in Melanesia alike, there is a good deal of agreement in the word *tina* or *ina*, which also is in Samoa, and in the Gulf of Papua, and, as *jine*, in the Marshall Islands. The chief interest of the word is not philological. It will be seen that in the Banks' Islands the word *ve, veve*, is most common; and that in Gaua with that word in *rave*, in Whitsuntide in *ratahi*, in Vureas in *retne*, in Torres Islands in *reme*, there is a prefix *ra* and *re*[1]. In the word and in the prefix there are the marks of the native customs in regard to marriage and of their history. In that part of Melanesia all the population, without distinction of island or language, is divided into two sets for purposes of marriage. Each of these sets is called in Mota *veve*, a word that means division. If, then, this word *veve* is used for mother it is because the *veve* is looked upon as the parent, the division is not called *veve* because it may be figuratively called a mother. But if the set, the division, is properly the mother, and the word used for mother is properly the name of the set, it is evident that the individual woman who is the parent is in the second place; the child is the child of the set, not hers, the women of the set are the mother, not she. Hence has come the use of the plural in speaking of a single mother, *raveve, rave, retne* (i.e. *re tine*), *reme, ratahi*. There was, in fact, a communal marriage, every woman on the one side was wife to every man on the other, and consequently every child had the women of the set into which it was born for its mother. The plural form of the word for mother, where it exists, is a surviving witness to this. In exact agreement with it a word in plural form, *rasoai*, in Mota describes a husband or wife. The members of one set were *ra soai*[2] to the others, males of one to females of the other respectively, and the plural form that was appropriate to that state of things, now long passed out of general

[1] A common plural particle.

[2] The reduplicated form *soasoai*, member or part of an organic whole, shows how *soai* came to mean husband or wife.

recollection, remains to show what the state of things was. No such communal marriage exists or is remembered, but it is known among the natives that the words are plural and why they are so.

44. *Mouth.*—There is no kind of agreement concerning this word in the Malay Archipelago, nor, with one interesting exception, does Mr. Wallace's list contain any words that are common elsewhere. This exception is *bawa* of South Celebes, which is *baba* of Batak, and *bawa* of Nias, Sumatra, and also *vava* of Malagasy. The same is *waha* of New Zealand; and in Melanesia is *vava* of Espiritu Santo, *wawagi* of Lepers' Island in the New Hebrides, and *wawa* of Ulawa and Malanta in the Solomon Islands, *wa* of Duke of York. This word, then, is widely diffused, though not generally. Its presence in Sumatra and Celebes in one quarter, in New Zealand in another, in Madagascar, and in two different regions of Melanesia, makes it quite impossible to suppose it an importation anywhere from outside. There is a further interest in this word. In Mota the verb *vava* is to speak, which is the form the word for mouth has in Espiritu Santo. Words to be mentioned shortly hereafter will show that it is not unreasonable to suppose that this word has got into Mota in two forms, one in which it means to open the mouth, and one to speak.

The word which in Aurora and the Banks' Islands is almost universal, *vala*, appears isolated in the Wano *hara* as meaning mouth. But *wala*, in Ulawa, is to speak. In the same way *mana*, the Maori *mangai*, a mouth in Florida, is also in that language speech, and the Mota verb *manasag* to tell out, has no doubt its stem the same. There are, therefore, three words in various parts of Melanesia which mean both mouth and speaking, *vala*, *mana*, and *vava*, and what one might hesitate in accepting as more than a chance resemblance about one word becomes pretty certain when confirmed by analogy of others.

In Melanesian languages, as was observed under the word 'Face,' there is a certain indistinctness in the naming of features. Thus the Fiji *gusu* (g = ng) is the mouth, in Rotuma *nuchu*, Motu *utu*, and probably the *noe* of Ambrym, and *no* of Fagani, and forms part of Nengone *tubenengoce* the 'row of the mouth;' but *nusui* in Mota is the lip, and the same word in Maori *ngutu* is lip also. The notion at the root of both uses is no doubt that of a projection, in which sense it is used in Mota of a point of land. In the same way the Bugotu *livo* is in neighbouring languages, and very generally, a tooth; the Santa Cruz *nao* is no doubt the

word *nayo*, common as 'face;' the word also, which four times in the Banks' Islands means mouth, *naregi*, in another island of the same group means face. It should be observed that these Melanesian words were not obtained by pointing at the feature, from which mistakes between mouth, teeth, lips, might easily ensue, but by asking natives acquainted with Mota the equivalents for the Mota word, and, in case of difficulty, explaining the precise name desired.

The Alite *voka* is no doubt the Florida *voka* to separate, to open; in Mota *mana* is the fold of the skin between the arm and the breast.

45. *Night.*—Though it occurs very seldom in the Malay Archipelago no doubt the common Melanesian word *boni*, *qon*, is the characteristic name for night. It appears in Javanese and Salayer *bungi*, and probably in composition as *po* in three other places. In Polynesia it is *po*, in the Marshall Islands *bung*. In Melanesia it is in thirty places out of forty. In Nengone though *ridi* is night, days, as we now count, but nights as natives always count them, are reckoned so many *bune*: in Savo *po* in *pogala* to-morrow, is no doubt the same word.

Among the exceptional words the Ulawa and Malanta *roto*, Wano *rodo*, is in Florida *rorodo* blind; the word is probably the Lepers' Island *dodo* cloud; *matadodo* blind. The Mafoor in the North of New Guinea, *rob*, is no doubt the Florida *ropo*.

46. *Nose.*—The Malay *idong*, and Javanese *irong* with *hiru*, *iru*, *iri*, *ili*, are the only words in Mr. Wallace's Vocabulary that agree. The Melanesian words do not agree with these. The common Melanesian word is the same as the Polynesian, *ihu* Maori, *iso* Samoan. The forms are various, but the identity of *gusu* (g = ng), *nisu*, *ucu* (c = dh), *usu*, *isu*, and *ihu* can hardly be doubted. The word means projection, and is applied to points of land. If *isu* is the same as *nisu*, and *usu* = *gusu*, *nusu*, then this word connects itself with the word mentioned under 'Mouth,' above, the Fiji *gusu* identical with Fate *gusu*, and in sound with Mota *nusu*. Nor is this at all improbable, for the same word may have come into use in some languages in different forms at different times and with the signification differently particularised[1]. If this is so, the Santa Cruz *no*, and Nifilole *noto* belong to this root.

[1] In the same way as, to take examples from our own language, we have yard and garden, captive and caitiff, guest and host, inch and ounce. The word 'snout' might well be particularized to mean nose or mouth.

The word *manui* in Mota, with all the forms that surround it, means a beak. The Lepers' Island *qanogi* applies properly to the nostrils, Mota *qanai* gills.

47. *Pig.*—The Malay *babi*, there can be little doubt, is the same with Sanguir and Salibabo *bawi*, and this may very well be *boh* of Gilolo and Mysol. If so, the very common Melanesian word *bo*, *qo*, *qoe*, connects with the Malay. This word runs through the Melanesian Islands from Api *pui* to Vaturana *bo* at the North of Guadalcanar, with remarkably little change of form. Does this, then, argue a comparatively recent introduction of the animal from a common source? Hardly; because *babi* is not likely to turn into *bo*, though it may well be a form of the same root; and the small places where *boh* occurs are not such as could well be the origin of the pigs, and their name, which occupy the central islands of Melanesia. All these words more probably belong to one original root, and spread with the animal as men took possession of the islands where they now dwell.

A word no doubt recently imported, and probably taking the place of the old word, is *puaka*, *poaka* Maori, *pua'a* Samoan, which appears in Nengone, and Rotuma, and as *vuaka* in Fiji. It is not likely that there were no pigs in Fiji before the word *vuaka* was used there. It is more probable that the Tongans brought over their pigs, which were valued and called by the Tongan name, and the name of the newer and fashionable kind of pig superseded the old one. The local word *bolo* in the Solomon Islands has probably the same sort of history. This is parallel with the substitution of *kokok* for *toa* in Mota, No. 26.

48. *Rain.*—The Malay *hujan* no doubt represents a word common to that Archipelago, Polynesia, and Melanesia; it is the Maori and Samoan *ua*, the *usa* of the New Hebrides and Solomon Islands, *uha* and *uhe* of the same groups, *uca* of Fiji, *ua* of Api and Santa Cruz, *uh* of Lakon, even the *o* of Ambrym. In Anaiteum the verb to rain is *ehe*, which may be the same.

The Javanese and Batak is *udan*, which, by change of *d* to *r*, becomes the Malagasy *orana*.

In the Banks' Islands there is a local word *wena*, *weta*, *wen*, *wet*, which may possibly be the same as the Marshall Islands *wut*.

The San Cristoval *rani* is the same word with the Malay *langit*, Malagasy *lanitra*, and Maori *rangi*, which means wind and sky.

49. *Rat.*—There is no sort of agreement generally between the names for a rat in the Malay Archipelago and in Melanesia. The

former differ very much among themselves, the latter very much agree, twenty-six out of forty being the same. The forms of the word in which they agree are very various, and without intermediate forms it would hardly be thought that *cedo*, *wohow*, and *kuzi* were the same. All may be clearly seen, however, by beginning with the Mota *gasuwe*. The change of *w* to *v*, *f*, *h*, gives *gasuve*, *gasufe*, *gasuhe* in the Solomon Islands. The change of *w to g* and *g to w*, very common in those parts, accounts for the variety of the Banks' Islands words, *gosog*, *gosug*, *wohow*. The change of *s* to *h* gives *gahuwa*, *gohow*, *wohow*. The dropping of the initial makes *asuhe*, and there can be no doubt but that *kuhi*, *kusi*, *kuzi* are the *suwe* of *gasuwe*. To account for the Anaiteum *cedo* requires the explanation that *c* is hard *g* and *d* = *dh*; the word written *gedho* is not far from *gosow*.

There are two local and exceptional words in the Melanesian Vocabulary which are well worth notice; *garivi* of the four Northern Islands of the New Hebrides and *kalavo*[1] of Fiji. The first of these can hardly be other than *karufei* of Ceram. The second, *kalavo*, is the provincial Malagasy *valavo*, Dyak *blawow*, Mangkasar *balawo*, *keluf* of Mysol. These two words, exceptional in Melanesia, have, as we have seen in other instances, their kindred words in far distant regions, with which it is impossible that they can have had any recent or direct communication.

50. *Red.*—The only word for red at all common in the Malay Archipelago is *merah*, which, however, only appears in Malay, and a few other languages. This word is not unknown in Melanesia, in San Cristoval *meramera* and *merameraga* are red, *mela* is used also in Bugotu. In Mota, the red dawn of morning, or the red sky of evening, is called *mera*; no doubt the same word. In Vaturana it is yellow. The meaning of some of the Melanesian words is plain. In Anaiteum *cap* is hot as well as red, and is the word used for fire. The Mota *memea* is from *mea* red earth; *lawlaw* is flaming like a fire; the Florida *sisi*, Vaturana *chichi*, Gao *jigia* are from the red hibiscus flower; the Duke of York *dara* is blood.

The reduplication and termination *ga* characteristic of adjectives are conspicuous.

51. *Road.*—One word is common in all the language area before us: the Malay *jala*, Malagasy *lala*, Polynesian *ara* and *ala*, Marshall Islands *ial*, Melanesian *hala*, *sala*, *tala*, *tara*, *hatha*, *sal*,

[1] The old black Fiji rat is *gaco*, c = dh, the Mota *gasuwe*.

hal, *al*. In the Malay Archipelago this word appears in twenty-one out of thirty-three places, in Melanesia in twenty-seven out of forty. The forms are various, but vary by plain changes. In Melanesia the word is often compounded with *mata* the eye or the middle of the road. The way is *sala*, the *matesala* is the path along which one goes. The second part of the compound in *halautu*, *sautu*, cannot be explained.

52. *Root.*—The Malay *akar* is also in Celebes, Sala Islands, and Ceram, and is probably the same as *waari* in two other places. This word is different from the Malagasy and Polynesian *vody* and *take*, the first of which is most likely the Mota *vuti*. In the Banks' Islands a word, the Mota form of which is *gariu*, is no doubt the Malay *akar*, as is more plainly the Duke of York *akari*. It is possible that the Araga *garo*, Alite *kalokalo*, may be the same as this.

It is not an easy thing to get the correct equivalent for the English word; there is a confusion between the part of the stem underground, the root, and the fibres and roots.

53. *Salt.*—Between this and the next word 'Sea,' there is in these languages a certain confusion, because salt water from the sea is used for salt, and the sea is distinguished from water by being called salt. The word *tasi* is common to the Malay Archipelago and Melanesia in both senses: as in Amboyna, New Hebrides, and Solomon Islands; *asing* in Celebes, and *asi* in Solomon Islands. The Maori *tai* is sea, *wai tai* salt water.

The most interesting consideration, however, concerning this word belongs to its use in local names. In Malay *tasek*, though neither salt nor sea, is a lake. In the Banks' Islands the lake in the middle of Santa Maria is the *tas*; and it is hardly possible to separate this name from that of *Itasy* the great lake in Madagascar. In the same Banks' Islands, the use of the word *tas* is obsolete in the sense of sea or salt, though they still *tasig* their food with salt water. But the side of the island at Mota where the surf breaks is Tasmaur, the lee side is Tasmate, the live and the dead sea. The same expressions are in use for the weather and lee sides of islands in the New Hebrides, and in the Solomon Islands. In Madagascar at the S.E. of the island is Taimoro.

A very common word in Melanesia meaning, 'salt,' and also 'salt water,' does not appear beyond it; and within Melanesia is confined to the northern New Hebrides, Banks' Islands, Santa Cruz, and Solomon Islands—a continuous stretch of islands. This word

is *nawo*, *navo*, *nao*, which is used very commonly indeed where *tasi* also is used, as, for example, in San Cristoval and Malanta, where *navo* is surf, while *asi* is salt. The word, then, is more commonly used than would appear from the Vocabulary.

Another word, *masima*, is in Fiji and Duke of York. In Fiji there is also *taci*, meaning the sea. In Ceram there is *masin*, in Mafoor of New Guinea *masen*. Salt in Malagasy is *sira*, also *fanasina*.

54. *Sea.*—One of the words commonly used for 'sea' has just been mentioned, which, however, only appears in Mr. Wallace's list as 'sea' in Ceram and Matabello, *tasi*, *tahi*; the Maori *tai*; in Melanesia *tasi*, *sasi* (as in Celebes and Bouru), *tahi*, *asi*, *tas*, *tai*. The Malay word *laut* is more common in the Malay Archipelago; a word which never stands for sea in Melanesia, except in Nifilole as *lo*. The word, however, as *lau*, for *t* is only a termination, is very common, almost universal, in Melanesian languages, in the sense of beachwards or seawards, or as in Fiji, the windward region.

The Malagasy word for sea is *riaka*, and also *rano masina*, which is interpreted as 'holy water.' But the word *masina* can hardly be other than that mentioned above as *masin* and *masen* salt, in Ceram and Mafoor. The lake Alaotra, *a* being the preposition 'at,' would seem to be named from *laut*, as Itasy from *tasi*.

Although the words *tasi* and *lau* are common alike in the Malayan, Polynesian, and Melanesian regions, yet there are a great number of words besides, quite different generally one from the other. There are, in fact, several distinct things to be named: 1. the sea as salt water; 2. the sea within reefs, in lagoons, or shallow near the shore; 3. the sea outside; 4. the open sea, the Ocean. Words no doubt are given which apply in one or the other of these significations. Thus in Fiji *taci* is the sea generally, the open sea is *wasawasa*; in Lepers' Island *wawa* is the open sea, *tahi* also the sea as salt water; in Whitsuntide, *tahi* is sea, *wawana*, the open distant sea; in Ulawa, *asi* is sea, *ahowa*, the open sea; in Fagani, *asi* and *matawa*; in all these words, as in Sesake *tasipua*, Santa Cruz *daopue*, Alite *matakua*, *wa* forming part and probably the distinguishing part of the word. In Vaturana *mao* is shallow sea, *horara* the deep sea, and this is the meaning of *horara*, *zorara*, *orara* in that part of the Solomon Islands. This is also the distinction between the Polynesian *tai*

and *moana*. In Marshall Islands the sea within the lagoon is *lama-lo*, the outer sea is *lame-do*, the sea generally is *lojet*. Here *lo* probably is *lau*, in the sense of seawards, and *do* is landwards, *lok* and *dok* being the common particles of direction; and *lama* is the Banks' Islands word.

55. *Skin.*—In Mr. Wallace's Vocabulary eleven places in the Malay Archipelago have the word *kulit*, *kurito*, *koli*, *urita*, *uliti*, *holit*, which is also the Malagasy *hoditra*, in Betsileo *holitra*. In the Marshall Islands the word is *gil*. The same word continues to appear at intervals in Melanesia as far as Fate in the New Hebrides. In the Solomon Islands, at Florida and neighbouring parts, it is *guiguli*, *guli*, in San Cristoval *uriuri*, in a dialect where *g* is dropped. In Fiji it is *kuli*, in Rotuma *uli*. The Torres Islands, *gilit* is no doubt the same, and, by the common change from *g* to *w*, it becomes in Fate *wili*[1]. The word, therefore, has a vast stretch of extent with very little general variation in form. It is also in the Polynesian languages, the Maori *kiri*, the Samoan *iliola*.

Another word occupies the Northern New Hebrides and Banks' Islands, the Mota *viniu*—a word not altogether local, for it appears in the Duke of York *pin*.

Of exceptional words the Espiritu Santo *tinina* corresponds to *tinyan* of Amblaw, *lelutini* of Ceram. No other correspondence is shown between one Vocabulary and another. But there are two words worth noting. The Fagani *gafo* recalls the word *gagavu* used for cloth in the Banks' Islands and New Hebrides, the Maori *kakahu*, *kahu*. Another word for bark in New Zealand is *hiako*, which is the Samoan *siapo* the bark of the paper mulberry and the cloth made therefrom. In Mota, cloth is called *siopa*, and the origin of the word is ascribed by natives to a visit, some fifty years ago, of a party of Polynesians from Tonga, who were clothed in *siopa*, by transposition from *siapo*; so when Europeans appeared clothed, they used the word again.

56. *Smoke.*—There is no word which occupies many places in the Malay Archipelago Vocabulary, but there is one, the Malay *asap*, which represents a word very common in Melanesia, and in Polynesia also. The Maori is *au*, Samoan *asu*, Tongan *ahu*. In Melanesia the word is found from Ysabel to Fate in varying forms, *ahu*, *aho*, *ah*, *asua*, *asu*, *as*, *os*, *es*, and belonging probably to these *sasu*, and *rasu*. The Malay word is probably compounded with

[1] It is possible that the Mota *wil*, to peel, is the same word.

api fire, and so we find in Lakona *ahau av*, in Torres Island *hiev*. The Mafoor of New Guinea is *aas*.

The exceptions in Melanesia are not numerous. The *Gao gagahu* is the Mota *gagavu* thick, clouded.

57. *Soft.*—The words in this list, as with adjectives generally, show the characteristic prefix *ma*, and the reduplication. It is the same with the Malay Archipelago words, which begin, many of them, with *ma*, *mu*, and *da*. The Mafoor *mababoot* shows the same formation. A root common through a very large part of the language area is *lum*. It appears in Malay *lumbut*, in *lumut* and *murumpito* of Celebes, in *lomo* of Bouru, *mulumu* of Ceram, *rum* of Mysol. The Malagasy *malemy* may be the same. In Melanesia it is common, in the northern New Hebrides, Banks' Islands, Fiji, Solomon Islands, up to Duke of York *galom*.

Some of the exceptions in Melanesia are interesting. The Motu, of New Guinea, *manoka* is no doubt the Mota, of Banks' Islands, *manoga*. It may be very likely that their sense is identical, though *manoka* is soft, and *manoja* is said of cooked food. The Sesake *manukunuku* may be the same word. The Anaiteum *mulmul* may be *lum* reversed.

58. *Spear.*—No doubt there are many kinds and shapes of spears, each with its own name. It is not surprising, therefore, that there should be a great variety of words. It is very remarkable, however, that in Mafoor at one end of New Guinea, Motu at another, and at Sesake far down in the New Hebrides, there is the common word *io*. This is not by accident. The Rotuma, which has a fancy for reversing syllables, may have turned *io* into *oi*. In the Banks' Islands spears are not fighting weapons, the names are merely descriptive: *sar* is to pierce, *isar*, after the Fiji manner of prefix *i* to an instrument, a piercer; *as* is to stab, hence *matas*, *matah*. The names are applied properly only to a sort of spear used in killing pigs on solemn occasions, and by analogy to foreign spears.

59. *Spittle.*—There is no word at all common in the Malay Archipelago. In Melanesia the word in Mota, *anus*, is found in fourteen places; and this is the Samoan and Tongan *anu*. There is some variation in the Melanesian forms, *anus*, *anuh*, *onusi*, *anusu*, *nusu*, *nisu*, *kamisu*, *misu*, *nisu*, *nih*, *nih*. Though the noun in Fiji is different, the verb 'to spit' is *kanusi*.

In the Banks' Islands the word *garmes* is no doubt connected with *garameai* tongue. The Duke of York *kara* shows the word

at a considerable distance. In one instance a word belonging to the Malay Archipelago appears in Melanesia, *bulai* of Bowru is evidently *wura* of Aurora, *pavurai* of Sesake.

60. *Star.*—This is an interesting word. In the Malay Archipelago there is no great measure of agreement; *bintang* and *bituin* must be looked upon as kindred forms, *t* being supported by *n*; *betol* of Gilolo again is the same. The Malagasy *kintana* is further away. The Polynesian forms show a simpler character than the Malay *whetu, fetu.* The Dayak *betuch,* though the signification is different, is plainly the same word. The Marshall Islands *iju* is formed by the loss of the initial consonant and change of *t.*

In Melanesia the same word occurs in twenty-five of forty places. The forms are very various. With a termination it is *vaitugu, vitugu, vitig*; with the change of the initial consonant *hefu, he'u, figu*; by the change of *t, mo-ijeuv, visiu, veji, hefu, figu*; by cutting off *t* in a way characteristic of Vanua Lava *vi'*. From *bintang* to *vi* is a long way, but the word is evidently the same throughout. The formation of the Fagani *figu* deserves notice. In that place the *h* of Wano, three miles off, regularly turns to *f*, but *g* represents the same letter left out, perceptibly, with a gap in the sound, in Wano. The Fagani (Ha'ani at Wano) word *figu* ought, then, to represent the Wano *hi'u*, and in fact it represents *he'u.* But it is very instructive to observe that the gap in the Wano word really means *t* not *g*, and has been filled up with *g* in the Fagani word under a misapprehension. It is plain that the Fagani and Wano words are independent, because one comes from *vitu*, one from *vetu.* The interest lies in the filling up the gap with *g* in Fagani, because the gap in Wano generally represents *g*, though sometimes it is in place of *t.* Whether all Fagani people, or only the one who gave me the word, say *figu*, I cannot say; but the mistake is interesting. It is too far to go back to an interchange of the primary tenues, as if Fagani *figu* came from *fiku*, Wano *he'u* from *hetu*, or both from a *viku* parallel to the common *vitu.*

The Dayak *betuch* is used for the 'Sun,' but it is clearly the same word, and the original idea expressed can easily be conceived which would include sun and star. The Dayaks, who call the sun *betuch*, have the Malay *bintang* for a star. The two words, the same originally, have come to be particularised, as the Dayaks, needing a word for star distinct from that used for sun, borrowed

from the Malay. The antiquity of the use of *betuch* as sun as well as star must be great. The form of *betuch* is just parallel to that of *vitig* in the Melanesian languages.

There is another word, also widely used, which has the same double signification of star and sun. The word *maso* is the sun in Espiritu Santo, a star in the New Hebrides and the Banks' Islands. In no single language does it signify both sun and star; but it is sun in Espiritu Santo, star in Fate and Sesake, Ambrym, Lakona, and Vureas. In Mota it is used only for a conspicuous planet, *maso maran* the morning star. In Malagasy *maso andro* is the sun, the *maso* of day, and *maso* is an eye[1]. But from the use of *maso* as the sun and as a star it may be concluded that *maso* is not originally an eye. Rather it is that the primitive idea expressed by *maso* is one under which both sun and star and eye can come—the notion of a disk or round. There is no metaphor of eye of day, the word *maso* is too old.

61. *Sun.*—This word shows much more variety and complication in the Vocabularies. The Malay *mata ari* shows very plainly the word *mata*, which, like *maso* above, is eye or round, and *ari* which is day. But there is in Amboyna and Ceram a word, the constituents of which seem the same, *riamata*. In Celebes it is *mataalo*, and in Salibabo *alo* is sun as in Melanesia, and *matalon*, Baju, is probably the same. While there is *alo*, in common with the Melanesian languages, there is no appearance in the Malay Archipelago of the *ra* and *la* of Polynesia. In Micronesia, Marshall Islands has *al*, the same as *alo*.

In Melanesia *alo* is much the most common word, supposing *loa* to be the same; in Aurora and Merlav it is *aloa*, and often *elo*, in Ambrym *yial*. With this we have again in Api *mata* an eye, *mat ni elo*. The word does not extend further than from Fate in New Hebrides to Nifilole near Santa Cruz. In the Solomon Islands the word *aho*, which is also in the New Hebrides, is common. In the latter, in Lepers' Island, *matan aho* is used for the sun just up. The *maso* of Espiritu Santo has been mentioned.

In Fiji and San Cristoval we have *siga* and *sina*, *mata ni siga* more definite, for the sun. This is no doubt the word *sina sina* to shine, which appears also in the names *fasina*, *masina*, for the

[1] The Latin *sol* sun, is the same word with Σείριος the Dog Star, and with the Irish *suil* eye. Curtius.

moon. In *dina* of Motu, New Guinea, there is the *dina hari* day break, of Malay. In *make* of Duke of York, *k* being hard g, we have perhaps *magag*, used for the moon in the Banks' Islands.

62. *Sweet.*—The interest of this word is grammatical; as is usual with adjectives, there is no agreement in the Vocabularies. In the Malay Archipelago words, and in the Melanesian, may be seen the adjectival prefix of quality *ma* commonly occurring. In the Melanesian words there is the characteristic reduplication, and the terminations, *s*, *ca*, *a*.

The word local about the Banks' Islands is worth noting for the changes of its form. The root is *tar*, representing some effect on the mouth, reduplicated *tartar* in Aurora; the change to *d* and *n* is seen in the other forms with sharper or thicker vowels. With reduplication, and the adjectival termination *s*, the forms *tetres*, *derderes*, *dodoros* arise. In Gaua the causative prefix makes *vadurus*. Further than this there can be little doubt but that the Araga *reterete* is the same, it being so common to reverse the words, *ret* for *ter*. The difference in form between *reterete* and *vadurus* is great; but these and the other forms of the same word are contained within a small area. From the root comes the Mota *neremot*, Merlav *dermot*; *mot* is to cut or stop short, *neremot* is that which *ner*s short in the mouth. Hence *vadurus* with the causative is that which makes the mouth *durus*.

63. *Tongue.*—In Mr. Wallace's list the Malay *lidah* with *lilah*, and *dila* must be considered the same; and the Malagasy *lela* belongs to them. This is only represented in Melanesia by the Rotuma *alele*, which may connect with the Polynesian *alelo*, *arero*. There is, however, another word more common in the Malay Archipelago which is abundant in Melanesia, *me*, *ma*. With what may be supposed to be suffixed pronouns it appears as *maki*, *mahmo*, *maan*, *me*, *meem*, &c. In Melanesia this word is present from Anaiteum *man* to Duke of York *karame na wa*. It is combined in the Banks' Islands and Duke of York with *gar*, *kara*, which in both places also has appeared as spittle. The word *lua*, which is compounded with *me* in Eromango, Aurora, and Merlav, has the meaning of putting forth.

64. *Tooth.*—This is a remarkable word, because the two forms, one with *l* and the other with *n*, are so widely distributed that the change or distinction must be very ancient. There can be no doubt but that the Malagasy *nify*, Samoan *nifo*, Maori *niho*, are the Solomon Islands *livo*, Banks' Islands *liwo*. In the island of

Malanta both forms are present, *niho* and *livo*, though at Alite, where they are fond of *n* for *l*, they have the more common Melanesian form. Both forms appear in the Malay Archipelago; *nifoa* in Matabello, *kelif*, *kalifin* in Mysol. Nor is there any reason why what is *f* in these words should not be *h* in *nihi*, and *s*=*h* in *nisi*. The Malay *gigi* is exceptional.

In Melanesia in one place *liho* becomes *riho*; *liwo* beomes *lowo* in Vanua Lava and Ambrym. It has been mentioned that *livo* is the mouth in Bugotu. The Fiji *bati* is in the New Hebrides, Fate, and neighbourhood.

65. *Tree.*—This word is substituted for Mr. Wallace's word 'Wood,' for the reason that the Malay *kayu* wood, is undoubtedly the Batak *hayu*, *hau*, the Malagasy *hazo* tree, the Fate *kasu* and *kau*, and so all the many forms of the same word that mean primarily a tree and secondarily wood. Of Mr. Wallace's thirty-three words twenty-eight are forms of this, taking *kayu* to be a longer form of the word, which in its shortest form is *ai*, *ei*. Of the forty Melanesian words thirty-seven are forms of the same word, alone or in combination, ranging from *kasu* to *ie*. The Mafoor of New Guinea is *ai*. The *rakau* of New Zealand, *la'au* of Samoa, contains the same word.

If at the two extremities of the long geographical line which stretches from the Malay Peninsula to the Loyalty Islands we find words so different as *kayu* and *ie*, the statement that they are in fact the same may require some defence. But, if taking some more central position we find a word such as *kai* of Teor, it is not difficult to follow the variations in the direction of greater fulness and complexity, or of slenderness and simplicity. When to the stem *kai* the terminations *su*, *zu*, *ju*, *u*, are added, we have *kaju* of Celebes, *kayu* Malay, *hazo* Malagasy, *hayu* Batak, *gazu* Gao, *kasu* Fate. From this to *kau*[1] there is but little change, or *hau* as in Motu of New Guinea, or *gau* as in Espiritu Santo. It is the same whether a word is in the form *kai*, *hai*, *wai*, *gai*, or *gae* or *kei*. To drop the initial leaves *ai* as in Amboyna and Ceram, or in the Solomon Islands. And when a word is so very commonly diffused there is less hesitation in admitting a variation such as *ei* in Mysol or *ie* in Nengone.

It must be observed that in many words this is compounded with some other, as in Maori *rakau*, Santa Maria *regai*, the Mota *tangae*, the Duke of York *diwai*, San Cristoval *hasie*, Nengone

[1] In a dialect of Fiji, *kai* represents the Bau *kau*.

sere-ie, Ambrym and Ceram *liye*, *lyeii*. In the case of some of these the natives who use them are well aware that they are compound words. Thus in Mota *mol* is a native orange, and properly describes the thorn; *tan mol* is the trunk and body of the tree; *tan gae* is the tree regarded in the same way, *gae* being tree, and *tan* the bulk of it. The Santa Maria people explain *regai* in the same way, *re* is the bulk, *gai* the tree. By this the Maori *rakau* is explained. The resemblance between two words evidently of this character is extraordinary, *lyeii* of Teluti in Ceram, and *liye* of Ambrym in the New Hebrides.

'Backbone' is 'tree of the back,' *hazondamosina* in Malagasy, just as in Toba *hau-tanggurung*. So in Mota the backbone is *ga-togoi*.

66. *Water.*—There is probably no doubt that the Malay *ayer* is the word *wai* so common in the Malay Archipelago, universal perhaps in Polynesia, and common also in Melanesia. Out of thirty-two words given by Mr. Wallace twenty-three are forms of this word. It may be doubted whether the termination *er* is without meaning, seeing that it appears as *l* and *li*. The Ahtiago of Ceram, *wai-im*, is probably drinking water, the Banks' Islands *im* to drink.

In Melanesia *wai* appears also in composition, for *noai* of Fate and *kuai* of Alite can hardly be other than compounds[1]. It will be seen that from Nengone to Malanta in the Solomon Islands the word is present; but *wai* cannot be considered the characteristic Melanesian word. The Banks' Islands are entirely occupied by another word, *pei*, which itself has no other representative in any word in these Vocabularies. In New Guinea, however, there is *bey*. The most interesting word in the Melanesian Vocabulary is the Motu of New Guinea *rano*, and Port Moresby *lanu*, because this is identical with the Malagasy *rano*, and the same with the Marshall Islands *dren*. The word is present also in Duke of York, though not standing for water generally; *danim* is used for a river. In Fiji *drano* is a pond or pool of water, and *ano* is the same in Tonga. In Malay *danau* is a lake; but in three languages of North Celebes *rano* is water. These are all isolated usages, and the word is a very good example of the way in which a word which belongs to the stock of languages generally maintains itself here

[1] In Nengone *kua ni bone* is 'his drink.' This can hardly be other than *ku* in Alite *kuai*; may be the Vaturana *ko*.

and there in places which can have no recent communication with one another.

The Gaua *liwu*, which may be Santa Cruz *luwe*, has a corresponding *lewo* in Sumatra. It is the same with the Mota *ligiu* fluid. Just as *rano* is water in Malagasy and a pond in Fiji, so *tun* is water in Lakona in the Banks' Islands, and *tunin* is a pond in Torres Islands. These uses correspond, whether the distance which separates the varieties be a few miles or a third of the circumference of the globe.

67. *White.*—Unlike most adjectives, this is an interesting word. In the Malay Archipelago twenty-four words out of thirty-three are the same as the Malay *putih*; and it should be observed that the prefix of quality is present in *maputi, mopotito, maphutu, babut.* This word in Malagasy is *fotsy.* In Melanesia it only appears in one place in Lepers' Island *mavuti.* The Maori *ma* does not seem to have any kindred elsewhere.

In Melanesia there is no common word. In the Banks' Islands the word is local: elsewhere there is no word common to more than two or three languages. There are words, however, of much interest. The Fiji *vulavula* and Florida *pura* are probably the same, isolated in the Vocabulary, though *vula* is used as white in Mota, *make vula* a white *make* tree. But this word is not without representatives elsewhere: the Malagasy *vola* silver is probably the same; and in Gilolo *wulan*, in the Moluccas *bulam*, in Rolti and Solor near Timor *fula* and *burang* evidently correspond. These words suggest relationship with *vula* the Moon.

Another Melanesian word, which is common also to the Malay Archipelago, is the *pita* of Lepers' Island, *bitbit* of Volow, which, with the prefix of quality, is *mabida* of Celebes. The word *pita* is used in Mota only of a light complexion. The Fiji *siga* sun, day, is the same word with Mota *sina* to shine; the E. Fiji *sigasigau* and Maewo *sinara* white, are formed from these words. Several words, in fact, are thus common to different islands, in one in a primary, in another in a secondary signification. Thus *voke* is white in Espiritu Santo, and in the Banks' Islands *woke* is a kind of nick-name for an albino; *wedwed, wewed, wetwet* white in some of the Banks' Islands, are the Mota *wenewene* clean, the Fiji *wedewede*; in Torres Islands *lul* is white, in Mota fair; *rerea, rearea* white, in the Solomon Islands, is at so great a distance as Fiji *rea* an albino. Thus words are, in fact, common to many languages, are in the common language of the area under consideration; but, not

all lying on the surface of the language, are not seen till lower strata of speech are explored.

68. *Wing.*—There is no common or prevailing word in either Vocabulary, but there is not wanting a word common to both. The word most used in the New Hebrides and Banks' Islands, *pane*, which is also the common name for a hand, is also a wing in the Malay Archipelago: *opani* (*o* probably the article) and *panidey* in Celebes, *panin* in Bouru, *fanik* in Teor.

One of the words which occurs most frequently in Melanesia is akin to the Samoan *apa'au*, the *apaapa* of the Solomon Islands; which is also probably in another form the *yapugi* of the Banks' Islands. A fluttering flight is *gapagapa* in Mota. It has been observed under 'Leaf' that in Ulawa leaves are called *apaapa ni ai* wings of trees. The Fiji *taba* may be the same word as the Florida *taba*, which in that language means layers, *taba ni vure* people generation upon generation, or class above class.

69. *Woman.*—The word used for a wife is very often only woman, as that for a husband is man. There is also the distinction of woman and female, so that a word which means a woman in one language is 'female' in another.

In very many words of Mr. Wallace's Vocabulary there is an agreement. In twenty-four out of thirty-three places *wine*, *bine*, *fine*, *pin*, *hina*, is found. This is the Polynesian *wahine*, *fafine*, the *tavine*, *vavine*, *laqavina*, *hoina*, *fefene*, *vaivine*, *haini* of Melanesia. The root appears in Eromanga *sivin*, and Ambrym *vihin*; in Duke of York *wawina*, in New Britain *vafini*, is feminine. In Mafoor of New Guinea the word holds, *bien* woman; in the Gulf of Papua *wawine*, *babine*, *haine*, *sine*, *shine*.

Other words in the Melanesian Vocabulary are hard. It is not without meaning that in the Banks' Islands the words begin with the plural *re*, and that the Ureparapara *retine* woman, is the same almost as the Vureas *retne* mother.

70. *Yellow.*—Beyond the grammatical forms, the reduplication, and the adjectival terminations *ga* and *r*, there is nothing of interest in the Melanesian list of words; and in the Malay Archipelago list only the prefix *ma*. What interest there is, is of another sort. The Malay word *kuning* means the turmeric, the curcuma root, conspicuously yellow. Though the word is different, the notion is the same in Melanesia, where *ano*, out of which the adjective is made, is the turmeric. The Vaturana *mera* is the word elsewhere, as in Malay, used for red.

It may be well to add a few words concerning the vocabulary of the Mota language with a view to meeting the question whether the stock of words in such languages as these is not scanty and deficient. Scanty it certainly is not, though in some ways it is very deficient. There are, as a matter of course, no names for objects which do not present themselves in the islands, but for everything there is to be seen there is a name, and for every particular action or way of doing things. In this respect the ordinary vocabulary of a native is much fuller than that of a European, and a native language always suffers from European intercourse. An Englishman talks of 'shutting' a door or an eye or an umbrella; a Mota man uses *tipag*[1], describing a downward dashing motion such as is used in striking the native shutter into its place, for shutting a door; he uses *vataqav* for the shutting of an eye, describing a closing over from above, and *lil*, to fold, for the shutting of an umbrella. To use *tipag* for the closing of a door of European fashion is a necessary transference, though in itself improper; but natives will go on to use the word in imitation of Europeans where it becomes absurd. To carry, is used in English of any way of carrying; in Melanesian languages different words will always be used for carrying on the head, the shoulder, the back, in the arms, in the hand, or by two or more persons. Misuse of one of these terms will often be most ridiculous.

One who wishes to learn a native language should not be content with any native word which occurs as an equivalent to an English one; he must find out what is the image presented to the native mind by the native word, the particular thing or action it represents as in a picture, not the general class of things or actions which is in his own mind more vaguely conceived. Native languages, which are often spoken of disparagingly as deficient in general terms, are in this way fuller in vocabulary than the ordinary speech of Englishmen. Though abstract terms are not unknown in Melanesian lan-

[1] This is no doubt the Malay *timpa* to strike, used for forging iron. In Mota *tipa* is used for beating and breaking up stones.

guages, such words are undoubtedly few, and they can hardly be expected to exist. At the same time no great difficulty has been found in expressing, not in one word perhaps, but in a compound, the meaning of most English words, and such ideas as require words to express them in the translation of the Scriptures, at any rate in the Mota language. In making such translations nothing is to be more deprecated than the substitution of general for particular terms, or the turning of a metaphorical expression into dull prose because such a metaphor is not in native use. What can be more dismal than to translate, 'they fell by the edge of the sword' as 'they died in war,' because natives have no swords? A true and natural metaphor will make itself at home among Melanesians, as images from the Hebrew Scriptures are in English. Missionary translations, sermons, and speaking are the ruin of native languages.

With regard to the fulness of a Melanesian language I may give an illustration from my own experience of Mota. After some twelve years' acquaintance with the language, talking, teaching, and translating (with something of the effect above mentioned), and after having acquired more or less correctly a considerable Vocabulary of Mota words, I began to buy words that I did not know at the rate of a shilling a hundred from the scholars at Norfolk Island. I left off when lists of three thousand words unknown to me had come in. It is certain that elder natives living at Mota use many words hardly known to those who have gone away from their own island as boys, and that the boys had by no means exhausted their stock. I calculate therefore that there were probably as many words still to come as would bring up my Vocabulary to at least six thousand words. Of these many of course are compound and derivative, but they are distinct words. This concerns a small island with less than a thousand inhabitants, with whom European intercourse began within the memory of living men.

III.

SHORT COMPARATIVE GRAMMAR OF THE MELANESIAN LANGUAGES.

A COMPREHENSIVE view of the principal grammatical forms of the Melanesian languages makes it easy to compare them among themselves, and to judge of their common character and relationship to one another; and at the same time it supplies a convenient means of comparing these languages with others to which they may be thought to be allied. The forms here brought together represent the Melanesian languages generally which have their place between New Guinea and Polynesia. For the purpose of comparing these with the forms of the Oceanic languages generally, examples are added from Malay, Malagasy, the Maori of New Zealand, and, in part, the language of the Marshall Islands; languages which may well represent Indonesia, Polynesia, and Micronesia[1].

These languages, all of them, are destitute of Inflexions, and this gives them a common character. There are, therefore, no Declensions or Conjugations; there are no Cases, no Genders, and, excepting Pronouns, there is no Number or

[1] For this I have used Crawfurd's Grammar and Dictionary of the Malay Language; Maxwell's Manual of the Malay Language, Trübner, 1882; Parker's Concise Grammar of the Malagasy Language, Trübner, 1883; Outlines of a Grammar of the Malagasy Language, by H. N. Van der Tuuk; Grammaire Malgache, par Marre de Marin, Paris, 1876; Malagasy Grammar, by E. Baker, Mauritius, 1845; Maunsell's Grammar of the New Zealand Language, Melbourne, 1882; Shortland's How to learn Maori, Auckland, 1883; Archdeacon Leonard Williams' Grammar and Dictionary of the New Zealand Language; Pratt's Grammar and Dictionary of the Samoan Language, Trübner, 1878; Beitrag zur Sprache der Marshall Inseln, von Franz Hernsheim, Leipzig, 1880.

Person. Since then these grammatical forms do not exist, it is unreasonable and undesirable to speak of them as if existing. A word in a sentence of one of these languages may be the Object, but there is no Case, and the word is not in the Objective Case; if the Genitive relation is expressed by simple juxtaposition, or by the use of a Preposition, there is no word in the Genitive Case.

Corresponding with the absence of Inflexion there is an absence of those variations in the form of words which may distinguish the Parts of Speech. It is not that there is a complete absence of such special forms of Verb or Noun; but that the same word, without any change of form, may be in use as almost any of the Parts of Speech. The use of the word, not its form, commonly declares its character. 'Many Malay words must be treated as now substantive, now adjective, now verb, according to the position they occupy in the sentence[1].' This being the case it is evidently wrong to speak of a Noun as derived from a Verb, while the form is unchanged, or even a Verb from an exclamation. For convenience words must be distributed into Parts of Speech; but it must be understood that nothing, commonly, in the form of the word shows what it is.

By way of example from a Melanesian language: in Mota *siwo*, the Maori *iho*, is 'down,' and in most common usage would be an Adverb; but with a verbal particle it becomes a verb, and with a preposition indicating place, *i siwo*, it is a noun; *Ke!* is an Exclamation, and yet it is used as a Verb[2]. In these cases it may be fairly conceived that the words came into existence, the first as rather an Adverb, the second as a mere cry, and that the use as Substantive or Verb is posterior. But yet, as the words undergo no change in form, it is merely their use that distinguishes in the one case the Noun from the Adverb, in the other the Verb from the Exclamation. In whatever way a word has come into existence, when once

[1] Maxwell, Manual of the Malay Language.

[2] *Ni me ke apena* he *ke*'d at it, as we say that one poohpoohs a thing.

it has come into existence it may be used as almost any Part of Speech. In this matter there can be no doubt but that the Melanesian languages and those of the Pacific and Indian Oceans generally are at one.

It is highly probable that words generally are in the native mind names or Nouns. The thing, the action, or the state, receives its name. Words thus are Nouns or Verbs, and they receive discriminating marks, Articles or Verbal Particles in these languages, according to their use; but there is no such distinction in the native mind between the thing and the action, between the visible object and the visible act, as to force them to think the name of an action a different sort of word from the name of a thing. Nevertheless, in all the languages under consideration, a word used to name an action or a state has a special particle attached to it marking that use, making in fact grammatically a Verb; and in many of these languages the presence of Verbal Substantives shows that the abstract idea of the action or condition has required, and has found, a name.

From words thus originally Nouns or Verbs, the Adverbs, Prepositions, Adjectives, possibly even Conjunctions, in common use as such, have proceeded. Some words in Melanesian languages which must needs in their use be called Prepositions, still are in use also as simple Nouns. It is evident in many cases that what must be called Adverbs are merely Nouns. The Mota *rea*, Duke of York *wai*, (Maori *hea*,) though they can hardly be translated except as Adverbs, 'where,' are in grammatical use Nouns. In Mota *pe* is in use as a Preposition; in Lepers' Island it does the same work as a Preposition, but always in full form as a Noun.

But if all words were in their origin names, there is a class of vocables in the Melanesian languages which certainly are not now the names either of objects or actions. These are the Particles which point in one direction or another, the demonstrative directive particles with which language itself gesticulates. These may be found separate as demonstrative particles, and probably as the simplest Prepositions;

but they are found combined in Pronouns, in Adverbs of Place, and therefore of Time, and in Articles. If they are fragments of old nouns they are now nothing but fragments of that which has been lost; they name nothing, they only point. These cannot, like ordinary words, become, as the speaker is pleased to use them, Nouns or Verbs; they never can have an Article or a Verbal Particle prefixed.

It may be thought that the presence of these Particles, if they be fragments, shows that the language in which they are present is not in its primitive condition. At least the use of directive demonstrative particles, not imbedded in words, but inserted continually in phrase or sentence, is the use of people who have visible in their mind's eye the actions and the things of which they speak,—a simple primitive condition of mankind. In this condition it is not only with such particles, but with Adverbs also, that language will be continually pointing to this and that, here and there, up and down, seawards and landwards[1].

Whether the directive and demonstrative words employed are plainly Adverbs and Pronouns in which the demonstrative particles have been combined with some other root, or whether the particles themselves simply are used, it is by no means easy in the Melanesian languages exactly to distinguish the place or the direction indicated. Nor for the present purpose is it necessary. The simplest particles represented by *k* and *n* may in some two languages point in opposite directions; what in one language points here, in another points there: but both point and direct the mind as the finger might the eye; both are demonstrative, and can fairly be classed together. It may be said again that the variety of meaning in these Particles, while the characteristic demonstrative force remains the same, shows rather the antiquity of their place in the various languages in which they are found. If the Mota of the Banks' Islands has *ma*

[1] 'À Lifu, comme en Polynésie, la direction vers l'intérieur des terres ou de l'intérieur vers la mer joue un grand rôle dans la langage.'—Notes sur la langue de Lifu, par le P. A. C.

and *at* hither and thither, *sage* and *siwo* up and down, as the Maori of New Zealand uses *mai* and *atu*, *ake* and *iho*, the close similarity of form and meaning does not argue the remoteness of the source from which both have received the words. But if *ko* in the Banks' Islands points somewhere near, and *ko* in Santa Cruz points afar; if *ine* in Mota is that, and *ini* in Florida, this; while n*e*, n*a*, is a general and vague demonstrative in Ambrym of the New Hebrides, and Malanta and San Cristoval of the Solomon Islands; then it appears as if widely separate languages had received their common word, in a general not yet particularized sense, from some ancient remote original.

The Demonstrative particles in the Melanesian languages may be found in Pronouns, Adverbs, and Articles, answering generally to the English (1) 'this' and (2) 'that;' (1) 'here' and (2) 'there,' and the definite article 'the.' In the following table these are given in the simplest form, either as distinct particles or as combined. The geographical order in which the Islands to which the languages belong are arranged is that which begins with the Loyalty Islands at the extremity of the Melanesian chain, and follows on to the North and West towards New Guinea and the Archipelago of Indonesia.

1. *Demonstrative Particles.*

LOYALTY ISLANDS.

Nengone	o, ko, no, le.
Lifu	la, ke.

NEW HEBRIDES.

Anaiteum	1 ki, 2 ko.
Fate	wa, na, *ga*.
Sesake	wa, wo, na, *ga*, se.
Ambrym	*ne*, *na*, ge, le, li.
Espiritu Santo . . .	ne, na, ka.
Pentecost, Raga . .	ke, ko.
Lepers' Island, Oba .	1 *n*aha, 2 *n*ehi.
Aurora, Maewo . .	1 ka, 2 la.

BANKS' ISLANDS.

Merlav	1 ke, 2 *ne*.
Gaua	1 kere, 2 keren; 1 kose, 2 kosen.

Lakon	1 og, 2 rek.
Vanua Lava	1 le, 2 no; 1 ko, 2 lo; 1 es, 2 ne.
Mota	1 ke, 2 ne. lo.
Motlav	1 ke, 2 nen; 1 igoh, 2 hanen.
Volow	1 iges, 2 ena, *no*.
Ureparapara . . .	1 ke, 2 ne.
Torres Islands . . .	1 ke, 2 na.
Fiji	1 qo, 2 qori; 1 eke, 2 kikea.
Santa Cruz	1 lo, la, 2 ko, ka.
Nifilole	1 keli, 2 ela, kala; 1 e*ni*, 2 e*na*; 1 la, 2 li.
Solomon Islands.	
Ulawa	1 aka, 2 kala; 1 ga, 2 la. *ne*, ho.
Wa*no*	1 nani, 2 nasi; 1 ini, 2 esi.
Fagani	1 *n*a, 2 ni.
Saa	*ne*.
Vatura*na*	1 *n*ene, 2 nu*n*u.
Florida	1 eni, ini, 2 keri, iani, *ga*.
Savo	lo, la.
Bugotu	1 iaani, 2 ia*n*eni.
*G*ao	1 ani, 2 igno.
Duke of York . . .	1 kumi, 2 kuma; 1 kuri, 2 kura.

The general result of the bringing together these Demonstratives is to show that in the thirty-two places represented some form of a particle of which *k* is the characteristic occurs in twenty-one. Some form with *n* occurs in twenty-two. In ten places a form with *l* occurs; in five places a form with *s*.

The forms with *k* and *n* are very generally, almost uniformly, distributed: those with *l* appear in each group, except Fiji. Those with *s*, or its equivalent *h*, though so much more rare, isolated, and distant one from the other, are the more interesting, because it is impossible to suppose that they have been communicated directly from one of these groups to another.

Attention must again be called to the fact that there is no fixed meaning to the particles with *k*, *n*, or *l*; they point, direct the view, demonstrate, everywhere, but generally; and when they particularize, their particular force is local. In the Banks' Islands generally *k* points to 'this' or 'here;'

in Santa Cruz to a more distant object or place: the rarer *s* in the Banks' Islands points near, in San Cristoval afar.

Bringing into comparison with these Melanesian demonstratives Pronouns and Adverbs of Place of Polynesian, Malayan, and Micronesian languages, we find as follows:—

Malay, *ini* this, *itu* that, *sini* here, *situ* there.

Malagasy, *ity* this, *iny* that, *itsy* that near, *iry* that afar, *aty* here, *ary*, *any* there.

Maori, *nei* this near me, *na* that near you, *ra* that afar.

Marshall Islands, *kein* this.

In these the particle *na*, *ne*, *ni*, so common in Melanesia, is conspicuous. No form with *k* appears; and, unless *r* has taken the place of it, no *l*. In Maori and in Malagasy *ri* and *ra* point afar; which may very well be *li* and *la* of Melanesia. But the demonstrative Pronouns *kere* of Gaua in the Banks' Islands, *keri* of Florida, and *rek* of Lakona, give something more exactly resembling, being probably compounded of *ke* and *re* or *ri*.

2. *Articles.*

The Definite Article is in itself a kind of demonstrative, and it is natural to expect, in these languages as in others, a likeness in the form of the Articles to that of the demonstrative particles. The following table, which gives a view of the definite Articles in use in Melanesia, will show that this likeness to a considerable extent exists:—

Loyalty Islands.	
Nengone	re.
New Hebrides.	
Anaiteum	n-, in.
Fate	n-, in.
Sesake	na.
Pama	a, o.
Espiritu Santo	na, a.
Oba	na, a.
Maewo	na, a.
Banks' Islands.	
Merlav	na.
Gaua	na, u.
Lakon	en.
Vanua Lava	n-, na, o.
Mota	na, o.
Motlav	n-.
Volow	n-.
Ureparapara	n-.
Torres Islands	n-.
Fiji	na, a, ko, o.
Santa Cruz	na, te.
Nifilole	n-.

Solomon Islands.

Ulawa	na.	Florida . . .	na.
Wa*n*o	na, e.	Savo	lo.
Fagani . . .	na, a.	Bugotu . . .	na.
Saa	*n*a.	*G*ao	na.
Vatura*n*a . . .	na.	Duke of York .	na, a.

In these the predominance of *na* cannot fail to be observed, and it can hardly be doubted but that it is the Demonstrative particle so conspicuous in Pronouns and Adverbs.

In some languages it coalesces with the Noun, and is written with it in one word, as in Anaiteum and Fate, where it has not even been recognised as an Article at all[1]. In some languages it shifts its vowel according to the first vowel of the noun which follows, as in Motlav, *na tar*, *ne tenge*, *ni til*, *no to*, *nu bug* : or, as in the same language, it parts with a vowel altogether before a word which begins with one. But almost throughout Melanesia some form of *na* appears. In Nengone *re*, in Santa Cruz *te*, are probably borrowed from the Polynesian settlements close by ; but in Nengone *re* is always accompanied by the Demonstrative *o*. In Savo *lo* is used certainly as an Article, but is plainly the Demonstrative. In Fiji alone *ko* appears, but *o* is probably the same.

The Articles of the Oceanic languages which have been brought in for comparison are :—Malagasy, *ny*. Maori, *te* definite, *he* indefinite, *nga* Plural. In Samoan *re* is in the definite Article. In Malay no Article is used. In Ambrym and Araga, of the New Hebrides, and in Lifu, of the Loyalty Islands, no Article is found. In the Malagasy *ny* there is no difficulty in recognising the particle that appears in *iny* 'that,' in that language, and in so many of the Melanesian Articles.

3. *Personal Articles.*

These stand altogether apart from Demonstrative Particles ; but they are so common, though not universal, in Melanesia,

[1] 'The Rev. J. Copeland, an accomplished linguist in the New Hebrides, says, "In the Aneityumese language all the Nouns, with scarcely an exception, begin with *in* or *n*."'—Dr. Steel's New Hebrides.

and so characteristic, that they require and deserve observation. They are called Personal Articles, because they are with Proper Names of persons what Articles, definite or indefinite, are with common Nouns. They accompany the name, not in any way qualifying it, except as pointing it out as a personal name. The convenience of such an Article, where Personal names are commonly taken from the names of things, is evident; *o vat* in Mota is a stone, *i Vat* is Stone, a man's name. There is also an effective use in personification. To deceive is *gale*, *i gale* the deceiver; not as calling a man by his name, unless possibly it should happen to be such, but giving him a title from the quality ascribed to him[1].

This Article varies but very little, being *i*, *e*, *a*, and it will be convenient to arrange the forms accordingly.

Personal Article *i*. Oba, Maewo, Merlav, Gaua, Lakona, Mota, Motlav, Volow, Ureparapara, Vanua Lava.

e. Vanua Lava, Torres Islands.

a. Ulawa, Saa, Vatura*n*a, Florida, Ysabel.

Where Personal Articles do not appear to be commonly used with Proper names, they seem to show themselves in Pronouns, especially in the personal Interrogative.

In *Maori* Dr. Maunsell calls *a* an Arthritic Particle, and describes it as 'the Article by which the names of individuals and tribes are always preceded;' as 'a regular attendant on the personal Pronouns;' and as 'always prefixed to any inanimate thing to which a proper name has been given, to trees, canoes, ships, boats, *mere*, guns, &c.[2]' No description of the use of the Melanesian *a*, *e*, or *i*, could be more exact. This Personal Article does not appear in all the Polynesian languages.

In *Malagasy*[3] the Personal Article *i* is placed before the proper names of persons; also before common names of

[1] There could be no ambiguity in a Melanesian language like that in the Greek ἀπὸ τοῦ πονηροῦ. If 'from evil' it would be *nan o ganganor*; if 'from the Evil one,' *nan i ganganor*.

[2] Grammar of the New Zealand Language.

[3] Marre de Marin, Grammaire Malgache.

relationship, father, mother, brother, sister, &c. In this latter particular also the correspondence with Melanesian use is complete.

In *Malay* such an Article is not so clear; though it may perhaps be traced in the Pronouns *aku*, *angkau*. The Javanese before the names of persons of ordinary condition employ the particle *si*[1]. Since in many words which are Malay and Javanese the Malagasy suppresses the initial *s*, the Javanese *si* may well be the Malagasy *i*. If this be so, *siapa* 'who?' in Malay, corresponds to the Mota *i sava*; and *si mati* the deceased, *si bongkok* the cripple, in Malay, are what *i mate* and *i qages* are in Mota.

The use then of a Personal Article—a remarkable feature in a language—is found certainly to prevail in Melanesia, in Polynesia, in Madagascar, and, almost certainly, in the Malay Archipelago. The meaning and use is identical. The variation *a* and *i* is found in Melanesia, and, the use and significance being the same, it is immaterial. The common possession of this feature is certainly a point to be noted in the comparison of the Ocean languages.

4. *Pronouns.*

The consideration of the Melanesian Pronouns will naturally now follow; inasmuch as in them, as it has been remarked, are found the demonstrative Particles, and also, very probably, the Personal Articles. To take, for example, the third person singular, in Mota *ineia*, or in Florida *agaia*, it is not difficult to analyse each into the Personal Article *i* or *a*, the Demonstrative *ne* or *ga*, and the pronoun that remains *ia*. Similarly in the Maori first person singular *ahau*, the Malay *aku*, the Malagasy *aho*, the Personal Article being separated, we have *ku* equal to *hu* and *hau*, and the true Pronoun. In all these languages alike, Melanesian, Polynesian, and Indonesian, it is the Pronoun only which has Person and Number. But it has not Gender or Case. The variation in form which

[1] Marre de Marin, as above.

belongs to the Person and the Number is not a matter of inflexion; Pronouns in this respect are like the Nouns: to speak of Cases is only to mislead. This does not mean that the form of a Pronoun in any Person or Number is invariably the same. There are longer and shorter forms which are used, to a certain extent, in accordance with the place the Pronoun occupies in the sentence, or with the character of the sentence itself. In Mota, for example, *inau* is the longest form of the first Person Singular, and *na* is the shortest. But *na* can never be the object in a sentence, and when the sentence is optative *na* only is correctly used; *ni we ilo nau* he sees me (not *na*), *si na ilo* let me see (not *nau*).

Each Personal Pronoun is the word that represents the person or thing, or the number of persons or things, for whom or which it stands. The personal Article may be separated, the demonstrative particle may be separated, but the true Pronoun can have no Case. There is no Gender.

In the Plural number, in all the Ocean languages alike, there are two forms of the first Person, the *Inclusive* and the *Exclusive*[1]. This alone would be no proof of common origin; but it will be seen that there is a very general similarity in the words employed.

The Dual Number, and what is called the Trial, are in Melanesian languages, with the exception of a very few words, really no distinct Number, but the Plural with a numeral attached. In Hazlewood's Fijian Grammar, we are assured that there are in that language 'undoubtedly' and 'really' four Numbers, 'the Singular, Dual, Triad, and Plural.' But to take the inclusive first Person, in the Plural *keda*, and in the Dual *kedaru*, and in the Triad, as it is called, *kedatou*, it is evident that the Dual is *keda rua* 'we two,' and the Triad *keda tolu* 'we three.' There is no distinct Number in the Fijian more than in the English. The Anaiteum exclusive is an example of the same: *aijama* is 'we,' *ero* two, *esej* three, and the Dual is *aijumrau* 'we two,' the Trial *aijumtaij* 'we

[1] The one in which the person or persons addressed are included with the speaker, the other in which they are excluded.

three.' The Dual and Trial are therefore of no great grammatical interest generally. There are exceptions, as in Nengone, where the Dual shows distinct forms without the assistance of a numeral.

The Melanesian languages, with some exceptions, do not use a Trial for a Plural, do not, that is, when more than three are spoken of, commonly add the numeral three [1]. The Polynesian languages do this. In the Maori *tatou*, *matou*, *koutou*, *ratou*, the numeral *tolu* is present in a contracted form, which appears in full in Tongan. The same is in fact the case when in San Cristoval the Plural is *iga'u*, *ame'u*, *amo'u*, *ira'u*: the numeral *'oru* three, is represented by *'u*, and the natives who speak the language know it.

The Malay and Malagasy, like the Melanesian languages generally, use the Plural without the numeral. The Melanesians, however, use the numerals two and three, making the Dual and Trial, with great care whenever the use of the number is appropriate. If the persons or things spoken of are two or three, the number is never forgotten, it is always 'they two,' 'they three.' Very often also when more than three, the exact number is not so accurately observed, and the Trial is used for the Plural when no considerable number is in view. This is not the same thing, however, as to use, like the Polynesians, no other form for the Plural, than one which carries with it the numeral three.

5. *Personal Pronouns.*

LOYALTY ISLANDS.

	1st Person.	2nd Person.	3rd Person.
Nengone.			
Sing.	inu, nu	nubo, bo	nubone, bone
Plur.	eje, *incl.* ehnije, *excl.*	buhnije	buije

[1] 'The Trial is dropping out of use in Fiji, excepting *kemudou*, which bids fair to supplant the Plural *kemuni*.' 'In some dialects *tolu* is used in the Trial where the Bau has *tou*.'—Rev. L. Fison.

Nengone (*continued*).

	1st Person.	2nd Person.	3rd Person.
[1]*Dual.*	ethewe, *incl.* ehne, *excl.*	hmengo	bushengone

Lifu.

Sing.	eni, ini ani, ni	muna, ioe nupa, nupati	nan, angece
Pl.	she, sha, asha, *incl.* hun, ahun, *excl.*	ñupun	ñunden
Dual.	sho, asho, *incl.* ho, aho, eaho, *excl.*	ñupo	ñundo.

NEW HEBRIDES.

Anaiteum.

Sing.	ainyak, nyak	aiek, euc	aien, yin
Pl.	akaija, caija, *incl.* aijama, cama, *excl.*	aijaua, caua	ara, ra

Fate.

Sing.	kinu, au	na*g*o, *go*	nai, a
Pl.	*g*ita, *incl.* *g*ami, *excl.*	kumu, mu	nara, ra

Api.

Sing.	nu	ko	na*n*a, a
Pl.	ita, *incl.* mimi, *excl.*	amiu	na*n*ala, ra

Sesake.

Sing.	kinau, au	ni*g*o, *go*, ko	nae, na, a
Pl.	ni*n*ida, nida, *incl.* ni*g*ami, *g*ami, *excl.*	nimui, mui	nara, ra

Ambrym.

Sing.	na, ne, ni, niena	ne*n*, o	ge, ne, *n*e, *n*ea, a, e
Pl.	ken, yi, *incl.* gema, *excl.*	gimi	niera, *n*eira, ner, ra

Espiritu Santo.

Sing.	inau, nau, na, au	inigo, nigo, go, o	ken, a
Pl.	igige, gige, *incl.* ikanam, kanam, *excl.*	ikaniu, niu	igire, gire, ra

Araga.

Sing.	inau, nau, na, au	igi*g*o, gi*g*o, go	kea, a, e, i
Pl.	igita, gita, ta, *incl.* ikamai, kamai, ka, *excl.*	ikimiu, kimiu, kimi	ikera, kera, ra

Oba.

Sing.	inew, new, nu, ew	ini*g*o, ni*g*o, *go*, go	i*n*e, *n*e, e
Pl.	igide, gide, da, *incl.* igamai, gamai, ga, *excl.*	igimiu, gimiu	*n*ere, ra, re

Maewo.

Sing.	inau, nau, na, au	iniko, niko, go, ko	ia, ni, i, a
Pl.	igida, gida, da, *incl.* ikami, kami, *excl.*	ikamu, kamu	ira, iri, ra.

[1] The Dual and Trial are only inserted here when they are distinct Pronouns; not when merely the Plural with the numeral suffixed.

BANKS' ISLANDS.

	1st Person.	2nd Person.	3rd Person.
Merlav.			
Sing.	ino, no, na, o	iniko, nik, ik	kisin, ia
Pl.	igid, gid, d, *incl.* ikamam, kamam, *excl.*	ikamiu, kamiu, kam	iker, ker, r
Gaua.			
Sing.	ina, na	inik, nik, ke	ini, ni, i
Pl.	igid, gid, *incl.* ikama, kama, *excl.*	ikemi, kemi	inir, nir, ir
Lakon.			
Sing.	ina, na	nik, ke	ne
Pl.	get, *incl.* gama, *excl.*	gamu	ge
Dual	iwoto, *incl.* gamar, *excl.*	gamou	iworo
Vanua Lava.			
Sing.	eno, no, ina, na	enik, nik, nek	eni, ni, ne ite, te, ta
Pl.	enin, nin, iget, get, *incl.* ikamam, kamam, kama, *excl.* kemem, komom	kemi, kimi	enir, nir, ner, tar, ter
Mota.			
Sing.	inau, nau, na	iniko, ko, ka	ineia, neia, ni, a
Pl.	inina, nina, *incl.* ikamam, kamam, *excl.*	ikamiu, kamiu, kam	ineira, neira, ra
Motlav.			
Sing.	ino, no	inek, nek	ike, ke
Pl.	iged, ged, *incl.* ikemem, kemem, *excl.*	kimi	iker, ker
Volow.			
Sing.	ino, no	ini*g*, ni*g*	i*g*e, *g*e
Pl.	igid, gid, *incl.* i*g*emeam, *excl.*	*g*omi	i*g*er, *g*er
Ureparapara.			
Sing.	ino, no	niek, nek	kie, ke
Pl.	gen, ren, *incl.* kamam, kemam, *excl.*	kimi	kier, ker
Torres Islands.			
Sing.	noke, nok, no	ñike, ke	ñia, ñi
Pl.	daga, *incl.* kemem, *excl.*	kemi	ñihe, he.

FIJI.

Sing.	koiau, au	ko iko, iko, ko	ko koya, koya
Pl.	koikeda, keda, eda, da, *incl.* koikeimami, keimami, *excl.*	koi kemuni, ko ni, ni	ko ira, ira, era, ra.

SANTA CRUZ.

	1st Person.	2nd Person.	3rd Person.
Sing.	ni*n*e, *n*e, ke	nimu, mu	nide, de, te
Pl.	ni*g*u, *g*u, ku, *incl.*	gamu, mu	nid*e*, *d*e
	ni*g*o, *g*o, ko, *excl.*		
Nifilole.			
Sing.	iu	imu, mu	ina, na
Pl.	ide, *incl.*	imi	idii.
	i*n*o, *excl.*		

SOLOMON ISLANDS.

Ulawa.			
Sing.	inau au	ioe, o	i*n*eia, a
Pl.	ikia, kailu, *incl.*	iomoulu, moulu	ikiraeilu, raeilu, ra
	iami, iimeilu, *excl.*		
Wa*n*o.			
Sing.	inau, nau, au	ioe, o	iia, ia, a
Pl.	iga'u, g'au, *incl.*	iamo'u, amo	ira'u, ra
	iame'u, ame'u, *excl.*		
Fagani.			
Sing.	inau, nau, au	igoo, goo, go	iaia, aia, a
Pl.	ikia, kia, *incl.*	igamiu, gamiu	iraira, ra
	igami, gami, *excl.*		
Saa.			
Sing.	ineu, neu, eu	ioe, io	i*n*eie, *n*eie, na, ie
Pl.	ikolu, kolu, *incl.*	omoulu, moulu	ikere, kere, ire
	iemeilu, meilu, *excl.*		
Vaturaa*n*a.			
Sing.	inau, au	ihoe, ho	aia, a
Pl.	ihita, hita, *incl.*	ihamu, hamu	hira, ra
	ihami, hami, *excl.*		
Florida.			
Sing.	inau, nau, u	igoe, go	a*g*aia, *g*aia, a
Pl.	igita, gita, *incl.*	igamu, gamu, gau	a*g*aira, *g*aira, ra
	igami, gami, *excl.*		
Savo.			
Sing.	agni, gni, ai	no	lo
Pl.	ave, *incl.*	me	ze
	mai, *excl.*		
Dual	age	pe	to
Bugotu.			
Sing.	inau, nau, u	igoe, go	imanea, ia, a
Pl.	igita, gita, *incl.*	igamu, gamu	imaraira, iira, ra
	igami, gami, *excl.*		
***G*ao.**			
Sing.	irei, erei, rei, gau	igoe, go	*n*iee, za
Pl.	tati, gita, *incl.*	goati, gamu	iree, ra
	geati, gami, *excl.*		

Duke of York.

	1st Person.	2nd Person.	3rd Person.
Sing.	iau	ui, u	i
Pl.	dat, *incl.* meat, *excl.*	muat	diat [1].

A view of all these forms of Pronouns, taken generally, shows some long and some short, some very long, some very short, in any Number or Person that may be observed. Beyond this, it may be seen that the shortest form is almost always contained in the long; and moreover that the short form comes after some prefix or prefixes, which, together with it, make up the long form. In the first Person singular the very common longer form *inau* is accompanied by the very short form *u*: *inau* or *nau* may be used, which shows *i* to be a separable prefix; *nau* therefore resolves itself into *na-u*, and *inau* into *i-na-u*.

Are we to say that the short forms are contracted from the long ones, as in some Grammars? If we do, we lose a great deal of the knowledge which examination of these Pronouns can afford to us. It is well worth while to stop and enquire, rather than to pass on with an easy explanation.

To the observation then of the forms as they present themselves to the eye we must add what the Syntax of these languages tells us: that these shortest forms of the Pronouns are in use always, or almost always, when the Pronoun is under government. They are in fact generally suffixed to Verbs and Prepositions. The short, the shortest, form then contains in itself the meaning of the Pronoun, without any

[1] Compare with these the following Personal Pronouns of New Guinea from the Gulf of Papua:—

	Pt. Moresby.	*Kerepunu.*	*Teste I.*	*E. Cape.*	*S. Cape.*	*Heath I.*
I	lau	au	iau	tau	au	eau
thou	oi	oi	kowa	tam	oa	kowa
he	ia	ia	ia	iai	ia	ia
we	ai	ai	kai	tauta	ai	kai
you	umui	omi	komiu	tamiai	omiu	komiu
they	itia	keria	sia	inuqoneina	ita	sia.

These, which I owe to Mr. McFarlane of the London Mission in New Guinea, are evidently Melanesian.

prefix whatever. In other words, the short form is the true Pronoun. In the many languages whose Pronouns are shown above, and whose first Person singular is *inau*, it is plain that the true equivalent to 'I' is *u*. When that very short word is used the full meaning of the first Person singular is conveyed by it. Whatever, then, may be the meaning of *i* and *na*, it is not that meaning, but some other.

The Personal Article *i* has been seen to be in common use in these languages, and it is evident that the sense of it is appropriate in a Pronoun. It designates a Person, and shows the word by which the person is spoken of to be a Name. It may in fact be said that in the Melanesian languages the difference between *inau* and *nau* is that the first is more emphatic in calling attention to the individual personality[1].

There is, however, a difficulty in the way of the assertion that *i* in this and other Pronouns is the same as *i* the Personal Article. Those languages in which *a* is the Personal Article, in the Solomon Islands for example, have still the form *inau*. But this difficulty is not insuperable. The variation of the Personal Article *a*, *i*, or *e*, need not be supposed to have been fixed in this or that language from the first. Rather it is reasonable to suppose that the use of a Personal Article established itself in the language generally before each particular branch of the language settled down into the particular Article it now uses. It may therefore be laid down that *i* in the Pronoun is very probably, though not certainly, the Personal Article. It may be added that a primitive Particle *i* may be conceived of, which may have been used in such a way that, when the languages tended more to particularise, the original general force in it took a special direction either in the Personal Article or in the Pronoun.

The other member in *i-na-u* is *na*. Here again it is an obvious and very probable conjecture that there is the very

[1] Mr. Fison says of the longer Fijian Personal Pronouns, *ko i au, ko i ko*, &c.: 'These forms are not used as simple nominatives; they are emphatic, and the ordinary nominative is used in addition: *ko i au, au na lako*, or *au na lako, ko i au*, as for me, I will go.'

common demonstrative particle which furnishes in so many of these languages the definite Article. The analysis so completed of the word *inau* gives at any rate a very intelligible signification to each member and to the whole: *i* designates a person, *na* points as a finger to his breast, *u* stands for his name. I-this-person, in the native order person-this-I, appears the equivalent of *inau*.

In the thirty-three languages, the Personal Pronouns of which are given above, twenty-three have in the first Person singular the three members of the word thus explained: seven have two members. Two only cannot thus be explained, containing neither of these prefixes nor the Pronoun *u*; those, namely, of Savo and Santa Cruz: one of which will receive an explanation further on.

To carry on this way of explaining the longer forms of the Pronouns to the second Person singular is comparatively easy. Twenty-eight of the thirty-three forms given above show the short form, the true Pronoun, as *ko*, *go*, *o*, of which *ko* perhaps is the primary form. Of these a large proportion show both *i* and *n*, as in the first Person; and many have one or the other. Of the five that remain it will be seen hereafter that some can be explained.

It is much the same when an examination of the third Person singular shows in twenty-one examples the short Pronoun *a*. As in the Mota *ineia*, and Florida *agaia* before mentioned, it is easy to see in the Fiji *koya* (*koia*) the demonstrative *ko*, the Personal Article *i*, the Pronoun *a*; and in Araga the demonstrative *ke* before *a*. In some languages not unnaturally a simple demonstrative seems enough to denominate the third Person, as in Savo *lo*, Gaua *ke*. Others again can receive explanation when another series of Pronouns is adduced.

The same analysis of the Personal Pronouns may be carried on in the Plural forms. In the first Person we are met by the distinction between the inclusive and the exclusive, the 'we' which includes the persons addressed with the speaker, and that which excludes them. This very useful and effective

way of speaking, which perhaps requires to be used before its excellence is fully understood, does not immediately concern us here, except in so far as the forms of the words are considered.

In the inclusive first Person plural twenty-seven of the thirty-three languages shown above agree in a short form of Pronoun *ta*, *da*, *na*, *'a*, *t*, *d*, *n*, *ja*, *je*, *she*. The change from *t* to *d* and *n* is common in these languages, and from *t* to *j*, which latter letter represents a modification of the sound of *t*. There are Melanesian people who, like some Polynesians, throw out the consonant *t*: with them therefore it is but natural that *'a* should appear instead of *ta*. Of some of the few exceptional forms an explanation can be offered: but it is better first to call attention to the longer forms.

In the longest form there is present *i*, which has been before discussed. There follows in most cases a member in the form of *ki* or *gi*, in some in that of *ni*. These may very well be demonstrative particles corresponding to those with which the longer forms of the Singular Number are built up. Such words, then, as Mota *inina*, Florida *igita*, Ulawa *ikia*, Fiji *koikeda*, show a structure made up of a presumed Personal Article, Demonstrative Particle, and true Pronoun, corresponding to that of the first Person *inau*. The difference in the words themselves is considerable, but the method of constructing them is the same; and a common method of construction does much more than a common form to show a common origin.

The forms which are exceptional are those of Ambrym, Espiritu Santo, Santa Cruz, Savo, and in a less degree of Saa in Malanta, and Wano in San Cristoval. The latter of these, *iga'u*, in which *'u* represents the numeral *'oru*, may well be thought equal to the Ulawa *ikia*, if the numeral be removed. The same explanation does not hold with the Saa word *ikolu*, in which, however, the prefix *i* and the numeral *lu* are plain. The Savo language is singular in its forms.

The exclusive form of the first Person plural, with only

four exceptions, shows the same composition with *i* and a Demonstrative, and the Pronoun *mam*, *ma*, or *am*.

The second Person plural, with only three exceptions, is seen to agree with the form of construction common to the Persons already reviewed, with the form *mi* or *mu* characteristic as the Pronoun. It should be observed that, in each Person, the exceptions do not occur regularly in the same languages. If the Savo inclusive first Person is unlike the common form, the exclusive *mai* and the Second Plural *me* are no exceptions: the Anaiteum second Person is here altogether exceptional, *aijaua*, while the first Person is of the common character. It is only in the Loyalty Island languages and in Savo that the Pronouns are most of them unlike those common elsewhere in Melanesia.

The Pronouns of those islands are again exceptional in the third Person plural; and so are those of Lakona, Torres Islands, Santa Cruz, Nifilole, and Duke of York. The two latter of these belong probably to another series of Pronouns to be hereafter shown. Savo *ze* and Torres Islands *he* may be the same. The Santa Cruz *de* is much more interesting, because, while *mu* in the second Person is both Singular and Plural, it is a question whether both Numbers are not in fact the same in the third Person also. There is a difference in the sound of the vowel, *de* or *de*, but this may leave the word the same. It will be shown hereafter that in another form of Pronoun there is in some languages no distinction made of Number in the third Person; and it is not surprising that in backward languages it should be so. In the great number of these languages, however, the characteristic third Person plural is *ra*[1]. The Mota *ineira*, the Florida *agaira*, cor-

[1] There is a certain dislike in Melanesian languages generally to the use of *ra* for inanimate things. In some parts of the Solomon Islands another plural form is introduced, *i*. In Florida it is *i*, but after *i* becomes *gi*; *te kenera* seeks them, persons, *te kenei* seeks them, things; *te rigira* sees them, persons, *te rigigi* sees them, things. It cannot be said that this *i* is a Pronoun: *vuladira* their season, of persons, *vulani* of things, in which *ni* is the singular suffix *na* made plural by the use of *i*. In San Cristoval *omesira* see them, persons, *omesii* see them, things; *i* is added to show plurality of things: *ada* their, of one thing, *adai* their, of many things.

respond to the Singular *ineia* and *agaia*, as does the Fiji *koira* to *koya*, the Wano, with the numeral, *ira'u* to *ia*, the Sesake *nara* to *na*. The Plural meaning seems to be conveyed by the sound *r*.

Again a general comparison of the Personal Pronouns of the Melanesian languages here exhibited shows, with certain exceptions, an agreement in a common form; in the First Person singular *u*, the Second *ko*, the Third *a*, in the Inclusive First Person plural *ta*, in the Exclusive *am*, in the Second Person *mi*, in the Third *ra*. There is apparent also a common method of prefixing Particles to these Pronouns, which may be readily explained as making the lengthened form more personal and more distinct.

It will now be desirable to compare with the Melanesian Personal Pronouns those of other languages of the Ocean family.

The *Malay* Personal Pronouns, extricated from the forms of politeness, appear to be :—

Singular.	1. *aku.*	2. *angkau.*	3. *iya, dia.*
Plural.	1. *kita, kami.*	2. *kamu.*	3. *dia.*

With regard to the First Singular there can be little doubt, viewing the other languages allowed to belong to the same family, that *ku* is no 'abbreviated form' of *aku*, but that *ku* is the Pronoun augmented by the prefix *a*. It is, however, open to much doubt whether *ku* can in any way be made the same as the common Melanesian *u*, for reasons which will appear hereafter. It is quite possible, for *k* may have been introduced as easily as *u*, and *aku* have been made as easily as *inau* from *u*; but it is not perhaps probable.

In the Second Singular *angkau* appears to be precisely corresponding to the Lepers' Island *inigo*, in both words *k* having changed to *ngk* or *ngg*; and the true Pronoun being in either case *kau* and *ko*, with the prefix *a* or *i*. But where Malay is spoken 'each syllable of the word may be used separately for the whole: *ang* or *hang* is much employed in Keddah and Perak, and *kau* in other parts of the Peninsula

and in Borneo[1].' And this is the same as the use of the Banks' Islands, where *nik* or *ko* is equally employed.

The third Person *iya*, *dia*, so closely resembles the Melanesian forms *ia*, *neia*, *koya* (*koia*), that no further remark is needed.

In the Plural the use of the remarkable Inclusive and Exclusive First Person, though it does not appear to be commonly observed in the Malay, since Crawfurd's Grammar does not even notice the distinction, shows a striking agreement. But the forms *kita* and *kami* are identical with, for example, the Florida *gita*, *gami*. If in Melanesia we found here and there words thus identical in form and meaning with the Malay it would be easy to suppose them borrowed. But the forms *kita* and *gami* are not commonly so closely represented, the Mota *nina* and *kamam* bear at first sight but little resemblance to them. Yet the examination and comparison of the Melanesian Pronouns show very plainly that those of Mota and Florida are in this particular in fact the same, *na* being a change from *da*, *ta*; *nina*, *gida*, *kita*[2]. No one could think the Mota *nina* and *kamam* borrowed from the Malay *kita* and *kami*, yet they are radically the same. The conclusion follows then that *kita*, *nina*, *kami*, *kamam*, are varying forms, of the same character as inclusive and exclusive, containing the same root, belonging to the same stock.

The Malay *kamu* of the second Person varies very little from the common Melanesian form. If *mu* is used also, that is in fact the true root, as has been shown.

The Malay third Person would appear the same in the Singular and in the Plural, *dia* standing for both. It has been remarked that the same is the case in Santa Cruz. In the Duke of York *diat* is the third Plural.

The Malagasy Personal Pronoun is,—

Singular { 1st Person, *aho, zaho, izaho*
2nd „ *hianao, anao*
3rd „ *izy, azy.*

[1] Maxwell's Manual of the Malay Language.

[2] The Motu *nina* is the Motalava *ged*, Volow *gid*, which is clearly Florida *gita*, Malay *kita*.

Plural { 1st Person, inclusive, *antzika, isika*
„ „ exclusive, *izahay, anay*
2nd „ *hianareo, anareo*
3rd „ *izy, ireo, azy ireo, reo.*

The resemblance between these and the Melanesian Pronouns is certainly not easy to see. But we may notice at once the presence of the Personal Article, the use of Exclusive and Inclusive Plural First Person, the longer and the shorter form, according as the prefixes are employed or not. The first Person singular *aho* may very well be the same as the Malay *aku*, *u* being written *o* in Malagasy. The presence of *re* also in the second and third Persons plural seems to make the Plural, e. g. *anao* Singular, *anareo* Plural, and so may be thought to recall the third Person *ra* of Melanesia[1]. But until the second series of Melanesian Pronouns comes into view there is not much to be learned from the comparison of these with the Malagasy.

It is different when the Personal Pronouns of the Maori of New Zealand, as representing the Polynesian languages, are compared. These Pronouns are—

Singular.	1. *ahau, au.*	2. *koe.*	3. *ia.*
Plural.	1. *tatou*, incl.; *matou*, excl.	2. *koutou.*	3. *ratou.*

The likeness of these to the Melanesian is at once apparent; the Plural Number having the numeral *tou*, a contracted form of *toru* 'three,' suffixed. In the first Person singular *a* is taken for the Personal Article, which in Maori is *a*[2]; and the question occurs again whether *hau* is a varied form of the Malay *ku* or not. The Pronouns, apart from prefix and suffix, are identical with the common Melanesian forms; except in the Second Plural, where *kou* takes the place of *kamu*. Are then, it must be asked again, the Melanesian Pronouns borrowed from the Polynesian? The reply must be, as when the question concerns Malay, that they are not. What is identical is the stem, the true Pronoun. The

[1] The Plural of the Malagasy Demonstrative Pronouns is made by *re, iny* that, *ireny* those; compare Florida *ini, raini.*

[2] Shortland, How to learn Maori.

Florida *agaira*, the Mota *ineira*, the Araga *ikera*, are not borrowed from *ratou*, but *ra* is the common property of them all, the stem to which prefix and suffix are applied. This *ra* is not the third Person plural in Malay or in Malagasy, (though in the latter it is a plural sign,) as it is in the Polynesian and Micronesian, nor is it in every Melanesian tongue. In claiming a common source for it, from whence it has come alike to Melanesia and Polynesia, it is not unreasonable to suppose that to use it as a Pronoun, third Person plural, is a later product of the common language which has divided into the Malay and Malagasy, the Polynesian, and the Melanesian branches, coming into use after the division had begun. The Singular Pronouns would come first into use, the Plural later; a third Person would satisfy for a time without distinction of Number; as it is plain that in some of these languages, Malay and Melanesian, one form of Second Person still suffices for one or many. In Malagasy the plural force of *ra* shows itself, but the third Person plural is not there developed. It is remarkable also that the Inclusive and Exclusive forms of the first Person should seem to have preceded in time any form for the other Persons of the Plural.

The Personal Pronouns of the Marshall Archipelago in Micronesia, ten degrees North of the Line, supply further material for comparison and illustration[1]:—

Singular. 1. *i, ij, nga.* 2. *kwe, kwo.* 3. *e, ej.*
Plural. 1. *ji, jej*, incl.; *kij, kim*, excl. 2. *kom.* 3. *re, rej.*

In all these languages alike, whether Melanesian, Malay, Polynesian, or Micronesian, the number of Pronoun forms give them an important place[2]. A comparison of the forms shows not only a similarity in the pronoun stems, but a resemblance in the structure of the longer forms, which tells much more of the relationship of the languages than could be conveyed by the presence of identical words, which might be borrowed.

[1] Beitrag zur Sprache der Marshall-Inseln, Franz Hernsheim. *j* has been substituted for ȝ, as representing the 'zischlaut' with preceding *d*.

[2] An enthusiastic admirer of the Tongan language claims for it seventy-two Plural Pronouns.

6. *The Personal Pronoun suffixed.*

There is in the Melanesian languages a second, and apparently quite distinct, series of Personal Pronouns of the Singular number, which never stand as the Subject of a sentence, very rarely indeed as the Object, and are in fact, it may be said, almost always suffixed to a Noun. A table of the forms of these Pronouns, in the various Melanesian languages here considered, is subjoined :—

	1st Pers.	*2nd Pers.*	*3rd Pers.*
LOYALTY ISLANDS.			
Nengone	go	...	ne
Lifu	ng	...	...
NEW HEBRIDES.			
Anaiteum	k	m	n
Fate	*g*u	ma	na
Sesake	*g*u	ma	na
Ambrym	*n*	m	n
Espiritu Santo	ku	mu	na
Lepers' Island	*g*u	mu	na
Arag	*g*u	*m*a	na
Maewo	k	*n*a	na
BANKS' ISLANDS.			
Merlav	k	*n*	na
Gaua	k	*n*	n
Lakon	k	*n*	n
Vanua Lava	k	*m*, *n*	n
Mota	k	*m*a, *m*	na, n
Motlav	k	(m)	n
Volow	*g*	(m)	n
Ureparapara	k	*n*	n
Torres Islands	k	*m*a	na
FIJI	qu	mu	na
SANTA CRUZ	ke, *n*e	mu	de
Nifilole	...	mu	...
SOLOMON ISLANDS.			
Ulawa	ku	mu	na
Wa*n*o	gu	*m*u	na
Fagani	ku	mu	na
Saa	ku	mu	ne
Vatura*n*a	*g*u	mu	na
Florida	*g*u	mu	na
Bugotu	*g*u	mu	ña
*G*ao	*g*u	mu, u	ña, a
Duke of York	*n*	ma	na.

In Savo this form is not present.

Compare with these :—

Malay[1]	ku	mu	ña	Maori	ku	u	na
Malagasy	ko	nao	ny	Marshall Isl.	o	m	n.

The terminations *ku*, *u*, *na*, of the Maori and Polynesian Possessives, though not generally recognised as suffixed Pronouns, have been declared to be so by Archdeacon Williams in his Maori Grammar; and it would be surely impossible to carry a comparison beyond the Polynesian languages and not to perceive this to be the case.

That these Pronouns are distinct from the Personal Pro-

[1] Dayak of South Borneo, 1. ku, 2. m, 3. e.

nouns before examined is clear in the second and third Persons. In the first Person there may be a doubt whether *ku* is the same as *u*, whether the Malay *aku* is the same with the Malagasy *aho* and the Maori *ahau*. In Malay *aku* is used as the subject of a sentence, and *ku* is suffixed; in Maori and Malagasy *ahau* and *aho* never have the same use as *ko* and *ku*, which latter are always suffixes. The difference then between *ko* and *ku* and *aho* and *ahau* seems established, although *k* might well change to *h*. The conclusion is that *ko* and *ku* of Malagasy and Maori are the Malay *aku*, and that *aho* and *ahau* are not represented in that language. But, whatever may be the case with these forms, it is plain that between *mu* and *ko*, *na* and *a*, there is a very much greater difference: and on the whole the series *ku*, *mu*, *na*, must be considered distinct from *u*, *ko*, *a*.

This second series is used in Melanesia as a suffix to Nouns, but only to Nouns of a certain class. In Malay these Pronouns are suffixed to Nouns without any distinction of class, though in colloquial use the third Person *ña* alone is common. In Maori these Pronouns only appear in the Possessive and are spoken of as suffixed to Prepositions to make the Possessive [1]. In the Micronesian of the Marshall group *m* and *n* are suffixed to words of a Class as in Melanesia; those, namely, which signify parts of the body and degrees of relationship, or a man's belongings [2]. In this particular then the Melanesian agrees with the Micronesian and not with the Malay or Polynesian. It is necessary first to call attention to the universal diffusion of these Pronouns as suffixed with little variation of form; a feature common to all the Ocean languages alike. The Melanesians, who use this suffix according to a strict rule with nouns of a certain character to make a Possessive, can certainly not be thought to have borrowed it from the Malays, on the one hand, who use it with nouns without distinction of class, or, on the other hand, from Polynesians, who do not use it with nouns at all. No one

[1] Williams, Shortland. [2] Hernsheim.

probably will suggest that the Melanesians have received it from Micronesia. It is clearly, then, a common possession in all these Archipelagos; and this unites the languages together in a very remarkable manner. From whatever region, by whatever routes, they have reached their present seats, it is evident that these Pronouns were among them before they parted. This is a point of very great interest, because of the Pronouns of Khamti, one of the Tai languages of the Asiatic continent, *kau*, I, *mau*, thou, *man*, he [1]. If it be supposed that *ku*, *mu*, *na*, have come from the continent of Asia, from the valley of the Irrawady, into the languages in which they are now used as suffixes, these Pronouns must have come into them while still undivided.

In Santa Cruz these Pronouns are suffixed to Verbs as if the Subject of them; *mope*ne *loju ko* I saw that ship; n*e*, another form of *ke* the first Personal Pronoun, is suffixed to the Verb *mope*. The construction doubtless is that the Verb is treated as a Noun, 'my seeing that ship.' The Pronouns suffixed are used in the same way in Malagasy with some Verbs; *tia-ko* I love, *vono-ko* I kill, which, if explained as the Santa Cruz example, are 'mine the loving,' 'my killing.'

It has been said that it is only in the Singular that these Pronouns are suffixed [2]. For the Plural the radical forms of the ordinary Pronouns are used as suffixes. We have then two sets of Pronouns; one with fuller as well as shorter forms used as Subject and Object alike, and with Plural forms as well as Singular; the other only used as suffixes, in a large region according to strict rule, and in the Singular number only. Is it probable that both of these sets of Pronouns belong originally to these languages? If not so, which of the sets has most probably been introduced? In reply I venture to say, the latter; if *ku*, *mu*, *na*, are Pronouns of the Asiatic continent, their use rather shows them to have been borrowed from thence, than parts of the original stock of

[1] Professor Max Müller in Bunsen's Philosophy of Universal History and Lectures, i. 370.

[2] The Florida plural suffixed Pronouns differ only in form.

the languages which are now spoken in the Indian and Pacific Islands.

Two points more require some notice. (1) The suffixing of these Pronouns is merely that juxtaposition which expresses the genitive relation, and in which, in these languages, the word that would be called the genitive stands second. Such juxtaposition is no doubt a more primitive way of expressing the relation than the use of a preposition. Natives, in order to make themselves more easily intelligible to Europeans, will, with a correct idiom, not suffix *ku*, *mu*, *na*, but add the full and more commonly employed pronoun; will say, *ima inau*, instead of *imak*, for my house. In thus speaking they are right, though they do not speak as they would among themselves. (2) Secondly, these suffixed Pronouns sometimes seem to have taken the place of the other set, either entirely or in part, still remaining suffixed to some pronominal root. Such may be, for example, the third Person singular of Nengone *nubone*, and the Pronouns of Anaiteum and Santa Cruz; for which see the Grammars of those languages[1].

7. *Possessives.*

It will be well in this connexion to consider the Melanesian and other Possessives.

It has been said that in the Melanesian and Micronesian languages, to judge the latter by that of the Marshall Group, the suffix of a Pronoun of the second series *ku*, *mu*, *na*, in the Singular, or of the radical form of the more common Pronoun, is the way to express a Genitive or Possessive. My hand is *limaku*, his hand *limana*, and so on. But this only with a particular class of Nouns according to a strict native use—Nouns generally which signify members of the body, parts of a thing, equipments of a man, or family relationship.

There remain the Nouns which are not of this class. With these either a genitive Preposition is used, (a use apart from the present consideration,) or else an expression answering to

[1] In Florida also some Verbs take *gu*, *mu*, *na* as their object.

the Possessive Pronominal Adjectives 'my,' 'thy,' 'his,' &c. is employed. These are here called Possessives for want of a better term, and are not called Possessive Pronouns, because Pronouns they are not.

These Possessives consist of a radical and the suffixed Pronoun *ku*, *mu*, *na*, &c. An example of the one most common in Mota will suffice to show the form and use.

If it be a member of my body the Pronoun is simply suffixed; or if a relation, or something nearly belonging to me: *qatuk* my head, *tasik* my brother, *usuk* my bow. But if something not of that class, *nok* is 'my,' *noma* 'thy,' *nona* 'his,' *nonina*, and *nomam* 'our,' *nomiu* 'your,' *nora* 'their.' These words are evidently *no* with the Personal Pronoun suffixed; *nok* is just as plainly 'my *no*' as *qatuk* is 'my *qatu*.' The Suffix is the Pronoun, the radical to which the Pronoun is suffixed is, from the nature of the case, a Noun. It may be called a Possessive Particle, or a Possessive Preposition, or a Possessive sign. But it is in fact a Noun. Because it is a Noun it does not follow that we can translate it by an English Noun; there is no English word perhaps meaning thing-belonging-to. But we talk of a man's belongings. Let us take the word 'belonging' and use it as the English equivalent of the Mota *no*, and then the nature of the Melanesian Possessive will be clear. *Nok*, then, is my belonging, *nok siopa* is my garment, a garment my belonging, in Pigeon English 'shirt belong-a-me.' *Noma* is thy belonging, *noma parapara* thine axe, axe thy belonging, *nona tapera* his basket, basket his belonging. Every Possessive can be thus explained, if it be taken as in fact a Noun, in every Melanesian and Polynesian language: unless it be taken as a Noun it will never be properly understood.

It must not be supposed that there is but one of these Possessive Nouns. There are in Melanesian languages always at least two, one expressing closer and the other remoter relation; in many there are four. In Mota there is, with the first Person singular suffix, *nok* a thing belonging to me generally, *gak* a thing belonging more closely to me, *mak* a

thing for my drinking, *mok* a thing of my doing. In Fiji *nequ* or *noqu* is the same as Mota *nok*, *kequ* as *gak*, *mequ* as *mak*. Of these Hazelwood justly says that they are 'undoubtedly Nouns, whatever might originally be their sense:' and, for one reason, that, as the Mota words above and all the corresponding ones in Melanesian languages, 'they take the Article like Nouns[1].'

The Mota *ga*, Fiji *ke*, are most commonly used of food, and it happens that *gana* is in Mota the verb to eat. But the word has in itself no reference whatever to eating or food, and only applies to it because it signifies something entering into very close relation with a man. So in Florida *gagna na levu ni mate* is 'my enemy,' in Duke of York *ana maden* is 'an axe to kill him with,' in Mota *gan o wena* 'rain got for him by charms.'

The Nouns of Possession occur in almost all the Melanesian languages, in some more, in others fewer; and it will be well to exhibit them together. As it is impossible to translate them precisely with an English word, they are here arranged under the Mota words to which they are equivalent, the signification of which has been given above:—

Banks' Islands.	1.	2.	3.	4.
Mota	no	mo	ga	ma
Motlav	no	mu	ga	ma
Volow	ro	mo	ga	ma
Vanua Lava	no, ro	mugu, mo	go, ga, ge	mo, ma, me
Gaua	no	mu	ga	ma
Lakona	na	mo	ga	ma
Merlav	no	mugu	ga	ma
Torres Islands	no	na	ga	ma
Fiji	no, ne	...	ke	me
Santa Cruz	ba	...	na	po
Nifilole	no	...	...	...
Solomon Islands.				
Ulawa	na	...	a	...
Wano	a	...	'a, u	...

[1] In Bugotu always, in Florida sometimes, the Possessive has its own Article, as the Noun to which it is attached has its own, *na nigua na gau* my knife, the thing-belonging-to me the knife. So Motu *na nok*, *na mok*, mine thing-belonging-to me, or thing-done-by me.

	1.	2.	3.	4.
Solomon Islands (*continued*).				
Fagani	a	...	ga	...
Saa	...	...	'a	...
Vaturana	ni	...	ha	...
Florida	ni	...	ga	...
Bugotu	ni	...	ga	...
Gao	no	...	ge	...
Duke of York	nu	...	a	ma
New Hebrides.				
Maewo	no	...	ga	ma
Lepers' Island	no	...	ga	me
Arag	no	...	ga	ma
Espiritu Santo	pila	...	ga	na
Ambrym	ma, me	...	a	...
Sesake	a	...	...	...
Fate	a	...	...	...
Anaiteum	u	...	...	...

It will be observed that the list of these Possessive Nouns is fullest in the region of Fiji and the Banks' Islands, the region nearest to the Polynesian people. The poverty of the list elsewhere does not always indicate deficiency in the languages represented, but deficient information.

In Espiritu Santo *pila* is given, because no other word appears to be used for the simplest kind of Possessive: the reason being probably that *ma*, the common word for something to drink, has become, after the fashion of the language, *na*, which might cause confusion with the common form *no*. But in very many of the languages in the Banks' Islands and Northern New Hebrides the same word *pula*, *bula*, *pila*, is regularly used of a chattel such as a pig, and of a garden. The word is simply a Noun of the ordinary kind; no one would think of calling it a Possessive Particle, or Preposition, or Sign, much less a Pronoun; only because it is too long. But it is in use, and in fact, of identical character with those given above. In Santa Cruz a word of the same kind, *ñie*, is used of the house and the garden. In Nengone a thing for eating is *kaka*, a thing for drinking *kua*; but these are used with a Preposition like other Nouns, and can hardly take their place in the list.

In the *Malay* language there does not appear to be any-

thing corresponding to this usage of the Melanesian tongues. There is no special class of Nouns which receives the suffixed Pronouns *ku*, *mu*, *ña*. But the word *puña* placed after the Personal Pronoun makes a Possessive in a way altogether distinct.

The *Malagasy* Grammars also show nothing more than the suffixed Pronouns to make the Possessive [1].

The language of the Marshall Group, on the other hand, shows in *Micronesia* a Possessive Noun like those of Melanesia, *a*: mine *ao*, thine *am*, his *an*, and so on. This seems to follow on the practice of suffixing the Pronouns to Nouns of a particular class.

In the Polynesian languages, as has been said, the Personal Pronoun is not suffixed at all to common Nouns. To express therefore a Possessive they use what are called Possessive Pronouns—words which are really Nouns, signifying a thing in such a relation to a person that, if not his possession, it is belonging to him, with the Personal Pronouns, in the form *ku, u, na*, suffixed. It has been said that Archdeacon Williams recognises these suffixes as Pronouns, and Mr. Shortland does the same, for the Maori. The stems to which the Pronouns are suffixed are called Prepositions, or the Possessive Prepositions, *a*, *o*; *na*, *no*; *ma*, *mo*: *ta* and *to*, which are used only in the Singular, being regarded as contractions of *te a* and *te o*. These are in the Possessives called Prepositions, because in fact they are among the simple Prepositions of the language. But in all languages a Preposition is very often a Noun in origin, very often an existing Noun in secondary use. And it is perfectly plain that *a*, *o*; *na*, *no*; *ma*, *mo*, which are otherwise used as Prepositions, are, when the stem of a suffixed Pronoun, that is to say, when the first of two words in juxtaposition, Nouns and nothing else. The two forms in *a* and *o* have a clearly distinguished force: *a* signifying that the thing referred to is regarded as acted upon by the person with whom it is in

[1] In *ny anao* thy things, *nao* being the suffixed Pronoun, *a* has the appearance of being a Possessive Noun, as in San Cristoval and Marshall Islands.

relation; *o* that the action is from the thing upon the person[1]. Whether in the form of Prepositions, or Possessives, this is the rule of the Polynesian Grammars, though the particular application of it is not easy[2]. To this there is nothing corresponding in the Melanesian languages, in some of which, as in Motlav, the vowel in fact shifts and is indifferent. This in itself is enough to show that the Melanesians have not borrowed from the Polynesians in this matter. What the Polynesians do with the change of *a* and *o*, the Melanesians do by the use of four distinct words; in which it is not the difference of vowel but of consonant that makes the difference of signification. But in both Polynesian and Melanesian there is a stem, in fact a Noun, to which identical Pronouns are suffixed to make a word which corresponds in sense to the Possessive Pronouns in English.

8. *Interrogative Pronouns.*

The words for 'who?' and 'what?' are, with few exceptions, varying forms of the same root in Melanesian languages. The one, as concerning persons, has the Personal Article *i*, or *a*, before it; the other has, as a common Noun, the Article *a*, *na*, *o*.

The varying forms of the first are, *sei*, *hei*, *se*, *he*, *tei*, *ti*, *di*, *si*, *hai*, *ai*, *oi*, *cei*.

Exceptions occur in Vanua Lava, the Torres Islands, the Loyalty Islands, and Santa Cruz.

The forms of the word for 'what?' are *sava*, *hava*, *sav*, *hav*, *sa*, *ha*, *cava*, *taha*, *tava*, *ta*, *safa*, *naha*, *neva*.

There are exceptions in Vanua Lava, Santa Cruz, Loyalty Islands, Savo, Vatura*n*a, Duke of York, where the words are different from any form of *sava*.

It should be observed, however, that in some of the languages where the words are exceptions, they agree in their character. In Vanua Lava, at Sasar, where *ene* is 'who?'

[1] See distinction between *no* and *mo* in Mota Grammar.

[2] Hawaian, Samoan, in Mr. Pratt's Samoan Grammar and Dictionary.

and *na ne* 'what?' the same word in fact used for both, the one has the Personal Article *e*, the other the common Article *na*. The same is the case with Vaturana *na hua* what?'

Both these words, *sei* and *sava*, in the various forms, are commonly used as Indefinite as well as Interrogative Pronouns: *isei* is 'somebody' as well as 'who?', *o sava* 'something' as well as 'what?'. For this the reason is plain: the fact being that either word is originally a Noun.

With regard to *sava*, in its various forms, this is quite plain: the Article goes with it as with any common noun, and it takes a suffixed Pronoun. To ask in Mota what part of a person is in pain, it is said, *na savama me vivtig*? your 'what' hurts you?

The fact is not so apparent with the word for 'who?'; but, on consideration, the use of the Personal Article with it shows it to be a Noun. The word in fact signifies not the person of a man, but his name. When the question as to a man's name is put, it is asked *isei nasasana*? Mota, *ahei na ahana*? Florida, *o cei na yacana*? Fiji; not 'what' is his name? but 'who' is his name? Not indeed that *hei*, *sei*, *cei*, are really equivalent to 'who?' they stand as representing the name. In Fiji they ask of the name of a country *o cei na ranua*? the 'who' the place? *cei* being plainly a Noun, but a Noun the direct translation of which into English is impossible. It represents a personal name, and therefore has the personal Article, or, if the name of a place, goes without it. The word therefore can be used as an Indefinite Pronoun, as 'somebody' expressed by 'some name:' it is as if 'name' were used for 'person.'

The language of Lepers' Island supplies an excellent illustration. There is in that language the word *heno* or *hen*, which is to a Personal Noun what *hava* is to a common Noun. In this language, this word only stands in the place of a Proper Name which is not known or not remembered. If the question is asked *i heno*? who? the question is not who he is, but what his name is. If a person fails to remember the name of another he asks *i heno*? What 's his name? The reply

gives the name. But if the person inquired of does not himself know the name, he answers *i hei* somebody, some name.

In Florida, what is no doubt the same word, *hanu*, stands for the name of person or thing. If one does not remember the name of a person or thing, or action, if one forgets, that is to say, a word, one asks, if a personal name, *a hanu*? if a common noun or verb is sought for, *na hanu*? The Pronoun *hanu* stands for any *word*, not for the person or thing.

These two languages alone in Melanesia, so far as I know, have the word in this use[1]. Ordinarily, the word for 'thing' is used in place of a person's name, *ka* in Fiji, *gene* in Mota. The names of things are taken to make proper names; the word 'thing' therefore stands in lieu of a proper name; as in vulgar English 'thingummy,' in French 'Monsieur Chose.' The difference between this and *hanu*, *heno*, is, that this recalls the thing from which the name is taken as a common Noun, while *hanu* recalls it as a Proper Name.

The particular, and really extraordinary, interest of this word is, that it appears in precisely the same use in Malagasy. In that language *o* is written for *u*; *ano* therefore is nearly Florida *hanu*. The Malagasy Personal Article is *i*, as in Lepers' Island, not *a*, as in Florida. The words therefore *a hanu, i heno, i ano* are identical; a word, that is, standing in place of a personal Name, with a Personal Article prefixed. The Malagasy use is thus described by Marre de Marin: 'Dans la conversation les mots *ano* et *i ano* sont d'un fréquent usage, car on les répète indéfiniment quand on cherche et qu'on ne trouve pas le nom de la personne ou de la chose que l'on veut exprimer. *Hita ko izy mitondra ano . . . ano . . . ano.* Je l'ai vu qui portait un . . . un . . . un . . . *Hita ko izy tamy ny i ano . . . i ano . . . i ano.* Je l'ai vu chez le . . . le . . . le . . .' He adds that *ano* in Javanese is an Indefinite Pronoun, applicable alike to persons and to things.

In *Malagasy* the Interrogative Pronoun, as used for Persons, is *iza*, for things *ino*.

In *Malay* the Interrogative Pronouns are *siapa* who? *apa*

[1] *San* in Espiritu Santo is the same word, an indefinite Pronoun.

what? We have seen that *si* is used as a Personal Article in the same way as *i* and *a* in Melanesia: *apa* is no doubt a form of the word which in Melanesia is *sava*, *hava*, &c.: *siapa* therefore may be equivalent to the Mota *i sava*? 'who?' an Interrogative which similarly asks concerning a person's name. The word *gene* thing is used in Mota, as mentioned above, in place of a person's name, but not interrogatively: *gene* is 'thing,' *sava* is 'what?' To ask therefore what a man's name is, they ask, with the Personal Article, *i sava*? who? that is, 'what person?'

The Interrogative Pronouns in Maori are *wai* who? *aha* what? evidently cognate forms of the Melanesian *hai*, and *hava*. *Wai* is used in asking a name, as in Melanesia, *ko wai kena kuri*? what is that dog's name? The Samoan *ai*, and *ā*, are worn down forms of the same.

In the Marshall Island language of Micronesia *ta* is 'what?'; another form of *sa*.

9. *Demonstrative Pronouns.*

There are no Relative Pronouns in Melanesian languages.

The Demonstrative Pronouns, a great part of the forms of which consists of Demonstrative Particles, have been already sufficiently considered.

There is one form of Demonstrative Pronoun, existing only in the plural, which requires notice. It is not generally used in Melanesia, being found in one region only, in which it may be supposed to have come comparatively lately into use. In the Banks' Islands there are the forms *iragai* Mota, or *ragai*, in Motlav *irge*, Volow *raga*, Vanua Lava *irge* and *rege*. The apparent origin of these words is remarkable, as it can be traced, for example, in Mota. In addressing a single person he is called *gai*; and this word would certainly be called an Exclamation. In addressing more than one the plural Pronoun *ra*, which is suffixed to Verbs as the object in a sentence, and which is used as a sign of plurality, is prefixed, and several persons are addressed as *ragai*. The word must now be said to have become a Pronoun. In the Dual

and Trial *ragera*, *ragetol*, the addition of the numeral has reduced *gai* to a shorter form. The next step is that the Pronoun thus formed from an Exclamation, a Vocative, becomes a Demonstrative, and *ragai*, *ragera*, *ragetol*, represent 'those, those two, those three, persons.' The Exclamation *gai*! is to the native a Noun.

The resemblance in form of the Lepers' Island *ragarue*, *ragatolu*, vocative or demonstrative, is deceptive; in these words *ga* is a verbal particle used with the numeral, not akin to *gai*!

10. *Nouns.*

It has been already observed that in the Ocean languages words may be, and commonly are, various Parts of Speech according to their use. This being the case, it is not only undesirable, but it is wrong, to say that a word in use as a Noun is derived from the same word in use as a Verb, or that a Verb in the same way is derived from a Noun: and it makes no difference if one is reduplicated and the other not. But there are some words which name not things but actions or conditions, and so, in their first and original meaning, are rather Verbs than Nouns. To lie, in either sense of the word, is to do something, it is primarily a Verb. But in English, in one sense of it we talk of a 'lie,' without any change whatever of the form of the word, and use it as a Noun; in the other sense of the word to make a Noun, we change the form of the word, and speak of a 'lying' down. In the Melanesian and other Ocean languages, words thus in a primary sense Verbs, that is, names of actions or conditions, are used as Nouns; either, as according to the example 'lie,' without any change of form, except very often reduplication to express a continued action; or else, according to the example 'lying,' with such a change of form as to show that the Verb has become a Noun. To take an example from Mota, *gale* is 'lie' in the sense of deceive, *gale* or *galegale* is 'a lie' or deception, *galeva* is 'lying' or deception. It is with these Nouns, with a form of their own varying from the form of the word when it is a Verb, that we are here

first concerned; because such Verbal Substantives are common among all the Ocean languages.

To take the Melanesian languages first; there are two Classes of these Verbal Substantives to be found, those which may be called Gerundives, which are rather more verbal than nominal, and others which are more properly Abstract nouns. To make the distinction more clear by the help of an English example, the first class are such words as 'thinking,' the second such words as 'thought.' Melanesian languages do not generally appear to have both kinds of Verbal Substantives together[1]. Polynesian languages do not seem to have the second class at all. Nor in Melanesian languages is the form of the Gerundive always the same, as the Polynesian has the termination *-nga*. *Mate* is, commonly, to die; but *matea* in Florida is 'dying,' while in Mota it is 'death.' In Fiji *mate* without change is 'to die' and 'death,' as it is in Maori. But when the Maori uses *hemo* for to die, death is *hemonga* 'dying.'

The Verbal Substantives in Maori have always the termination *nga*, either *nga*, *anga*, *hanga*, *kanga*, *manga*, *ranga*, *tanga*. Such words denote the taking place of an action, the place of the action, the time of its taking place. The action may be either Passive or Active[2].

The Verbal Substantives in Melanesia most nearly resembling these are formed by adding to Verbs the termination *ana*, n*a*, *ana*, *ena*, *ina*, *na*. The signification is very much the same. Such words are found in the Solomon Islands and the New Hebrides. In Duke of York *ketketina*, from *kete* to hang, is a thing hanging up, or the hole or peg by which it hangs. In Ulawa, *wala* to speak, *walaana* language. In Fagani, *ateate* to speak, *ateatena* speech. In the New Hebrides, Maewo, *rasu* to come, *rasuana* coming; Araga *rovogi* to work, *rovogana* work; Lepers' Island *geana* work. In Sesake, *vasa* to speak, *vasana* speech. In Api, *visiena* speech. In Fate, *lotu* (a foreign word) to worship, *lotuena* worship.

[1] Fagani has both, and Merlav.

[2] Shortland.

There is another form of Verbal Substantive distinct from this, but yet of the same class, which is found in Florida and Ysabel, and is formed by adding *a* to the Verb. The peculiarity of this is that the sense is Passive. The Verb without any change of form stands as a common Noun, and takes the suffixed Personal Pronoun, *bosa* to speak, *na bosana* his speaking; but when the Verbal Substantive is formed by adding *a* to *bosa*, the suffixed Pronoun makes *bosaana*, and the meaning is Passive, his being spoken to. (Compare Sesake *vasana*.) In Ysabel it is the same, *gotigotihi* to break in pieces, *na gotigotihiadia* their being broken in pieces, *a* to make the Verbal Substantive, *dia* the Pronoun suffixed.

The Verbal nouns of the Malagasy ending in *ana* have a clear relation to those of the Polynesian and Melanesian languages, which have the same, or a nearly resembling form.

Of the same character and of much the same form are the Abstract Nouns of the Malay; e.g. from *mataku* to fear, *panakutan* cowardice; from *tidor* to sleep, *partidoran* a sleeping place; *kata* to speak, *parkataan* speech.

The Abstract Nouns which are found in Melanesia, of the second class, are formed by adding to the Verb *a*, *ia*, *ea*, *e*, *va*, *v*, *ga*, *g*, *ra*, *r*. They are found most commonly in the Banks' Islands, and in the Southern Solomon Islands. There is no distinction of meaning made by the one termination or another, except it be when to the same Verb in one language is given two terminations to make two Abstract Nouns conveying different meanings; as from *toga* to abide, in Mota, are made *togara* behaviour, and *togava* station. But in such cases it is plain that it is not the termination *ra* or *va* that makes the difference, because in other words the sense is not affected by the variety of termination. In Mota *mule* and *vano* are both 'to go,' but the one makes *muleva* and the other *vanoga*; Verb and Substantive alike without difference of meaning.

Examples from Mota show the fuller forms, which in other Dialects of the Banks' Islands are cut short. With the termination *a*, *matea* death, from *mate* to die; with *ia*,

nonomia thought, from *nonom* to think; with *va*, *tapeva* love, from *tape* to love; with *ga* and *ra*, *vanoga* and *togara* as above.

In the Solomon Islands this form of Noun is found in San Cristoval and Malanta. At Fagani *ma'e* is to die, *ma'eva* is death. At Saa *mauri* to live, *maurihe* life; *he* being a change from *va*.

The presence of Abstract words like this, among people of whom it is said 'that they are unable to conceive an abstract idea, is worthy of notice[1].'

It is remarkable also that these latter forms are found only among Melanesians, not at all among Polynesians: and that neither these nor the Verbal Substantives in the form common in Polynesia are found in Fiji.

11. *Independent Forms of Nouns.*

This is the case also with regard to another class of Melanesian Nouns which take a special termination. Nothing corresponds to them in the Polynesian languages, and they are not known in Fiji or the Solomon Islands. In the Banks' Islands or Northern New Hebrides a stranger endeavouring to obtain words for a Vocabulary naturally points at the object whose name he wishes to write down. The native at whose head he points will naturally answer 'my head;' if he points to his own foot will answer 'thy foot.' He has in his mind and before his eye a concrete object, and he gives the name of it. Hence very often it is said that his mind is unable to entertain an abstract idea. But when the same native, in those parts, finds out that the inquirer is not in search of the word that describes any particular head or foot, that he wants the word for head and foot generally, for the class, not for the individual, then he no longer suffixes a Personal Pronoun to the stem word, nor does he give the stem word barely, but he adds

[1] 'There is no word in Malay which corresponds to our word "stroke" or "blow," the idea of distinguishing the blow struck from the act of striking not having suggested itself to the native mind. "So many blows" must be translated "struck so many times."'—Maxwell's Manual of the Malay Language. But in Mota, for example, there is the distinction between *vus* strike and *vusiva* stroke; 'so many blows' can be translated, *o vusiva nivisa*.

the termination *i* or *gi*, *iu* or *ui*, or *n*, to the stem word. Thus he expresses not an abstract notion, which we have seen he is well capable of doing when even concepts only are named by him, but he gives a general name of the thing a particular example of which is before him. The Vocabularies given above supply examples of this.

Again, for an example, a native writing to a distant friend thus expresses himself: 'Hereafter if we shall live we shall see one another face to face; but it is now thought to thought, heart to heart, and affection (bowels in Scripture phrase) to affection.' In Mota, *Si te qale esuesu ti, te var ilo nagoi ape nagoi*; *pa ilokenake o nonomia ape nonomia, toqai ape toqai, wa o loloi ape loloi*. In this the notion of face, heart, bowels, is general, therefore *i* appears. If it were a particular face, thine or mine, the word would be *nagok*, *nagoma*, the stem word with the suffixed Pronoun.

There is only one class of words which receive this generalizing termination: Nouns which signify parts of a whole, members of a body, and such like; things which can stand in a certain relation to some inclusive whole. Nouns with these terminations will therefore be found in the Vocabularies of Banks' Islands and New Hebrides languages, for 'belly,' 'body,' 'bone,' 'child,' 'ear,' 'egg,' 'face,' and such like. The termination which in Mota is *i* or *ui* is the same which in Motlav is *ge*, and elsewhere *gi*. The termination *n* appears also in Motlav: child is *nten*, egg *tlen*, while belly is *tqege*, body *trige*[1].

It is difficult at first to believe that this *n* is not the suffixed Pronoun, and that *nten* is not in fact 'his child,' and *tlen* 'its egg,' that the native is not giving the concrete for the abstract. But when a native who understands the difficulty declares that he does *not* mean 'his child,' 'its egg,' but that, as they say *ge* with *tqe*, so they say *n* with *nte*; when also it is plain from the words ending in *ge* that his mind is used to rise above the concrete; then it becomes necessary to

[1] These words are given as they combine with the Article, without their proper Vowel.

acknowledge another form of this kind of termination. In Nengone also, at the extremity of Melanesia, we find *tenene* for 'child,' whereas *tenego*, the stem with suffix *go*, is 'my child.' Here again the Nengone native who knows Mota is clear in the assurance that *ne* is the same thing as the Mota *i*. When therefore in the Anaiteum vocabulary we find *netgan* for 'belly,' *nohun* for 'body,' *naklin* for 'egg,' just as we learn from other Melanesian languages that *n* at the beginning is nothing else than the very common Article, so we can hardly hesitate in setting down the *n* at the end as nothing else than that which in the Banks' Islands and in the Loyalty Islands is the special termination, which carries the same signification with *gi* and *i*.

It is hard indeed to say of people in whose languages these Nouns are found, and the Abstract Nouns mentioned above, that they cannot conceive the abstract, but express everything in the concrete. It should be observed also that the special form of Noun just considered appears to be peculiar to the Melanesian languages, and not to be known among all of them, as, for example, in the Solomon Islands or Fiji [1].

12. *Classes of Nouns.*

The consideration of Melanesian Nouns is not yet complete. It is most important to understand that all Nouns in Melanesian languages are divided in native use into two classes; those, that is, that take the Personal Pronoun suffixed, and those that do not. Since the Malay and Malagasy suffix these Pronouns, *ku*, *mu*, *ña*, and *ko*, *nao*, *ny*, indiscriminately, and the Polynesian languages do not suffix them to common

[1] The terminations of Malagasy Nouns *tra*, *ka*, *na*, which are undoubted additions to the root word, may be thought to bear a certain resemblance; e. g. *ravina* leaf, Motlav *ron*, Mota *naui*, Fiji *drau*, Maori *rau*. But the Malagasy terminations carry no definite meaning with them, and do not characterize a class. In the Dayak of Sarawak *betuch* eye, *buruch* hair, *jipuch* tooth, seem to represent *vitugi* (in another sense), *iligi*, *liwogi*, in termination, as in the root word. The Betsileo of Madagascar do not say *tra* at the end of words, but 'a kind of *tsa*,' which Drury represents by *ch* or *tch*. Mr. Richardson, in Antananarivo Annual 1875, says, 'This seems to be the Dayak *ch*, at least.'

Nouns at all, it is evident that this distinction does not find place in them. In Melanesian languages, excepting Savo, it is a rule, strict, and remarkable. The distinction is based upon the notion of closeness or remoteness of connection between the object possessed and the possessor; but the carrying out of this principle in detail is by no means easy to follow. Different people in neighbouring islands disagree about the application; *us* a bow, in Mota takes the suffix, *na usuk* my bow, the same word *ih* in Motlav does not take it, *nih mino* my bow. In some cases also no doubt the same word may be used with or without the suffix; but never when the word is used in precisely the same meaning. Thus in the Duke of York, Mr. Brown gives *a nug nat* my child, *a natig* a child under my care, not my own[1]. In Mota it could be nothing but *natuk*; where examples are *napanek* my arm, *nok o pane* my armlet, *mok pug* debt owing to me, *na puguk* debt owed by me. But it should be observed that natives find that Europeans more readily understand a Noun preceded by what corresponds to a Possessive Pronoun of their own; and that this is one way in which they accommodate their language to strangers. A man, who would always say *natuk* in speaking at home, recognises a phrase more like 'boy belong-a-me' as better suited to those who do not know his idioms. He gives his dog-Mota or dog-Fiji in exchange for Pigeon English. The accurate, uncorrupted idiomatic speaking of a native language does not long survive the presence of Europeans.

13. *Construct Nouns.*

When two Nouns are in juxtaposition, it may be that one qualifies the other, and does the work of an Adjective without becoming one. In these languages the qualifying word comes after the word qualified, *o ima vatu*, Mota, *na vathe gahira*, Bugotu, 'a stone house.' Or the relation may be a genitive one, in which case also the word in the Genitive will be the second. In some Melanesian languages this is not effected

[1] In Fiji Mr. Fison says that *noqu ulu* is 'a head I have for sale,' *uluqu* 'my head.'

by mere juxtaposition of Nouns; a Preposition intervenes, as in Fiji; or both methods may appear to be employed. In Fiji *a su ika* is a basket of fish, *a su ni ika* is a fish-basket. In the second example a Preposition is used; in the first the relation appears to be genitive, and *ika* would be said to be the Genitive of the object. But in fact *ika* coming after qualifies *su*, and tells what kind of basket it is. The expression is of the same sort as *ima vatu* above, a house of stone. The Genitive made by the Preposition in English makes the Fiji word appear to be in the genitive also, when it is not. The native construction must not be interpreted by the English, but must be examined by comparing it with other native forms.

In Mota, to take that language as an example, the Genitive Preposition *ni* is unknown, nor has it any equivalent; yet of course that relation of one object to another, which we express by 'of,' has to be expressed. In one large class of Nouns nothing in the form of the words in juxtaposition can show the meaning; it has to be perceived by the sense. The words of this class have no form that can change to show the grammatical relation in which they stand to another. In Mota the 'water of life,' not meaning live water, but the water with which life is connected, has a genitive relation between the word that means water and that which means life; it is *o pei esuva*, with no Preposition, and with no change in the form of *pei*, because that word is incapable of anything like inflexion. In Florida, as in Fiji, and in many Melanesian languages, *ni* the genitive Preposition is employed, *na beti ni maurihali*.

But there are words, in Mota for example, which, when they are thus constructed as the first of two Substantives, undergo a change of termination. These end in *a*, though it would be too much to say that all Nouns ending in *a* change their ending. The word which in English would be the Nominative changes the termination *a* into *e*. Thus *ima* is a house, *ime qoe* is a pig's house. This, which has something of an appearance of inflexion, is the result of bringing two

words into so close a construction together that they make a kind of compound word, the first member of which is shortened.

This is never done except when the relation is genitive, never when the second Substantive only qualifies in an adjectival way. Thus *ime qoe* a pig's house, but *ima qoe* a pig-house, a house whose use is for pigs not men ; *sinage vui* is a spirit's food, *sinaga vui* is spirit-food, spiritual.

Those words which, as above, take a special termination *i*, *gi*, *iu*, *n*, when they are used in an independent sense, cannot take that termination when they are thus in a construct relation to another. A leg, independently, is *ranoi*, a man's leg *rano tanun*. But if the construction is not this, and the second Substantive comes to qualify, the termination holds ; a wooden leg is *ranoi tangae*. When, however, the word, which independently has a special ending, in construction appears only in its simple form, it is not correct to say that it has dropped its termination, or that there is any approach towards inflexion ; the word has never assumed that termination. Thus the true word for head in Mota is *qat*, the termination of it in an independent form makes it *qatiu*, and in construction it is *qat*, *qat qoe* a pig's head. A word so ending in a consonant cannot be cut short ; of those that end in a vowel, only those that end in *a* have it shortened.

A word, then, in Mota, for example, the true form of which ends in *a*, may, if it belong to that class, assume the special termination *i* ; *sasa* a name, independently *sasai* ; and in construction with a second Noun the final *a* becomes *e*, *o sase tanun* a man's name. In Motlav *nahan* his name, the root being *ha*, *na he et* a man's name. The same is the case where the ending of the independent form is *n*. In Gaua *liman* a hand, the root *lima*, his hand *na liman*, where the last *n* is a suffixed Pronoun, a man's hand *lime todun*. In Anaiteum, *nipjin* the shell of anything, *nipjipaip* the bowl of a pipe, show *nipji* the true word ; *nerin* a leaf, *neri itai* leaves, grass.

Although, then, there is in this construct form something which is worthy of notice as having the look of an inflexion,

yet the two words so constructed must be taken to make one compound word. As such the two words together take the Article before them, and the Personal Pronoun suffixed, if the latter of the two belong to the class which takes the suffixed Pronoun; *sasai* name, *vanua* place of abode, *na sase vanuana* the name of his place.

14. *Nouns with Prefix.*

(1) In Fiji, in the Banks' Islands, in Florida, but much more commonly in Fiji, there are Nouns which are formed from Verbs by prefixing *i*. Thus Fiji *sele* to cut, *isele* a knife, *koti* to shear, *ikoti* shears. Mota *got* to cut, *igot* a cutter, *ras* to bale a canoe, *iras* a baler, Fiji and Mota *ilago*, *ilano*, pieces of wood put underneath anything as rollers. Florida *karu* to bale, *ikaru* baler, *gaho* to dig, *igaho* digging stick. In Fiji this *i*, which by the use of it in other languages is clearly shown to be a prefix to the Noun, is strangely affixed to the Article by grammarians[1].

(2) Another prefix of this kind in the Banks' Islands is *ga*; *sal* to cut, *gasal* a knife; *pulut* to make to stick, *gapulut* glue or paint. In both these cases it will naturally be conjectured that the prefix is in fact a Noun, with the signification of an instrument whereby what the Verb imports is done. In Mota *gae* is a band or tie. In some cases the word is very intelligible if the prefix *ga* be taken in this sense, as being really the first of two Substantives in a compound word; *rot* to bind, *garotrot* a band. But the prefix so continually occurs when this sense is quite inapplicable that it is not possible to advance beyond a surmise. To press down is *qisa*n, a thing that presses down *gaqisa*n; and *gasal* a knife, as above.

(3) When an object appears to the eye with a general shape of a round, or a lump, short or long, there is a disposition to combine a word bearing such a signification with the

[1] The short Vocabulary of Motu given in Mr. Stone's Few Months in New Guinea shows words apparently of this character; *isiva* a digging pole, *ipidi* a gun, *ikoko* a hammer, *ivarivari* a looking-glass.

name of the thing. Thus in Gaua not only things round or globular like the sun, moon, stars, have the prefix *wo* or *wa*, but canoes, fish, anything of a compact form, have the same prefix. In Nengone it is the same, with the same word *wa* when the object is regarded as round, *wa baiwa* ear, *wa ie* fish, *wa nine* hand. If the object is regarded as a lump of longer form, the prefix in Nengone is *gu*; *hmu* to strike, *gu-hmu* a club, *gupiede* nose, *gutinene* tongue. In the Micronesian language of the Marshall Islands the same way of speaking is shown in the words *lo-ber-in bei* hand, *lo-ber-in-nei* foot, *lo-jeling* ear, *in* the preposition 'of.' This is not the same thing, though this *wo*, *wa* is the same word with *bua*, with what are called Numeral Coefficients or Numeral Affixes in Malay.

15. *Collective Nouns.*

There are Nouns used in Fiji and in the Solomon Islands which express a definite number of certain things, generally in tens. In Fiji *a uduudu* ten canoes, *a buru* ten cocoanuts, *a bola* a hundred canoes, *a selavo* a thousand cocoanuts. In Florida *na gobi* ten canoes, *na pigu* ten cocoanuts, *na kua* ten eggs, *na paga* ten pigs, birds, or fish.

16. *Reduplication of Nouns.*

Reduplication, of the whole word or of a part, magnifies, intensifies, expresses size and number. It comes thus to make a plural by the repetition of the object which it presents to the mind. The legs of a centipede would be called *pispisuna* in Mota. Size also is expressed by this way of making more of the word, *gate panpanei!* What big hands! There is also a diminutive power in reduplication, or rather depreciatory; in Fiji and Florida *valevale*, *vavale*, is a diminutive or inferior house. In Duke of York, in the Solomon Islands, and the Banks' Islands, the reduplication of the name of a fruit-tree gives the name of the wild kind.

In Malay the repetition of a noun in some cases makes a Plural.

In Malagasy reduplication is common, giving the signification of collection and repetition, and also of diminution.

In Maori an act often repeated, or many things of the same kind, are denoted by reduplication.

17. *The Plural of Nouns.*

There being no mark of Number in the form of Melanesian Nouns, it is often only by the context that it can be discovered whether one thing or many is in view. When, however, it is desired plainly to mark the Plural, words are added before or after the Noun. These are either plainly Nouns themselves signifying an assemblage, or they are words which cannot be further explained than that they have a collective or plural sense.

Examples of the former class are clearly shown when the Article precedes, as in Vanua Lava *o tore i*m houses, a collection or group of houses; in Florida *na lei totobo* things (in which language *lei* is shown to be a Noun itself in the singular by the singular Pronoun agreeing with it); in Bugotu this Noun is *komi*, which is no doubt the Duke of York *kum*, *a kum boro* pigs, being the same as Bugotu *a komi botho*. Such words as these naturally come before the Noun to which they impart plurality.

Other Plural signs come after, some of which may be called Adjectives and more than signs of Plurality, such as *maraga* in Maewo, *mau* and *maga* in Sesake, *rago* in Wano. Some are mere signs, as Mota nan, Motlav *geh*.

The Fiji commonly forms plural Nouns by prefixing *vei*, the particle which prefixed to Verbs gives the meaning of reciprocity: *a veivale* houses. It is probably in this use a collective noun; and it is not applicable as a prefix to all Nouns, with some of which the notion of a group in which objects occupy positions in relation to one another does not agree. Things which are commonly in motion cannot be

regarded in a collective relation to one another as things stationary are: hence houses, gardens, villages, reefs, are examples of the use with *vei* [1].

These Plural signs, of whatever character, are not used, unless it be desired distinctly to convey the idea of plurality. Otherwise, as Number does not enter into the native conception of a Noun, the name of the object or objects is given alone. In the same way, if it be required to mark a word as singular, the numeral 'one' is used with it.

It has been said above that Reduplication also gives sometimes a Plural sense.

In *Malay*, Number not belonging to Nouns, the Plural, if needed, is indicated by added words, *baniak* many, *sumua, sakalian.* The numeral *satu* is used when it is required to show that a single thing is spoken of.

In Malagasy, besides Reduplication, the word *maro* before or after the Noun indicates plurality. If the Singular is to be clearly marked, the numeral precedes the Noun.

In Tagala, of the Philippines, *manga* is the mark of the Plural; with which agrees *maga* of Sesake.

In Maori the presence of the Plural Article *nga* marks the Noun in the Plural. In the same way the presence of the singular definite Article *te* is a mark that the Noun represents a single object. The absence of *te* is enough to show that plurality is in view. In Samoan the absence of the definite Article *le* shows the Plural: and when the notion of plurality is to be distinctly expressed nouns of multitude are combined with the name of the object, *'o le mou mea* a number of things, shows perhaps the word used in Sesake, and the presence of the Article marks a construction similar to those above mentioned in Vanua Lava or Duke of York.

[1] 'I am sure that *vei* is never really a plural form. We have *veivale, veiniu,* &c., but the idea here is not plurality but a sort of reciprocity. *Veivale* does not mean "houses" but a cluster of houses; you cannot say *e tini na veivale* if you mean ten houses, though this is often said by foreigners. If you mean ten groups of houses, then the phraseology is correct.'—Rev. L. Fison.

18. *Prepositions.*

A view of the Prepositions of the Melanesian languages may be given here, because many of them are in fact Nouns, and some of them are Nouns in form by construction with a suffixed Personal Pronoun.

Prepositions may be divided into those which are simple particles, and those which can be recognised as other parts of speech. These latter again may be seen to be either Nouns or Verbs.

The Prepositions can be classified as Prepositions of Place, of Motion to and from, of Relation, Dative, Genitive, and Instrumental. In many cases it is not possible perhaps to separate a Dative Preposition from one of Motion; but in some languages the distinction is so clear that it is right to make it conspicuous.

(1) Prepositions that are simple Particles thus classified are:—

	Place.	*Motion to.*	*Motion from.*	*Relation.*	*Dative.*	*Genitive.*	*Instrumental.*
Loyalty Islands.							
Nengone	i			si	du, so	ni	
Lifu	e				koi	e, i, o,	
New Hebrides.							
Anaiteum	u, an					u, an	
Fate	e, to		toli	gor, me		ni	ki
Sesake	a, e	ki	ki	*g*oro		ni	
Ambrym	a		tene	me, pe, ta		ne	
Espiritu Santo	a	sur	tan	sura, goro	sur, ne	ni	ni
Araga	a, la		nin	huri	huri		gin
Lepers' Island	a, lo		den	ta, me, huri, goro	lawe		gi
Maewo	a, le		dani	be, ta, me, goro	sur		gi
Banks' Islands.							
Merlav	a, i, le	sur	dan	mi, ta, be, gor	min, sur		ni, gi
Gaua	a, i, le		den	ta, be, ag, gor	min, sir		ni
Lakona	a		ten	to, mi, at	mun, uh		men
Vanua Lava	a, e, lo, le		nen, 'en	ta, me, gor	mi, sir		mun, min
Mota	a	i, sur	nan	ta, ma, goro	mun		mun, nia
Motlav	a, l-		den	be, gor	mi, hir		mi
Volow	a, l-		dean	ma, ta, gor	bev, hir		me
Ureparapara	a, le, re, mi		den	to, ta, be, gor	hiv		mi, ne
Torres Islands	a, li		den	te, pi, hi, mi, goro	hiv		mi
Fiji	e, i				ki	ni	e
Santa Cruz	ma				ma		
Nifilole	*n*a				*n*a		*g*o

SOLOMON ISLANDS.

	Place.	*Motion to.*	*Motion from.*	*Relation.*	*Dative.*	*Genitive-*	*Instrumental.*
Ulawa	i		man	mai, ana	muni, suli	ni	ana
Wano	i, nai		tai, bani	horo	tana, bei, suri	i	ini
Fagani	i				tana	ni	gini
Saa				ana, pe	huni, suli	i	ana
Vaturana	i		tani			ni, na	hini
Florida	i					ni	nia
Bugotu	i, kori					ni, i	nia
Gao					hara	na	
Duke of York	a, i, u		ko, taka		kup	na	ma.

Among these Prepositions are some which there will afterwards appear reason to believe are not simple words concerning which no explanation can be given; some which may be taken as really Nouns, though in the languages in which they occur they are simple Prepositions; such, for example, as *ma* and *ta*. Since Prepositions may generally be taken as a comparatively late product of speech, and generally as having their origin in Nouns, it is only natural that, in bringing together the Prepositions of cognate languages, we should not only find many of them the same, but find them in different stages of development. Suppose a common stock and origin of the Melanesian languages, it would be natural that in one language *ta* or *ma* should be still in syntax a Noun, while in another it is a simple Preposition. It is inconceivable that a word imported and borrowed from a language in which it is a mere Preposition should have been turned by the borrowers into a Noun.

(2) The Prepositions which are plainly Nouns in the languages in which they are in use as Prepositions are as follow:—

	Locative.	*Relative.*	*Dative.*	*Instrumental.*
1. Nengone	ri	hne, se, we, ba		hne
2. Ambrym	ra, lo			
3. Lepers' Island		be, me		
4. Gaua		gi, mi		
5. Vanua Lava		pe		
6. Mota		pe		
7. Motlav		be		
8. Ureparapara	lo			
9. Santa Cruz			ba	

	Locative.	*Relative.*	*Dative.*	*Instrumental.*
10. Vaturana	kone	ta		
11. Florida		ta		
12. Bugotu		ta		
13. Gao		ta		
14. Duke of York		ta, na.		

It is here taken as a proof that a word is used as a Noun, that it takes a Personal Pronoun suffixed, because such a construction is in fact that of two Substantives, the second of which stands in genitive relation to the first[1]. It is a proof also if one of the words, otherwise used as a Preposition, takes a simple Preposition before it. For example, *pe* in Mota is used as a Preposition, and accordingly appears in the list above. But the form *apena*, in which *pe* is unquestionably the stem, shows a suffixed Pronoun *na*, and also the Preposition *a* prefixed. The word is not written *a pena* because *ape* is commonly used as a Preposition; and this is itself compound, consisting of *a* the true Preposition, and *pe*, which is a Noun. The translation of *pe* cannot be given perhaps in English, but 'by' may be taken as sufficient to show the formation of *apena*. The Preposition *a* is 'at,' the suffix *na* is 'its;' the whole word, therefore, is 'at its by,' 'thereby.' The compound Preposition *ape* is thus intelligible as 'at by,' 'by,' being made for the occasion into a Noun.

To go through these Prepositions, which are really Nouns, in the languages to which they belong :—

1. *Nengone.*—*ri* appears as a true Preposition, *bone ci sere ri pa-'ma* he stands at the door; and is shown to be a Noun in the sentence *hno rine o puha* within the box, when *hno* is a Preposition, and *ne* is the third Person Pronoun suffixed to *ri*, in the inside the box.

hne, with the suffixed first Personal Pronoun *hnego*, is 'by me,' in an instrumental sense, and 'with me' in the relation of place.

se is similar, *ci hne sego* he lives with me.

[1] In the same way some Prepositions in Mota may be seen to be Nouns by the absence of the Article: *ape nagok* before my face, not *ape nanagok*; here *a* is the true Preposition, *pe* the first of two Substantives, of which *nagok* is the second.

we and *ba* have the meaning of 'cause,' and with the pronominal suffix *ne* are equivalent to 'on account of,' 'for.' *wen' o re nge bo co ridi bone?* for what did you strike him? *bane nge?* for what? 'its cause what?'

2. *Ambrym.*—The word *lo*, which often occurs as a locative, is in this language shown to be a Noun by its taking the suffixed Pronoun: *mo* ne *mumur va lon tie* he fell out into sea; here *va* gives the sense of motion, *lon tie* is the *lo* of the sea: *lon vir* is on the land. With this corresponds, but with a different signification of the word, the Ureparapara *lo*, which is the inside of anything: *na hav gene lon?* what is that inside? The word is here a Noun, as it is when reduplicated in Mota.

ra on, with, in, also appears in use as a Preposition with the suffixed *n*, which shows it to be a Noun. *ran bulbul* on board ship, *mam ro bo ran yu* we shoot with bow. This word also is in use at Ureparapara in the sense of 'on,' *re vet* on a stone.

3. *Lepers' Island.*—In *be* of this language the true character of *pe*, given above as an example in Mota, appears, and there will need no further remarks upon it in the other languages. In Lepers' Island *be* is always constructed as a Noun with the Article and the suffixed Pronoun; *hen nabena?* who is with him? literally, 'who is his *be*?' So *nabegu* is 'with me,' *nabe tamagu* with my father; 'my *be*,' 'my father's *be*.'

me, this is a form of a word present in many languages as a Preposition. In this language, though it is used as a simple Preposition, it appears in the form of a Noun with the suffixed Pronoun, *men hano?* with what? i. e. what the thing-with-him? In Mota this word has two forms, *ma* and *me*, of which *ma* may be taken as the full form. Its use in that language with the simple Preposition *a* shows it to be a Noun. There are pretty certainly two roots; *ma* as here, and the other which appears in the Mota *mun*, and also in the forms *min*, *mi*, *me* in many languages. Both these roots are translated by the English 'with,' but *ma*, spoken of above, in the sense of 'in company with,' *mi* in an instrumental sense.

While *ma* of accompaniment is plainly marked as a Noun by the locative Preposition *a* which sometimes precedes it; *mi* of the instrument can only be presumed to be a Noun by its terminating, in some languages, in *n*.

4. *Gaua.*—The Preposition *mi*, *me*, as above, is shown to be a Noun in *amik* with me, *amed* with us, *amer* with them; *a* a Preposition, and *mi*, *me*, with the Pronoun suffixed.

The same construction appears as that of the Preposition *ag* which only appears in this language, in the sense of 'in company with.' *ag na* is with me, *ag nik* with thee, *aginse?* with whom? This can only be interpreted by taking *a* as the Preposition and *gi* as a stem, cut short into *g*, according to the habit of the language: *a-gi-n-se?* Preposition, Noun, Pronoun suffixed, Interrogative.

9. *Santa Cruz.*—In this language the continual interchange of *m* and *b* makes it difficult, if not impossible, to distinguish between *ma*, a word already noticed as a Preposition, and *ba*. But as *ma* is used as a Preposition before *ba* as a Noun, a practical distinction is sometimes made: *nide ti bapule me bade* he bought it for his own, *me* is a Preposition, *ba* with suffixed Pronoun a Noun. However, *ba* is used itself as a Preposition, *ba ma* in the house; and it can be translated only as a Preposition, as in languages before mentioned, when it has the Personal Pronoun suffixed to it as a Noun; *kam bane* give to me, *ka bade* give to him. If therefore *ba* be distinct from *ma*, it is, like it, a Noun become a Preposition.

10. *Vaturana.*—The word *kone*, evidently a Noun, is used with a suffixed Pronoun as a Preposition, *konegu* by, with, me. In this language, as in Florida, Bugotu, Gao, and Duke of York, *ta* is in very common use as a Preposition, *ta na vale* in, at, from the house. But when *i tagua*, *itamna*, *itatana* with me, thee, him, are used, the character of the word as a Noun is at once apparent, by the preceding Preposition *i*, and by the suffixed Personal Pronoun. It may be seen, by reference to the first table of Prepositions, that *ta* is used in many languages where it bears no marks of substantival character, and has become completely a Preposition.

14. *Duke of York.*—The word *na* is a Preposition; *na ra matak* before me, i.e. at my front. But, like *ta* in this language, *na* shows itself to be a Noun by suffixing the Personal Pronoun; *ki nag* sit by me, *iau ki nam* I sit by thee. The chief interest of this word, which may be the same with *na* the genitive Preposition in this language, is that there is a Preposition of Motion from, very common from Ambrym to the Torres Islands, which falls into varying forms of *nau*. Is this word a Noun *na* with the Pronoun suffixed, after the fashion of so many Melanesian Prepositions? The character of *na* in Duke of York makes it probable that it is. That *nau* always signifies 'from' in the Banks' Islands and New Hebrides, while *nau* in Duke of York means 'by' him or it, will cause no difficulty when the remarkable indefiniteness of the meaning of these Preposition-nouns comes into consideration, and another idiomatic use of locative Prepositions which will presently be noticed.

On the whole the review of these words, which being still in use in the form of Nouns are true Prepositions, leads to the conclusion that many more Prepositions, of which no explanation is apparent, are also obsolete Nouns, or fragments of such. One cannot say this of all Prepositions; some of which, as *a*, *e*, *i*, *o*, *u*, may well be supposed to be primitively indicative particles of speech.

(3) There are besides some Prepositions which can be seen to be Verbs, naturally perhaps with the sense of Motion rather than of position. These are:—

	Motion to.	*Motion from.*	*Motion against.*
1. Fate	libi		
2. Sesake	punisi		
3. Espiritu Santo	reni		
4. Ulawa	losi		
5. Wano			barasi
6. Fagani			qarasi
7. Vaturana	vani	tani	kaputi
8. Florida	vani, varigi	sani	punisi
9. Savo	lege		ponotili
10. Bugotu			punisi
11. Gao	kofi		fagloni
12. Duke of York			koromi.

1. *Fate.*—It will be seen that the word *libi* and *libisi* in this language is in primary meaning the same with all that are under it in the column of Motion to. The word is used as a Preposition, but it is a Verb. The termination *si*, when the form is *libisi*, is the transitive termination of the Verb, which appears also in the words in the column of Motion against. The Verb *libi*, *libisi* is to see; used as a Preposition it means 'to;' *libisiau* to me; *ago tulena bo ba libi mama aginau*, I will arise and go to my father. The same is the signification of *punisi*, *reni*, *losi*, *varigi* (go see), *lege*, *kofi*, all Verbs meaning to see. The word was doubtless in the first use of it meant to signify to see, *ba libi* in Fate, *bo legea* in Savo, go see; as in Mota *va iloa* is used without having lost its full meaning as a Verb. The transition of the use of a Verb to that of a Preposition with the sense of Motion to some one is easy.

5. *Wano.*—The Verb *barasi*, as in a slightly different form at Fagani, is used as a Preposition though the form shows it to be a Verb; *ura barasia i dani* stand in the way of the light, *ari barasia* go to meet him.

7. *Vaturana.*—The Preposition *tani* may be taken to be the Florida *sani*. At any rate it has the same signification and use. In the same language *vani*, *kaputi*, are Verb-prepositions.

8. *Florida.*—The words *vani*, *sani*, are more certainly explained in this language. The sense of *vani* is to go; its use as a Preposition is simply 'to,' without necessarily a sense of motion, *bosa vania* speak to him. The meaning of *sani* as a Verb is to throw away, its use as a Preposition is simply that of 'away from;' *punisi* as a Verb is to stop, as a Preposition 'against.'

9. *Savo.*—That *ponotili* is a Verb from the root *pono*, *vono*, *wono* to fill up, seems certain, though little is known of the language. Its use as a Preposition is that of the Florida *punisi*; *sika no lo marara alu ponotili ale* don't you the light stand against there.

11. *Gao.*—The word *fagloni* is of the same kind.

12. *Duke of York.*—The word *korom*, *koromi* appears by its

form to be a Verb with a transitive termination. The Verb *koro* is used for 'to assemble and look on at a fight.' It is possible that *koromi* has the more general sense of going up to or meeting. *Wan koro diat* go see them fight, as a Verb, *wan korom diat* go to them, as a Preposition. The conjecture that *koromi* has this character is worth hazarding, because the Preposition *goro*, with the sense of Motion against, extends from Fate to San Cristoval, and may thus receive illustration.

A view of the tables of Prepositions here given suggests some useful considerations. The Prepositions, to some extent, group themselves, not only in regard to the area in which the same word is employed, but as Prepositions of a certain character which are common in one region, and uncommon or unknown in another. Thus the simple locatives *a*, *i*, *e*, appear throughout the whole Melanesian area; but the genitive Preposition *ni* is absent from the Northern New Hebrides and Banks' Islands: it is in these latter islands again that the Preposition *nan* is found. The Prepositions which are seen to be Nouns appear, it is true, in every group, except in Fiji; but in the Loyalty Islands, in Nengone, they are more numerous than elsewhere. The Prepositions that are Verbs appear only in one region of the New Hebrides, and in the Solomon Islands[1]. The paucity again of Prepositions in Fiji is remarkable.

The common possession of very simple forms of Prepositions appears to argue their antiquity as a common inheritance from an original stock of language. If, on the other hand, a Preposition like *ni* is absent entirely from one group of languages, it might be conjectured that the Preposition was of comparatively late introduction into the language. The fact that *ni* is found in widely distant regions, from the Loyalty Islands to Ysabel in Melanesia, shows again that the word is no local one; it may have come in late and not

[1] 'Verbs often supply the place of Prepositions, and are gradually giving birth to a class of words similar in use to our Prepositions.'—Baker's Malagasy Grammar.

reached one group; but it is not a modern importation from outside or a recent product.

Again, in estimating the probable antiquity of Prepositions, the simple particles which do not seem to be formed from Nouns, *a*, *e*, *i*, &c., may well be set down as primitive: but there can be no doubt that the Prepositions which are Nouns in form represent a more archaic stage of these languages than that in which Prepositions, though plainly Nouns in origin, are in grammar Prepositions and nothing else. One cannot fail to perceive *be* in Lepers' Island to be a Noun; one can perceive *pe* in Mota to be one, or to have been one, on examination. The Mota *pe* is in a further stage than the Lepers' Island *be*. When, therefore, we find many Nengone Prepositions which we see to be Nouns, we are inclined to set down that language as relatively archaic.

The use of Verbs as Prepositions will probably be judged a late use of language. It will argue nothing, therefore, against the common origin of all the Melanesian languages that some of them know nothing of such use.

It is no doubt impossible to ascertain how it has come about that a word lingers in one language as a Noun, which in another is only present as a Preposition; but the identity of words which if viewed as Parts of Speech are different is beyond doubt. For example, *ta* in the region of the Northern New Hebrides and Banks' Islands is but a Preposition, and with a limited meaning; in one region of the Solomon Islands it is plainly a Noun, and of very wide significance. The identity of the word is plain; the difference of character and meaning is observed with great advantage to the understanding of both.

There are words which appear to be purely local, whether formerly more widely diffused than now it may not be possible to ascertain. But words generally confined to a certain area, which as local are comparatively insignificant, assume at once an interest when an example occurs at a distance. We observe *ri* in Nengone, *ra* in Ambrym, *re* in Ureparapara, isolated, of different significations; are they

not relics of a once wider or more general use? We see *goro* in use, without a break, from Fate to the Torres Islands, and in Wano in the Solomon Islands an isolated *horo*: surely this *horo* belongs to the *goro* of the other islands. If the Noun *na*, used as a Preposition in Duke of York, is really the root of *nan*, the Preposition of the New Hebrides and Banks' Islands, then *na* survives in a primitive shape far off from its more advanced kindred. An isolated single example of a Preposition common elsewhere is like the patch of gravel on the top of a chalk hill in Salisbury Plain.

There remain two points of interest which belong to the consideration of Melanesian Prepositions; the indefiniteness of signification in the words which are used as Prepositions, and the way in which Prepositions are used in regard to locality.

(1) In the Florida language, for example, we have the Noun-preposition *ta* used in the sense of at, in, into, on, to, from. Whether a man is at his house or in it, goes into it or comes out of it, it is *ta na valena*. The verb that is used, or an adverb introduced, or the sense of the context, defines the precise meaning which *ta* has. If it be desired to mark particularly the relation, there are many ways of doing it, but still the radical indefiniteness of the word remains[1]. In the same way the Nengone *hne* has been shown to have the double meaning of the English 'with,' or 'by.' So also in Mota *mun* is both dative and instrumental, *ma* in Santa Cruz is both locative and dative. Languages have no doubt particularised a meaning which they originally inherited as general; and the particularised meaning is for that reason the more modern. In fact a general sense of relation is the mother of all the significations of the Prepositions. If one particular language be taken, the precise signification of each Preposition may be ascertained, though some may have more than one meaning. At least, the true meaning of any given Preposition can be ascertained in any one language. But a neighbouring language,

[1] 'The Preposition *amy* (in Malagasy) derives its meaning entirely from the governing Verb; it may signify with, to, from, out of, in, at, &c.'—Baker's Malagasy Grammar. This is the Mota *ama*.

substantially the same, will have the same Preposition with a slightly different signification; the Motlav *hir* is not precisely in meaning the same as the Mota *sur*. The general meaning, which includes all meanings, is common to all the languages which have the word; each of which defines and specialises it.

(2) The Melanesian mind does not regard the locality of actions as we do; natives do not use Prepositions, therefore, as we do. It may seem to us strange that *ta na vale* should mean at once into a house and from a house, but this to the native is natural, not from indistinctness of conception, or poverty of expression, but from a different way of looking at the matter. If a man standing on a cliff sees a ship on the sea, we should say that he sees the ship from the cliff. To the Melanesian it has quite another meaning to say 'from' in such a case; they would say that the man sees it 'at' the cliff. It is he who sees and whose position is in view. We ask where a thing comes from? they ask 'at what place a thing comes hither?' The Adverb 'where,' in Mota *avea*, in Florida *ivei*, in Fiji *evei*, is in fact a Noun with a Preposition. When, therefore, it is asked in Mota whence is this? it is *Iloke ma avea?* literally, 'this hither at what place?' The answer is *a Mota* 'at Mota.' From this not having been understood, the Adverb *ma, mai*, has been taken for a Preposition. When this way of regarding locality is recognised as ruling the native idiom, there is no difficulty in taking the Mota *nan* 'from' to be the Duke of York *nan* 'by, beside, it.'

What are called Compound Prepositions, in which a Preposition and a Noun together make up one word, need not be examined here; their force depends on the Preposition in the compound, as in the English 'above,' 'before.'

It is desirable to mention particularly the singular use of *i* postfixed in the language of Gao and Ysabel, which has the appearance of a Preposition put after the Noun instead of before it: *aniza kilai* strike him with club, (*kila* a club); *igne kilai te anizai* this is the club (with) which he struck him with. If a Preposition, there is nothing like it in the

languages here considered: if not a Preposition, it still is difficult to explain.

Looking for the Prepositions of other Ocean languages, to compare them with these of Melanesia, we find the simple Prepositions in *Malay* only three, *di* at, in, on; *ka* to, towards; *deri* from. Of these it is possible that *di* is the Melanesian *ni*. In the Batak of Sumatra *ni* is a genitive Preposition [1].

In *Malagasy* the genitive Preposition *ny* [2] is the same, though apt to be confused with *ny*, the suffixed third person Pronoun: *raviny ny hazo*, *ravina ny hazo*, leaf of a tree, *drau ni kau* Fiji, *rau ni gai*, or *rauna na gai*, Florida.

Other Prepositions are *a*, *an* in, by, with; *amy* with, in, at; *amby* on; *avy* to. Comparing these with Melanesian Prepositions, it would appear that the Melanesian locative *a* is represented by *a*, as in *an*, and that *an* and the other Prepositions are compounded with this *a*, answering precisely to the Mota compound Prepositions *ama* and *ape* [3]. Further, Malagasy Prepositions, with *a* prefixed, take the suffixed Pronoun; *amy nao* with thee, Mota *amaiko*. It is not, then, too much to take these Prepositions as composed of a Noun with the Preposition *a*, like so many of the Melanesian. There is another remarkable coincidence. In the Banks' Islands, for example, while Prepositions like *ape*, *ama*, compounded with the locative *a*, signify 'at,' 'with,' the prefixing of *t*, or it should rather be said the putting the Preposition *ta* in the place of *a*, changes the sense so as to make it equal to 'belonging to,' 'remaining with.' In Mota *amaira* is 'with them,' *o gene nan tamaira* the things of their country, or of their village, or their house. In Malagasy, 'the initial *t*, placed before certain prepositions, indicates, as it does with Adverbs of Time and Place, the past, or the place whence one comes [4].'

[1] 'Many Prepositions in Dayak of Southern Borneo were originally Verbs.'—Von der Gabelentz.

[2] Van der Tuuk.

[3] Compound Prepositions in Malagasy, formed by prefixing *a*, *am*, *an*, *i* to Nouns, correspond to the Melanesian Compound Prepositions, Nouns with *a*, and *i*; for example, *ambony*, Mota *avune*, above.

[4] Marre de Marin.

Amy nao izy he is at your house; *tamy nao izy* he was at your house; *zaho avy tamy nao* I am come from your house. In Mota an Adverb of Place is formed with *ta*; *avea* where? *tavea* belonging to what place? One may doubt whether it is not this sense which in Malagasy is transferred to, or is taken for, that of past time.

There is a much more characteristic, and more widely applicable, correspondence between the Malagasy and the Melanesian use of the Preposition *an*, *a*. 'A peculiarity of the Malagasy is the use of the preposition before the substantive, not with the sense of an Adverb, as might be supposed and is really also the case (*andanitra* in heaven), but very often to designate the proper name of a place as a real substantive; as, for instance, we have Ankova (the country of the Hova tribe), although it is composed of *any* (at, in, &c.), and *Hova*, and should signify in the Hova, or at Hova. The same is seen in Javanese, e. g. *ngayódya*, out of *ing Ayodya* literally at Ayodya, the ancient name of the Indian Oude; the Sanskrit Langkā, Ceylon, is mostly in Javanese *ngalengka*, instead of *ing Lengka*, on Ceylon. In Batak a few remnants of this are to be traced; v. g. *juma* (Dairi, a dry field for cultivation), although it is melted down from *di uma*, in the field[1].' The names of Islands on the Maps show that this holds good in Melanesia: *Efate* is 'at Fate;' *Aoba*, *Api*, *Ambrym*, *Araga*, in the New Hebrides, all show the locative Preposition before the real name of the Island. It is, in fact, a difficulty in teaching Geography to Melanesians to make them clearly apprehend that Asia, Africa, and America are not Sia, Frica, Merica, with the Preposition *a*[2]; so entirely is

[1] Van der Tuuk, Outlines of the Grammar of the Malagasy language. 'Names of Places require *i* or *an* before them.'—Baker. It may be added that *uma* in the New Hebrides, Banks' Islands, Solomon Islands, is a garden or to clear a garden; in Aurora, where they have irrigated plantations, *uma* is a dry one.

[2] In the same way, from the habit of using the Personal Article with Proper Names, a Florida boy will write *Dam* for Adam, a Mota boy *Sak* for Isaac.

that manner of using the name of a Place in accordance with their way of speech.

The Prepositions in *Maori* are numerous, of which some have an apparent agreement with those of the Melanesian languages. Of the simple Prepositions some are mere particles, others have sometimes the form of Nouns. There is much variety and much nicety in the use of these words, to some extent owing to the distinction in the sense of *a* and *o*, already mentioned in the case of Possessives.

The simple Preposition *i* is locative, with other senses; and in complete accordance with Melanesian idiom it also means 'from;' *haerenga o te tino Kawana o Niu Tireni i Akarana ki Taranaki* Journey of the Governor of New Zealand from Auckland to Taranaki. Another locative is *a*, instrumental and dative *ki*.

It has been said above that the stems to which Pronouns *ku*, *u*, *na* are suffixed to make Possessives are by some writers of Maori Grammars called Prepositions, but that, in fact, we may venture to call them Nouns. The same roots undoubtedly very often are really Nouns. There is the distinction which in the Polynesian languages is so well made between the active sense of the vowel *a* and the passive of *o*, which appears as much in the words used as Prepositions as in the same when used as Possessive Nouns. It may very well be, however, that, anterior to such distinction, *na* and *no* are at bottom the same with *na* noticed in Duke of York, and *ma*, *mo*, the same root *ma* as in so many Melanesian Prepositions, really Nouns, and the Malagasy *a-my*. In dealing with Prepositions, it is necessary, where any view of an early stage of language can be had, to go back as far as possible to the substantival roots with very indefinite and not yet particularised signification.

Compound Prepositions are made of Nouns with the locatives *i* and *a*; *i muri* is behind, as in Florida, *a reira* there, i.e. at that, as *a ia* in Mota.

In the Marshall Islands the genitive Preposition is *in*;

that for near, by, is *ib*, a form probably of *pe*, *be*, with *i* a Preposition of place prefixed.

19. *Adverbs.*

The Adverbs in Melanesian languages, those particularly of Place and Time, are very commonly Substantives. Those of Place and Time which are made up of Demonstrative Particles, are commonly the same for both uses. Adverbs of Manner are generally perhaps independent words; and it may be said that there are some true Adverbs, words which do nothing else but qualify the signification of Verbs.

For example, the word already referred to, the Mota *vea*, Florida and Fiji *vei*, Maori *hea*, Samoan *fea*, means the place where, and is plainly a Noun. It is not only shown to be so by the Preposition that precedes it, making *avea*, *ivei*, *evei*, *a hea*, *no hea*, *i hea*, *i fea* where? i.e. at what place? but it takes the Article or 'sign of the Nominative absolute' before it, *o vea*, *na vei*, *ko hea*, *'o fea*. The words in Malagasy which, with the prefix of the Preposition *an*, serve as Adverbs of Manner, Time, and Place, are quite as plainly Nouns. The words for 'to-morrow' in Mota, *a maran* 'at light,' (Malagasy *maraina*), the day after to-morrow *a risa*, (Malay *lusa*), with the Preposition *a*, are Nouns. It is easily to be understood that Adverbs of Place are used to mark Time, past, present, or future, especially among those who, like the Melanesians and Maoris, can only express time by space. It makes no difference if Adverbs of this kind are Substantives, or whether they are those Particles which point here and there in Place, and therefore in time, and it may be even in logical consequence. In the Marshall Islands *kie* is 'this,' and 'here,' as *nake* in Mota is 'this' and 'now.' It is evident that in all the Ocean languages, with much that is common in the words they use, the mental view and attitude of the native speakers are the same.

Here also the habit of introducing continually Adverbs of Place and of Direction must be again referred to, up and

down, hither and hence, seawards and landwards, which is characteristic alike of Melanesians and Polynesians. Everything and everybody spoken of are viewed as coming or going, or in some relation of place, in a way which to the European is by no means accustomed or natural.

Nothing is more difficult than to ascertain precisely in each language the place or the direction indicated by some of the Adverbs of Place. It is probably impossible to arrange them so as to show a corresponding sense. In regard also to the principal points of direction, used as we should use the points of the compass, it is impossible to fix the native points in agreement with North, South, East, and West. The winds are accurately named, but each has its own name without reference to anything like North or South. On shore the sea and the cultivation inland are generally spoken of as down and up; and, according to the configuration of an island, these points of direction are perpetually changing, so that on the opposite sides of a small island, or of a promontory in a large one, the signification of *sage* and *siwo*, *lau* and *lona*, becomes reversed; landwards is North on one side and South on the other.

20. *Adjectives.*

Nouns Substantive in Melanesian languages, it has been already said, are used as Adjectives, but are not on that account to be classed as other than Substantives. There are, however, some words on which it may be well to make a few observations in this place, which may be set down as truly Adjectives, either (1) because they are never used as Substantives, or (2) because they have a change of form which marks them as Adjectives.

1. These words are never the names of things. It may very well be that all of them may be used as Verbs[1], but they cannot be Substantives. Such words as these are

[1] When Malagasy Adjectives are said to have Tenses, and those Tenses marked by the same particles as in the case of Verbs, it is plain that Adjectives in that language are used in the form of Verbs as much as in Melanesia. An Adjective, as such, cannot have tenses.

probably few in any Melanesian language. To take the example of Mota; there are two words meaning great, *poa* and *liwoa*, neither of which is used as a Substantive. The difference between them is that *poa* can never be added to qualify a Noun except in a verbal form, while *liwoa* can, *o tanun we poa*, *o tanun liwoa* a great man: it cannot be *tanun poa*, the word must be used with the verbal particle *we*; it may be *tanun we liwoa* with a little change of meaning. The words, then, that can be used to qualify, without a verbal form, and not being otherwise substantives, may well be said to be true Adjectives. Such are in Fiji *levu* great, *lailai* small, &c., and it may be safely said that such Adjectives are in use in all Melanesian languages. Whether a word is reduplicated or not makes no difference as to its character as Adjective, Substantive, or Verb: reduplication of a word used as an Adjective is indeed very common, but a reduplicated Substantive does not turn into an Adjective, nor does a reduplicated Verb. Reduplication as it intensifies, or sometimes diminishes, the force of words, extends also the signification as spreading it over a wider surface of time or action. Thus it naturally conveys the notion of a quality, and the Adjectives in the preceding Vocabularies may be observed to be generally reduplicated when they are derived. If, as in Fiji, an Adjective is reduplicated when it is meant to convey a sense of plurality, it is a very natural contrivance; but it is impossible to regard it as an example of singular and plural forms.

In all Melanesian languages also, it may be said, it is common to use words, which might be used as pure Adjectives simply added to qualify, in the shape of Verbs.

2. Excluding reduplication, which makes no grammatical change in a word, words otherwise Substantives, (a very extensive description,) become Adjectives by changes in form in the way of suffix and prefix. The prefixes attached only to Verbs are thus excluded; the Verb reduplicated, or with whatever prefix, may be used to qualify a Noun, but it remains a Verb. But when one of these Adjectival terminations is suffixed to a Verb, it may well be said to make that

also an Adjective, even though the word may be used in a verbal form with a verbal particle. In Maewo *tani* is to weep, *tan*i*tanisa* is pitiful, in both senses of the English word; the reduplication extends the weeping from a single act to such a repetition as makes a habit; the termination marks the word as conveying the character of one who frequently shows pity, or is an object of it. In this case the value of the Adjectival suffix *sa* is shown by the difference of the purely verbal suffix *si* in *tan*i*tanisi* to be pitiful to.

The Adjectival terminations in Melanesian languages are these:—

New Hebrides.	
Sesake	a
Araga	ga
Lepers' Island	ga, gi
Maewo	ga, gi, sa
Banks' Islands.	
Merlav	g, r
Gaua	g, r
Lakona	g
Vanua Lava	g, r
Mota	ga, ra, ta
Motlav	g
Volow	g
Ureparapara	a, ra
Torres Islands	ga
Fiji	a, ta, li
Solomon Islands.	
Ulawa	a
Wa*n*o	'a
Fagani	ga
Saa	'a
Vatura*n*a	ha
Florida	ga
Savo	sua?
Bugotu	ga
Duke of York	ina.

From this list several languages of those which are under consideration are absent—notably those of the Loyalty Islands, Ambrym, and Santa Cruz; while that of Savo is an exception. There is a certain significance in this, inasmuch as it is precisely in those languages that such archaic characteristics have been observed as the use of Nouns for Prepositions, and a less full form of Pronouns. It may certainly be thought that the formation of Adjectives by suffixing a termination, whether a mere particle suffixed or a word with a sense of its own, to a Noun, would come comparatively late in the history of a language.

It cannot escape observation that the Adjectival termination is almost everywhere *ga*, *g*, *a*, or *gi*; *ga* being evidently represented by *g* and *a*. There is no language which uses

this termination so boldly as that of Florida, and so well offers illustration of the common use. The natives can make an Adjective at will by suffixing *ga* to a Noun or Adverb, so much so that there are no fixed words with this termination; but it can be applied to any words except to Verbs, as in English 'y,' 'ly,' 'ish,' or 'some' are suffixed. Thus a room lighted with candles, *bulu*, is said to be *buluga*, as we might say 'candlesome' as well as 'lightsome;' a collar with long points is *kuliga*, from *kuli* an ear; a deep well is *horuga* from the Adverb *horu* down. In other languages, as e.g. in Mota, there may be Adjectives ending in *ga* which are evidently words of this kind, though the nouns to which the *ga* is suffixed are not in use, such as *agaga* white, *turturuga* blue, *taniniga* straight.

The other terminations, such as *sa*, *ra*, *ta*, *li*, show no difference in signification. In Fiji *ulouloa* is maggoty, from *ulo*, *dukadukali* dirty, from *duka* dirt, *dregadregata* gluey, from *drega* glue. In the Banks' Islands *ligligira* fluid from *ligiu* a fluid; *sasarita* even, from *sar* to match. In Duke of York *kibagina* is white like lime, from *kibag* lime, *rumaina* full of houses, from *ruma* a house.

In looking at other Ocean languages for comparison we see that in Malay an Adjective is merely a qualifying word without form or character of its own. Nor do Vocabularies of words from the Indian Archipelago show any Adjectival termination. The Malagasy equally fails us. In the Polynesian languages, however, there is something for comparison and illustration.

'Maori Adjectives have no peculiar or appropriate form;' but in Samoan the addition of *a* to a Noun makes an Adjective, as *'ele'elea* dirty, from *'ele'ele*; *fatufatua* stony, from *fatu* a stone[1]. It is at once evident that this is the termination *ga*, so common in Melanesia, and it deserves notice that the Samoan termination is not *'a*, as if *k* had been dropped, as in Wano or Saa the break is heard where *g* has disappeared. This is one of those cases in which the Melanesian might not unreasonably be

[1] In Tongan *gele* mud, *gelea* muddy.

thought to have borrowed from the Polynesian. But the Melanesian has *ga*, *ra*, *sa*, *ta*, *li*, as Adjectival terminations, of which the consonant is evidently the formative part, since *g* and *r* are used without a vowel; and the Polynesian has only *a*, and that in not all Polynesian languages. It is not to be supposed that Melanesians borrowed *ga* or *g* from *a*.

There are words which have been called compound Adjectives, two Nouns, in fact, in juxtaposition, of which the second qualifies the first, which, as there is nothing in the compound form different from an ordinary compound Noun, are really not more Adjectives than simple Nouns are. In English such compounds may be classed as Adjectives, but it is very undesirable to do so here. The same may be said of words compounded in Fiji with the prefix *dau*, no doubt the same word as the Torres Islands *to*, *to-wuwuh* fond of beating, and the same sort of word with the Mota *man*, *man-vus* fond of beating, and with Duke of York *tara*, *taradono* full of leaves. These, whether compounded of two Substantives, Verb and Substantive, or two Verbs even, make one word, and that a Noun used to qualify.

The common causative prefix *vaka* gives in Fiji a sense not commonly given in other Melanesian languages, *vaka vale* 'having a house.' In Fate *faka* is used to make an Adverb, but generally the prefix belongs to Verbs. With Verbs also it will be better to connect the prefix of condition *ma*, though the word resulting from the prefixing of it is often only an Adjective. This prefix is very common in Melanesia, and in Polynesia also[1]; as in Mota *sare* to tear, *masare* torn, in Samoan *liligi* to pour, the Mota *lin*, *maligi* spilt. Similar prefixes are *ka* and *ta*. Though these words often have the appearance of Participles, 'torn,' 'spilt,' &c., yet they are not always formed from Verbs, *mavinvin* thin, *matoltol* thick. The Malagasy words with this prefix *ma* are classed as Adjectives. Many roots in that language form Adjectives of quality by

[1] Compare the servile *m* in Semitic languages, prefixed to the verbal root to make Participles.

prefixing *ma*, *loto* dirt, *maloto* dirty[1]. Compare Mota *nara* blood, *manaranara* bloody. See also the Adjectives in the Vocabularies.

21. *Verbs.*

The two broad divisions of Melanesian speech are Nouns and Verbs, the Names of Things and the Names of Actions or Conditions. In Melanesian languages a word is marked as a Verb by its being used with a preceding Particle, the office of which is to declare, very often with something of Tense and Mood, that it is an action or condition that is spoken of, and not a thing. It is true that in all the languages it is possible, in some it is common, to use a Verb without a Particle; but all these languages use Particles with Verbs.

Besides these Particles used with Verbs, and in these languages generally written distinct from the Verbs, there are Prefixes and Suffixes written with the Verbs which make a change in their signification. It will be better to leave these till later and deal first with that which is purely Verbal; the addition of which marks certainly the presence of a Verb.

22. *Verbal Particles.*

Verbal Particles always precede the Verb. It makes no difference whether they are written in one with the Verb, or separate, except in so far as their separation keeps the Verb itself more clearly in view[2]. In Melanesian languages the Particle is written apart, except where the contracting tendencies of the languages, as in Motlav, make it impossible. There are Particles also which follow Verbs, but these are of the character of Adverbs.

The Verbal Particles themselves cannot be called anything but Particles. The Personal Pronouns in many languages coalesce with them, or influence their form, or accompany them, even sometimes replace them, and for this reason in

[1] Parker's and Baker's Grammars.

[2] If Particles of this kind were written separate there would not be so many cases of Infix discovered.

some languages they may appear to be forms of Pronouns. Bishop Patteson at one time classed some of them with Pronouns. But, when taken as a whole, including the languages in which the Particle in no way varies with the Person or the Number, and considering the universal use of them in the Melanesian, Polynesian, and Malagasy languages, and their presence in Micronesia, it will be seen to be impossible to class them as Pronouns.

Much less can they be called Substantive Verbs, as has been done in the New Hebrides[1]; any extended view of the Melanesian languages, even without including others, must be thought to make it impossible.

In every Melanesian language here considered these Particles are, more or less, in use. There is one marked division according to which they may be classified, viz. those which are invariable in form in each Number and Person, and those which change. These latter again have to be divided into those that change in accordance with the characteristic vowel of the Pronoun, and those that change inasmuch as they coalesce with some short form of the Pronoun. It must be particularly noted that the Particle of the third Person singular neither shows a vowel in sympathy with that of the third person Pronoun, nor coalesces with it. Before proceeding further it will be well to give examples of these three kinds of Verbal Particles.

1. *Invariable.* Mota *we*, Fiji *sa*, the most common Particles, are the same in all Persons and in each Number; *nau we valago* I run, Mota, *au sa lako* I go, Fiji. The Verb, *in the same Tense*, will be throughout *we valago*, *sa lako*.

2. *Variable by change of Vowel.* In Florida and the neighbouring islands this change is most regular:—

Singular.	Plural.
1. *Nau tu bosa* I speak.	1. *Igita ta bosa*, incl. *Igami tai bosa*, excl.
2. *Igoe to bosa* thou speakest.	2. *Igamu tau bosa.*
3. *Agaia te bosa* he speaks.	3. *Agaira tara bosa.*

Here what may be taken as the characteristic Particle is *te*,

[1] Rev. J. Copeland, in Dr. Steel's New Hebrides, 'The Verb "to be," as in English, conjugates the verbs through all their moods and tenses.'

the vowel of which is not that of the Pronoun. In the other Persons it is plain that the vowel with *t* follows that of the Pronoun.

Here also two observations must be made. (1) The presence of *t* in every form of the Particle, and never, except once, in the Pronoun, shows that the Particle is not a Pronoun. (2) When the character of the Personal Pronoun has been conveyed to the Particle by its characteristic vowel, there is no need for the Pronoun to be expressed at all. In Florida *tu bosa*, *ta bosa*, is 'I speak,' 'we speak,' without *inau* or *igita*. In Mota or Fiji, where the Particle is invariable, this could never be; *we vava*, *sa vosa*, is the verb 'to speak,' but a word only, not a sentence; there is no subject indicated.

3. *Variable by coalescing with the Pronoun.* The Northern Islands of the New Hebrides give examples, as Lepers' Island:—

Singular.	Plural.
1. *Nom toga* I sit.	1. *Dam toga*, incl. / *Gam toga*, excl.
2. *Gom toga* thou sittest.	2. *Mim toga*
3. *Mo toga* he sits.	3. *Ram toga*.

In this *mo* in the third Person contains nothing of the third Personal Pronoun *ne*, and is the representative Particle. In the first Person Singular *no* is a short form of *new*, in the second *go* of *inigo*; in the Plural *da* represents *gide* (of which *de* is the pronominal stem), *ga* is *gamai*, *mi* is the pronominal stem in *gimi*, *ra* is the pronominal stem in *nere*: the Particle is *-m*.

Since the Pronoun is in fact, as in Florida, present in these forms of the Particle, *nom toga* is a sentence without requiring another Pronoun. The avoidance of a Pronoun in the third Singular is remarkable: the Particle is, in fact, *m*, and the natives will not assume *e* or *a* from the Pronoun, for the beginning, but fill up the end with *o*.

From the manner in which the forms of the Particles vary, when they do change, it may be concluded that the invariable Particle is of the older use. The languages, it may be observed, in which variation occurs are comparatively few, when the whole area of the languages is regarded. In some of those

languages where the Pronoun coalesces with the Particle we shall see that it does not do so with all the Particles. In some languages also the Particles here given cannot be exactly ascertained, though enough is shown to prove that Verbal Particles are in use. The extent of the use of these Particles varies in different languages, and this too is not easy to ascertain. In the languages of which the writer has any considerable knowledge rules can be made out according to which the Particles are dispensed with; but concerning many others it must suffice for the present to know that the Verb is used with these Particles.

As it is by means of these Particles that a word expresses itself as a Verb, so it is by means of these that the Verb exercises its power of expressing Tense and Mood. It is by no means common in Melanesia that Particles should be used to express Mood; such is found to be the case only, in fact, in the Banks' Islands and Fiji. The use of them to express Tense is much more common, and yet there are some which depend entirely upon Adverbs to declare the time. Nor must it be understood that the expression of Tense is very definite. For the Present Tense it may be said that there is no Particle; what is used is indefinite in regard to time. If nothing is added to fix the point of time, it may be assumed to be the Present; when the point of time has been fixed by an Adverb, or by a definitely temporal Particle, then the Verb is carried on by the indefinite Particle without the expression of Tense, but with the understanding that the Past or the Future is in view. This is the case not only in narrative, but even when only two Verbs are connected by a conjunction; 'shall eat and drink' in Mota is *te gana wa we ima*, *te* being the Future Particle and *we* the Indefinite. In the Banks' Islands, Northern New Hebrides, and at Nengone there is a Particle which expresses continuance, *ti*, *ji*, *ci*, giving the sense of continued action or condition, which is also used in narrative.

In the following table, which exhibits a view of Verbal Particles in use in Melanesia, those in which the vowel

varies in agreement with that of the Personal Pronoun are marked *; those with which the Personal Pronoun coalesces are marked †; a third kind, not yet described, are marked §. These last occur in languages in which the vowel of a Particle shifts to match the first of the Verb to which the Particle is prefixed. In Motlav, as the Article shifts its vowel in this way, so do the Verbal Particles. But these Particles are substantially the same as the Invariable Particles, and must be by no means confused with those in which the change depends upon the Pronoun. For this reason they were not mentioned in the division established between those Particles which change with the Person and Number, and those that do not [1].

Table of Verbal Particles.

	Indefinite.	*Past.*	*Future.*	*Of Continuance.*	*Modal.*
Loyalty Islands.					
Nengone	me	ha, hna	co	ci	
Lifu	a, e, ka	na	toa		
New Hebrides.					
Anaiteum	a, i				
Fate	e, u, te				
Sesake	*e, u, t				
Ambrym	†ma, a, e, te, ve				
Espiritu Santo	mo, mu, ga			ti	
Araga	†ma, me, †n		i, †vi		
Lepers' Island	†mo, ga		†na, †vi, i		
Maewo	u, mo	ta	ni, †n	ti	
Banks' Islands.					
Merlav	nu	ma	sa	ti	mi
Gaua	ve	me	te		to, qe
Lakona	e, †t	en	te		
Vanua Lava	ga, ge, §g-	me, §m-	te, §k-	ti	
Mota	we	me	te	ti	ta, qe
Motlav	-k, §n-	§m-	§t-		pe, mu
Volow	§n-	§m-	§t-		

[1] For example, in Motlav the Particle *n-* with shifting vowel is *no* before *gob*, *ne* before *we*; the Particle *t-* is *ta* before *vav*, in every Person and both Numbers: whereas *ta* in Florida has the vowel without any reference to the following Verb, but wholly to the Person of the Pronoun.

	Indefinite.	*Past.*	*Future.*	*Of Continuance.*	*Modal.*
Ureparapara	§k-	§m-	te, ji	ji	
Torres Islands	na, ve	§m-	te		
Fiji	e, sa	a, ka	na		mo, me
Santa Cruz	ka, ti		na		
Nifilole	ki		na		
		Solomon Islands.			
Ulawa	*a				
Wano	*a		i		
Fagani	*a		i		
Saa	*e, *ke		i		
Vaturana	*e		*ke		
Florida	*e, te		*ke		
Savo	na				
Bugotu	*e, ke				
Gao	e, te, we				
Duke of York	i	a	n.		

This table does not perhaps exhibit all the Particles which may be found in use, nor does it possibly show them all correctly. But it is enough to show that the use of Particles with Verbs is characteristic of the Melanesian languages as a whole. To observe carefully so characteristic a way of forming or using a Verb is evidently important. For details the Grammars of the several languages must be consulted. It is plain here that, with great diversity in the particular Particles employed, there is a remarkable agreement in the use of them.

23. It becomes, in the next place, necessary to look to the other Ocean languages for comparison. Among these the *Malay* is disappointing. According to Crawfurd the Verbal Particle *ma* is in very frequent use prefixed to Verbs, and is a sign to distinguish a Verb; so much so that the use of *ma* makes the difference between Verbs and other Parts of speech[1].

[1] In Maxwell's Manual of the Malay Language, the particle *ma* is not mentioned; the 'inseparable prefix *me* (in all its various forms *meng, men, meny*) is the mark of a Verb which expresses an action.'

Yet no prefixed Particle avails to give Tense or Mood to a Verb. The practice also of writing the Particle *ma* with the Verb adds to the difficulty; *makan* is given as to eat and *minum* to drink, words which the Fiji *kana*, Mota *gana*, to eat, *inu* Florida, *un* Mota, to drink, clearly show to exist as Verbs without the Prefix. It is therefore not easy to determine whether the Verbal Particles of Melanesia are present in Malay.

In *Malagasy*, though a certain obscurity belongs to the practice of writing the Particle in one with the Verb, Verbal Particles appear which change according to the tense: *mijery aho* I think, *nijery aho* I thought, *hijery aho* I shall think. By writing *mijery* it becomes if not necessary at least natural to say that to form the past *mi* is changed to *ni*; for *mijery* is taken as the Verb, *jery* as the root. By writing *mi jery* separately *mi* is shown as the Verbal Particle. The Prefix or Verbal Particle may be *ma*, *na*, *ha*, as *mahay* (know), *nahay*, *hahay*, or *mo*, *no*, *ho*. The main point of comparison is the common use in Malagasy and the Melanesian languages of Particles prefixed to Verbs which change to mark the tense. As in the Melanesian languages these Particles are used when a prefix, reciprocal, causative, conditional, is taken before the Verb: *mankatia* is to love, *mampankatia* to cause to love, the causative prefix is said to be intercalated, *ma* remains before the causative. In Mota *tape* is to love, with the Verbal Particle *we tape*, *vatape* to cause to love, and this with the Verbal Particle *we vatape*; *we* corresponds to *ma*, *va* to *mpa*, the true Verb is *tape* and *katia*. In this there is the double correspondence of the Verbal Particle and the causative prefix. In the Philippine languages the prefix *m* changes into *n* to mark the past time.

In *Maori* 'the Verbal Particles are words which have no meaning in themselves, but which, prefixed to a word, endue it with the qualities of a Verb[1].' The Particles are *e*, *i*, *ka*, *kia*, *kua*. Of these *ka* 'is independent of time; merely giving to the word to which it is prefixed the force of a Verb; *e* is

[1] Dr. Maunsell's Grammar of the New Zealand Language.

used chiefly with the future, and accompanied with the suffix *ana* forms a present imperfect: *i* denotes the past indefinite[1].' The agreement in the use of Verbal Particles with the Melanesian languages is complete. The Samoan Particles *e*, *te*, *na*, *sa*, marking the tenses of Verbs, are of the same character.

In the Micronesian language of Marshall Islands the particle *e* before Adjectives is no doubt the same; *e lap* large, corresponds to the Mota *we lava.* in verbal and in grammatical form. It has been already said that the verbal form is used with most Adjectives in Melanesian languages.

23. *Verbal Suffixes.*

To continue the consideration of the forms of words which make them or show them to be Verbs, the terminations—the Suffixes, not the Prefixes—must be taken in hand. The Prefixes to Verbs are common to them and other parts of speech, so far at least as that words with these Prefixes are not always used as Verbs. In the case of the Suffixes it is not so; the Verbal Suffix marks a word as a Verb.

It needs not to be said that all Verbs have not Suffixes; a Suffix is added to a Verb to change in some way its signification. It may very well be that a Verb with a suffixed termination may be found in a language in which the Verb without the Suffix is not found at present, but the stem is a Verb, and the signification of the Suffix will be felt in the meaning of the word.

The suffixing of terminations to Verbs is practised to a great extent in Fiji; and the system according to which it is practised is set forth at great length in Hazlewood's Grammar. It is not difficult, however, to put it more briefly. 1. An *intransitive* Verb receiving one of the Suffixes becomes transitive. 2. A *transitive* Verb with one of these Suffixes has its action determined upon some definite object. Thus (1) *moce* to sleep, *mocera* to sleep upon, *lako* to go, *lakova* to go in. Intransitive Verbs thus become transitive, the Suffix

[1] Shortland: How to learn Maori.

conveying the action on the object, as a Preposition does in English. (2) Transitive Verbs are determined upon definite objects, which therefore have the definite Article; *caka* to work, *caka were* to work garden generally, *cakava na were* to work *a* garden, *the* garden, *some* garden. If in the first case the Suffix appears to be equivalent to a Preposition, in the latter case it is seen to be not so.

In *form* the Fiji Suffixes are divided into two classes; it being understood that the language does not close a syllable. The one class consists of a suffix of *a*, *ca*, *ga*, *ka*, *ma*, *na*, *ra*, *ta*, *va*, *wa*, *ya*; that is, of almost any simple consonant with an accompanying vowel. The other, of *caka*, *kaka*, *laka*, *maka*, *raka*, *taka*, *vaka*, *waka*, *yaka*; that is, of almost any simple consonant with *aka*.

It is important to observe that Verbs take these terminations indifferently; that is to say, there can be no rule found to determine what termination a Verb will take, and no particular sense can be assigned to any termination. Hence it must be concluded that some sense of the fitness of some Suffix to a Verb, in sound perhaps, has fixed the native habit of using that Suffix with that Verb; and further, that it is in vain to seek for a special meaning in each Suffix. A larger comparison, however, than can be made in one language is necessary to establish these conclusions.

These Verbal Suffixes are as largely employed in the Banks' Islands as in Fiji, and they are in fact the same; but they hardly appear to be used with so much exactness of definition. To take Mota as an example; the way of using the Suffixes is the same in making intransitive Verbs transitive, and determining the action of transitive Verbs upon an object. In form there is only the difference which belongs to the character of the language as allowing a close syllable. The one class of terminations consists of a Consonant, almost any Consonant, but most commonly *y*; *g*, *n*, n, *r*, *s*, *t*, *v*; the second class of *ag*, and *ag* with almost any Consonant; *gag*, *lag*, *mag*, *nag*, n*ag*, *rag*, *sag*, *tag*, *vag*.

It is equally impossible to say in this language that any

one of these terminations has a sense of its own, which may be supposed to be derived from some original word now become a Suffix. Attempts have been made. Mr. Hazlewood attempts to make the Fiji suffix *va*, which also means 'go' in Mota, applied by rule to Verbs of motion; but he confesses that 'many other words besides those of motion take *va*;' adding, 'but for these perhaps there is no rule.' Many Verbs in Mota with the Suffix *v* can be made to show a sense of motion, but as soon as others are adduced with the same Suffix which have no sense of motion, it is apparent that what sense of motion there is does not lie in the Suffix. If *vanov* to put, *sogov* to give freely, may seem to contain a sense of motion, *tanov* to touch, *sarav* to rub, *vaṭaqav* to shut down, have not [1]. Moreover a Suffix which in one language is used with a Verb in one sense, in another neighbouring language is used in another sense. Thus in Mota *ronoṭag* is to hear; the same stem and Suffix is in Fiji *rogoṭaka*, which means to tell, report: the stem *rono*, *rogo*, is to hear as an intransitive Verb; *ṭag* in the one language gives the signification of listening to something, *taka* in the other gives that of making hear. It is a proof of the same kind when the same *taka* in Fiji can with one Verb be represented by the Preposition 'in,' with another Verb by 'with;' *soḳoṭaka na waga* sail in a canoe, *kabaṭaka na matau* climb up with an axe. Or a Verb without difference of meaning takes two Suffixes, as Mota *ṡaromag* and *sarovag* mean equally to sheath.

The following table will show how characteristic these Suffixes are of the Melanesian languages; the Santa Cruz

[1] The Verb *tano* is to touch, and needs a Preposition after it to connect it with an object, *tano ape* touch at or to; but the suffix *v* enables the Verb to work directly upon the object without a Preposition, the form *tanov* describes not mere touching, but touching at work on something. There is no more motion in one than in the other. So *taqa* is to incline downwards, with a certain idea of motion possibly in the 'downwards;' *va* is the causative prefix, *v* the suffix makes the Verb mean to make *something* incline downwards; whatever motion is in the word was there before the suffix was added. *Sarav* is to rub something definite; there is movement indeed in the act of rubbing, but generally, not with regard to one definite object.

group alone is not represented. The two classes of Suffix are kept distinct, though there is no difference of use or meaning between them.

Melanesian Verbal Suffixes.

	Consonantal.	*Syllabic.*
Loyalty Islands.		
Nengone	ne, ni, ti	..
Lifu	n	..
New Hebrides.		
Anaiteum	..	rai, raig, jai, jaig, naig, taig, haig
Fate	si, ki	reki, naki
Sesake	ti, i, vi, ki	..
Ambrym	..	ta
Espiritu Santo	v	tag
Araga	i	tai, mai, rai
Lepers' Island	hi, si	tagi
Maewo	si, gi	va, ragi, nagi.
Banks' Islands.		
Merlav	n, r, t	va, ra, la, na
Gaua	g, n, v, r, t, s, *n*	vag, sag, tag, lag, mag, rag, gag
Lakon	g, v	sag, vag
Vanua Lava	g, n, r, *n*, t	te, se, re, ve, me, teg, leg
Mota	v, r, t, s, n, *n*, g	ag, gag, lag, mag, nag, *n*ag, rag, sag, tag, vag
Motlav	g	heg, teg, geg, veg
Volow	g, r	via, *n*ia, hea, tea, rea
Ureparapara	n, v	te, sa, ra*n*
Torres Islands	g, j, t	te, ge.
Fiji.		
	a, ca, ga, ka, ma, na, ra, ta, va, wa, ya	caka, kaka, laka, maka, raka, taka, vaka, waka, yaka.
Solomon Islands.		
Ulawa	si	..
Wa*n*o	si, ri, hi, ni	..
Fagani	si	vagi
Saa	si, hi, ni	hai
Vatura*n*a	ni, si, li, hi, mi, vi	vahi
Florida	ti, li, vi, hi, ni, mi, si, vi, *n*i	vagi, lagi, hagi, sagi, pagi
Savo	li	
Bugotu	ni, vi, hi, ti, ri	hagi, lagi, vagi
*G*ao	ni	
Duke of York	i	tai, pai, ruai, uai.

For details reference must be made to the Grammars of the particular languages; the mere possibility of presenting a comparative view of the Suffixes shows plainly the general use of them to be characteristic of Melanesia[1].

Suffixes of this character are looked for in vain in *Malay*; that is to say, the causative suffixes *i* and *kan* cannot be supposed identical with the Melanesian terminations shown above. But in Javanese there is the Suffix *ake*, and another *i*, which are added to the verb with *n* or *k* ἐφελκυστικόν, making *kake*, or *ni*, which correspond to the Fiji *kaka*, Mota *gag*, and Fiji *na*, Mota *n*, Florida *ni*. Thus 'Javanese *ngombeni* to give to drink (to a person), *ngombekkake* to give to drink (milk)[2].' If there be no other Suffix to Verbs in use in Javanese, the presence of these two suffices to encourage the student of Melanesian languages with the sight of a kindred form. The Suffix *ake* is not in separate use in Javanese as a Preposition.

In *Malagasy* no Suffix of this kind appears. In *Maori* also there is no suffix to the Verb. But in Samoan the termination *ta'i* or *sa'i* adds the sense of 'with' to the Verb; *momo'e* to run, *mo'eta'i* to run with a thing, *a'au* to swim, *'ausa'i* to swim with a thing. This is evidently the same suffix with the Fiji *caka*, *taka*, and in other Melanesian languages *tag*, *sag*, *tagi*, *sagi*. Besides it is said that 'the suffix *a'i* (interposing a consonant when euphony requires) makes the meaning emphatic[3].' These Suffixes again, with a consonant indifferently taken up, are no doubt the same as the Melanesian. If it be true that they merely give emphasis, they must have lost the significance properly belonging to them, and witnessed by *ta'i* and *sa'i* which work as with Melanesian Verbs. If such Suffixes are found in other Polynesian languages they certainly do not play the important part they do in Melanesia. In Tongan, which is nearest to Fiji, these Suffixes are not apparent.

[1] In Motu of New Guinea *rano* is water, *ranosa* to bale out water.

[2] I am indebted for this illustration to Dr. Rost.

[3] Pratt's Samoan Grammar. Verbs with the Reciprocal Prefix have *a'i*, *a'i*, *ma'i*, *n'ai* as well, and consonantal suffixes *fi*, *ni*, *si*.

In the Marshall Islands language it is plain that the Suffix *kake* is present; *wia* is to buy, *wia kake* to sell, that is, to make a deal of something.

However little Suffixes in these forms may be in use in the Polynesian languages, the terminations of Passive Verbs and Verbal Nouns in those languages resemble them in one particular so much that something may be learnt from them. The Passive Verb is made in Maori by adding to the Active the termination *a* or *ia*, either alone or with the consonants *h*, *k*, *m*, *n*, *ng*, *r*, *t*, that is, almost any consonant; and these indifferently as regards signification. The Passive is made by any form of the Suffix; all have equal signification, but custom confines the Verb to its own Passive termination. The same thing happens in the case of the Verbal Nouns; the Suffix is *nga* or *anga* with the consonants *h*, *k*, *m*, *r*, *t*, ἐφελκυστικόν, the Suffix with any one consonant having the same meaning as with every other. It may possibly be that the Maori Passive has arisen from the impersonal use of Verbs with the transitive termination *hi*, *ki*, *mi*, &c.; as the nearest approach to a Passive Verb in the Melanesian languages is an impersonal Active one, it may be that the forms of Verbal Nouns and of Transitive Verbs have the same origin: but the indiscriminate use of most of the consonants in Polynesian Passives and Verbal Nouns, where all must have one signification, where *kia* cannot mean anything different from *mia*, or *hanga* from *tanga*, supplies a ground for arguing that the Suffixes of Melanesian Verbs are equally destitute of meanings of their own. It points to these Suffixes not being originally independent words, Prepositions or others, come down to the position of Suffixes, but terminations, by which the language has contrived to make the Verb express itself in a way that was desired. Why should not a living language contrive terminations to supply its needs?

24. *Prefixes to Verbs.*

These Prefixes are not entirely and exclusively Verbal, they are applied to other Parts of Speech. Yet they show their force

best when applied to Verbs, and it must be remembered that words used as Verbs can never be taken as nothing else but Verbs, whether with or without a Prefix. It will be observed that those Particles which precede Verbs as belonging to them strictly as Verbs, and which are capable of marking Tense and Mood, the Verbal Particles, are not included among these Prefixes, and are indeed written separately from the Verb in order to avoid being confused with these. If such Verbal Particles were written in one with the Verbs, these Prefixes would have the appearance of Infixes.

The Prefixes applied to Verbs come under four principal heads; those of Causation, Reciprocity, Condition, and Spontaneity. The first is when a Verb comes to signify the making to do or be; the second when a double action, one upon another, or of many on one another is indicated; the third when a thing is shewn to be in or to have arrived at a certain condition; the fourth when that condition has come about of itself. The two latter might well have formed one class, but that the last is somewhat remarkable.

Table of Prefixes.

	Causative.	*Reciprocal.*	*Condition.*	*Spontaneity.*
Loyalty Islands.				
Nengone	a	e	..	..
Lifu	a	..	..	..
New Hebrides.				
Anaiteum	ua	..		..
Fate	baka	..	ma, ta	..
Sesake	va, vaka	..	ma, da	..
Ambrym	..	..	ma	..
Espiritu Santo	va, vaga	..	na	..
Araga	va	vei	ma, ta	..
Lepers' Island	vaga	vui	ma	tama
Maewo	vaga		ma, mo	tava.
Banks' Islands.				
Merlav	va	var	ma, ta	..
Gaua	va	ver	ma, ta	tava
Lakona	va	va'	ma, ta	tav

	Causative.	*Reciprocal.*	*Condition.*	*Spontaneity.*
	BANKS' ISLANDS (*continued*).			
Vanua Lava	va, ve	ver	me, ta, 'a	tav, 'av, tamo
Mota	va, vaga	var	ma, ta	tava
Motlav	va	ver	m-, t-	tav
Volow	va	vear	m-, t-	..
Ureparapara	v-	ver	m-, t-	tava
Torres Islands	va	ver	ma, ta	temor
FIJI	vaka	vei	ka, ta, ra	..
SANTA CRUZ	va	..	..	..
Nifilole	wa	..	..	..
	SOLOMON ISLANDS.			
Ulawa	haa	hai	ma	..
Wano	haa	hei	ma	..
Fagani	faga	fai	ma	ava
Saa	haa	he	ma	taka
Vaturana	va	vei	ta	tapa
Florida	va	vei	ta	tapa
Savo	au	..	..	..
Bugotu	va	vei	ta	..
Gao	fa	..	..	..
Duke of York [1]	wa	we	ma, ta	..

1. It will be convenient to take each Class of Prefixes separately. The Causative is almost universally *va*, alone or with a second syllable, *ka.ga*. The Loyalty Islands have no *v*, and use *a* for the causative. Duke of York, having no *v*, use *wa*. The Anaiteum *ua* is equivalent to *wa*. The Savo *au* alone seems distinct. This Causative Prefix is plainly the *whaka*, *faka*, *aka*, *fa'a*, &c., of the Polynesian languages, in which the simpler form *va* does not seem to occur. In the Melanesian languages, except in Fiji and Fate, where it makes a kind of Adverb, this Prefix is purely causative, for in this sense it must be taken when it makes the multiplicative of Numerals.

This Prefix seems unknown in *Malay*. In *Malagasy* the changes of letters *f*, *p*, *m*, make it difficult to ascertain its presence. It is perfectly plain, however, that *fahatelo* is the same word with Fiji *vakatolu*, Mota *ragatol*, though in the Melanesian languages it is 'three times,' not 'third.' In Batak of Sumatra the same word, compounded of the Prefix and Numeral, appears *pahatolu*. There can be little doubt

[1] Motu of New Guinea *siahu* hot, *vasiahu* 'hot water,' no doubt meaning *heated*, the causative *va*.

but that the Malagasy Prefix *maha* is the same, which is said to form Potential Verbs, *maharesy*, 'pouvoir vaincre.' What is called also by the same Grammarian [1] the Causative Intercalary appears to be the causative particle *fa*; *mandeha* to go, *mampandeha* to cause to go, *manao* to do, *mampanao* to make to do; *miditra* to enter, *mampiditra* to cause to enter; *miboaka* to go out, *mampiboaka* to cause to go out. To call the Particle intercalary misleads, for the Verb is *nao*, *deha*, *dira*, *boaka*, as is shown by the change of the Verbal Particle from *ma*, or *mi*, to *ha*, *na*, *hi*, *ni* with the change of Tense. The Malagasy Verb with the causative Prefix, like the Melanesian, takes the Verbal Particle before the Prefix. In Araga, where the Verbal Particle is *ma* and the Causative Prefix *va*, an example shows a complete likeness to the Malagasy; *rahu* to live, *varahu* make to live, *ma varahu* makes to live. To write the Verbal Particle separate from the Verb prevents the misconception conveyed in the word 'intercalary.' In the Malagasy words above, *n* in *mandeha* belongs to *d*, not to *ma*, and the causative Prefix appears as *mpa*, *mpi*, for *pa*, *pi*, *fa*, *fi*, in accordance with the use of the language [2].

The form *va*, *fa*, *pa* undoubtedly appears to be the original particle, to which *ka*, *ga*, *ha* has been attached. This may perhaps be the Verbal Particle *ka*, *ga*, which is used in several languages.

2. The Reciprocal Prefixes of the Melanesian languages here given may be seen to be two, represented by *vei* and *var*; the latter, with no material variation, in the Banks' Islands only, the former as *vei*, *vui*, *hei*, *hai*, *fai*, *we* and *e*, extending from Duke of York to the Loyalty Islands. It is plain then that *vei* is the more characteristic Prefix. The

[1] Marre de Marin. 'All words and even phrases are capable of assuming *maha* to cause to be.'—Baker's Malagasy Grammar.

[2] It is presumptuous to offer a view of a Malagasy Verb which perhaps is not given in any one Malagasy Grammar. But writers of Malagasy Grammars are by no means agreed among themselves; and it is certain that the true account of Malagasy formations will not be got without going outside the language, and comparing many others of the same family, among them the Melanesian.

meaning is altogether one, and simply that of reciprocity, the action of one upon another, of two or many persons or things in relation to one another. In Fiji the Prefix applies to Nouns as well as to Verbs, and with Verbs is used when reciprocity is not altogether in view. This use in Fiji is useful as showing what is the notion that lies at the bottom, and rules every application of the Prefix. This notion is evidently that of relation of one to another. In this sense, as has been shown, it comes to be a Prefix of Plurality, *veivale* houses, not scattered singly, but standing grouped in relation to one another. The use of the Prefix in *vei keve* to nurse, to carry in the arms, is thus intelligible though there is no reciprocity: and *vei moku*, literally meaning to strike one another, reasonably comes to mean to fight, as *vei totogoni*, to spear one another, is to fight in Florida. The form in use in Lepers' Island departs rather widely from the type, but appears to be the same.

The Prefix *var* of the Banks' Islands is interesting on account of its likeness to, if one may not say identity with, the Malay prefix *bar*. To fight in Mota is *varvus*, beating one another, and is in Malay *bar-kalahi*. But *bar* in Malay is not a Prefix of reciprocity; it is described as the mark of a Verb which expresses a state or condition; a state of correlation perhaps with something. It is easy to comprehend how the general sense of mutual relation belonging to *vei* in Fiji is particularised to plurality on one side, and reciprocity on another. It might well be that in some language *vei* should be found only as a plural sign, as there are many in which it is only a mark of reciprocity. We have in Fiji the explanation of both uses. So if in Malay we have *bar* a Prefix to Verbs expressing state and condition, and *var* in the Banks' Islands expressing reciprocity, we may well take the words to be the same, and suppose an original meaning, which on the one side has passed from a sense of relation of one to another into general correlation, and on the other side has been particularised to reciprocity. Malay words like *barkalahi* to fight, *barestri* to be married, *bartamu* to meet, seem

to lie half way: *bartamu sa orang* in Malay is 'to meet a man,' *varnina o tanun* in Mota.

In *Malagasy* there is a Prefix *voa* or *voi* which is called Passive. It may be that this is the Lepers' Island *vui*, as Malay *bar* is Mota *var*. But there is in Malagasy what M. Marre de Marin calls the Reciprocal intercalary, which, if treated as we venture to treat the causative Prefix, seems to answer to the Prefix *vei*. If after the Verbal Particle this Particle of Reciprocity is added, of which *f* is the characteristic letter, we have a form of Verb which exactly corresponds to a Melanesian Verb with the Prefix *vei*. Thus *mankatia* to love, *mifankatia* love one another, corresponds in form to an Araga Verb with the Verbal Particle *ma*; *ma tape* is 'loves,' *ma vei tape* 'love one another,' the parts correspond. If the causative Prefix is added also before the Reciprocal, we have three Particles before the Verb, the Verbal, the Causative, the Reciprocal, as in the Malagasy *mampifankatahotra* make to fear one another; a word to which the Araga Verb above adduced part for part corresponds, *ma veivarahu*, except that in the Melanesian word the order is Verbal Particle, Reciprocal Prefix, Causative Prefix, Verb; the Malagasy 'do make mutually to fear,' the Melanesian 'do mutually make to live.'

Among the Polynesian languages a Prefix of Reciprocity does not appear in *Maori*; but it does in Samoan in the form of *fe*, the same of course as *vei*. This particle also serves to make a plural; not, as in Fiji, of Nouns, but of some Verbs.

3. The Prefixes of Condition *ma*, *ta*, are again almost universal in the Melanesian languages. In Fiji *ma* is not counted one of these Prefixes, though the Dictionary shows many Adjectives with this beginning: *ka* and *ra* are not found in other Melanesian languages. There is no difference, however, in meaning, except that *ta* in most of the languages, more than *ma*, signifies that a thing has come into the condition the word describes, of itself, and not by some known cause from without. In Fiji *ta*, *ka*, *ra* are called Passive

Prefixes, but clearly improperly if 'they imply that the thing has become so *of itself*.'

These Prefixes are not only applied to Verbs, and the word compounded with them would be ordinarily translated in English by an Adjective or a Participle. The word to which *ma* is prefixed may not now perhaps be used in the language in which the compound occurs, and thus many Adjectives and Participial forms beginning with *ma* cannot be resolved into their component parts, about which nevertheless there can be little doubt but that they are words with this Prefix of Condition.

Examples:—in Fiji *dola* to open, *tadola* open; *voro* to break, *kavoro* broken; *gutu* to cut off, *ragutu* cut off. In Mota, *wora* asunder, *mawora* broken, Motlav *mowor*; *papa* (the same word with the Malay *papan* a board, Maori *papa*, but not used as a substantive in Mota), *taptapapa* slab-shaped, with reduplication. In Lepers' Island *hare* to tear, *mahare* torn; Araga *mahera* torn, *dawaya* come open, broken. In the Solomon Islands, Wano *makari* torn; Saa *oi* to break, *maoi* broken; Florida *bilu* to pull out, *tabilu* come out of itself as a plug. Duke of York *pala* to unloose, *tapala* get adrift, as a canoe.

These Prefixes do not appear in *Malay*, but in the Malay Archipelago the Vocabularies of Mr. Wallace show that they are present in Adjectives. Thus *jahat* 'bad' in Malay is *rahat* in Matabello and Baju, *hat*, *sat* being Melanesian forms. In the words for 'cold' several begin with *ma*, some with *da*. The Malay *panas* hot, is *mofanat* in Celebes. The Banks' Islands *sawsaw* is Celebes *dasaho* hot.

In *Malagasy* 'many roots form an Adjective of the quality by prefixing *ma*; *loto* dirt, *maloto* dirty [1].' In the Polynesian languages *ma* is present. The *Maori* Grammars do not acknowledge it, but it is conspicuous in the Dictionary; *hora* to spread out, Mota *wora*, *mahora*, an adjective or participle, spread out, Mota *mawora*; *hore* to peel, *mahore* peeled. The Malay *panas* is acknowledged to be the Maori *mahana*. In

[1] Baker's Malagasy Grammar.

Samoan it is said that '*ma* prefixed to an active Verb makes it neuter; as *sasa'a* to spill, *masa'a* spilt, *liligi* to pour, *maligi* spilt. The Dictionary shows many Adjectives evidently made in the same way.

4. The Prefix which signifies spontaneous condition—the state into which a thing has come of itself—is probably a compound one, for we have seen that *ta* has in some languages something of that meaning. An example from Mota will explain it: to untie a rope is to *ul* it, but a rope that has not been untied by anybody, has come untied by itself, *me tavaul*. The same is the case when the Prefix is not applied to a Verb: *raka* in Mota is 'up,' *tavaraka* is to get up, not to be raised, to get up of oneself. Thus also the Florida *tuguru*, to stand, becomes *tapatugura* to stand up. This prefix, containing probably *ta*, would hardly deserve notice, were it not that it occurs with remarkable similarity of form and signification in Malagasy. There the difference between the Prefix *voa* and *tafa* is said to be that between a transitive and an intransitive Verb: *voa lentika izy* it is sunk, i.e. by some one; *tafa lentika izy* it is sunk, i.e. of its own accord[1]. The resemblance between this Malagasy *tafa* and the Banks' Islands *tava* is so complete in form and signification, and this in a fine point of meaning, that, considering the space of Ocean that separates the languages, it is a matter of astonishment that it should exist. It is impossible that it should be accidental; it could not be introduced by Malays or Polynesians who have it not; it must have survived no one can tell what vicissitudes and changes, in a course of years which no one can number, and presents itself, like a rare species of plant or flower in isolated and widely separated localities, a living and certain proof of common origin and kindred.

25. *Reduplication of Verbs.*

It is possible to reduplicate either by repeating the whole or part of a word: and it is obvious that the way in which

[1] Antananarivo Annual, 1876.

a part of a word can be reduplicated must vary according to the syllabic character of the word. Languages which close a syllable with a consonant can repeat a syllable in a way impossible to languages which end every syllable with a vowel. Hence the Melanesian languages with open syllables reduplicate either the first syllable or syllables without change, or, if a change is made, take at any rate the whole syllable. Languages which have close syllables take for reduplication either the first syllable or syllables, or take with that a consonant belonging to a further syllable. Thus the Florida *sopou* to sit, can be reduplicated *soposopou* or *sosopou*, while the Mota *pute* to sit, can be reduplicated *pute-pute*, *pupute*, or *putpute*, in the last form the consonant of the last syllable being borrowed and reduplicated with the first. Nor is this the case with words when the consonant may seem to belong to the root of the word, as *put* might be thought the root of *pute*; but *tira* is to stand, neuter, *vatira* to stand, active, *va* being the causative, which is reduplicated *vatvatira*.

Changes in the form of a reduplicated syllable made in Melanesian languages are two. (1) In Florida, Bugotu, and thereabouts, when two syllables are taken for reduplication the consonant between them is generally dropped; thus *varono*, to hear, is reduplicated *vaovarono* not *varovarono*, *bahu* to promise, *baubahu*. This makes no difference in sense. (2) In Santa Cruz and Sesake the first consonant of the reduplicated word often changes into another akin to it, *tabulabu* to fight, Santa Cruz; *ganikani* to eat, *qosiwosi* to work, *guvakuva* to fly, Sesake. In Lepers' Island not the consonant but the vowel changes; *galegele* reduplication of *gale* to lie.

Reduplication in Malagasy also sometimes alters the first consonant of the root, *mivadibadika*, *mizavajavatra*, *mifaopaoka*. This is of course what we have ourselves in good English in words like hurlyburly.

It should be observed, as concerns *form* of reduplication, that though Prefixes, causative and other, are reduplicated with the Verb, the Verbal Particles never are. This is the

case also in Malagasy, as in the examples just given; and where, as in that language, it is customary to write the Particles in one with the Verb, it is a useful observation to make.

With regard to the *meaning* of reduplication in Verbs, it has been mentioned that in Fiji and Samoan it is used with a sense of plurality, and so makes what is, improperly, called a Plural Verb. Commonly, however, reduplication signifies repetition, or continuance, or emphasizes the meaning of the Verb. Reduplication of the whole word, or two syllables of it, rather conveys the idea of repetition; reduplication of the first syllable gives rather the sense of prolongation of the act: and this may be done at pleasure by repeating over and over again the first syllable, *pipipipiva* go on speaking, Santa Cruz, *pupupupute* go on sitting, Mota, or by prolonged pronunciation without repetition, as in Nengone. Reduplication with a close syllable rather intensifies the meaning of the word. As an example of each form the Mota *pute*, to sit, will suffice, *putepute* to sit from time to time, *pupute* keep on sitting, *putpute* sit down closely.

26. *Passive Verbs.*

In none of the Melanesian languages here compared, with the doubtful exception of Fiji [1], is there any Passive form of the Verb. It by no means follows because a Passive Verb in English is translated in a certain way in a Melanesian language that the Melanesian form is that of a Passive Verb; nor because a Melanesian form is best translated by an English Passive that it is a Passive form. For this reason the prefixes of condition *ma*, *ta*, *ka*, may be at once dismissed as having no claim to make a Passive Verb.

It may be said that what nearest approaches a Passive Verb is an Active Verb used impersonally. To build a house in Mota is *we taur o ima*, to say 'the house is built'

[1] Mr. Fison says, 'I doubt whether there be a true Passive. No Fijian would use Hazlewood's example.'

the expression is *o ima me taur veta* : the Verb undergoes no change, yet the sense undoubtedly is Passive, that the house has been built. It cannot be denied that *ima* is the subject of the Verb *taur*, if grammatical construction should be pressed ; but *me taur veta o ima* may equally be said, in which *ima* would appear to be the object of the active Verb *taur*. The truth appears to be that strict construction, according to our Grammar, is not to be sought ; the Verb is impersonal, has no subject or object, and the Verb and Substantive simply combine to show the house and the building of it, and to make a statement. From such a way of conveying the notion which would be couched in a Passive sentence where Passive Verbs exist, may have arisen the Passive Verbs of the Polynesian languages.

In Florida to express the Passive they put the active Verbs into the third person Plural, as we say 'they are building a house,' without reference to any particular persons. For 'the house is built' they say, *tara pitua tua ua vale* they have built the house.

M. Marre de Marin maintains that the Malagasy Verb with affix, in its radical state, indicates a Passive, and that the various prefixes make the Verb active, neuter, causative, or reciprocal [1]. The truth probably is that in these languages the Verb is originally the name of an action without any regard to the agent or the patient, and is neither Active nor Passive, until, in the advance and cultivation of speech, affixes come into use to give a positively active or passive form.

[1] 'On ne saurait trop insister sur ce fait si curieux et qui est l'une des assises fondamentales des grammaires malgache, malayse et javanaise.'

IV.

PHONOLOGY OF THE MELANESIAN LANGUAGES.

I. Alphabet.

The Melanesian languages have of course been written and printed in the Roman Alphabet. As regards the Vowels there has been little room for diversity of practice, no attempt having been made to use them in the English way [1]. As regards the Consonants there is a good deal of diversity, because four missionary bodies have been engaged in reducing the native languages into print without any concert or agreement; the Wesleyans in Fiji, the London Mission in the Loyalty Islands, the Presbyterians in the Southern New Hebrides, the Melanesian Mission in the Northern New Hebrides, Banks' Islands, Santa Cruz, and Solomon Islands. There are many Consonants about which there is little room for difference; a dental tenuis will be written t, a guttural tenuis k; m, n, r, l, s, h, represent sounds about which there can be in a general way very little question. But this is only in a general way. One will use t where another will use d. It is difficult to determine sometimes whether a sound is what in English would be k or g; natives themselves are not certain about r and l: it is a question whether the sound made in some locality is really an aspirate which may be written h, or ought not rather to be represented by f. There is much difficulty in settling the orthography of any one language or dialect; and if it be settled in one the question arises whether the letter printed should vary with the change of sound belonging to neighbouring dialects. Suppose, for instance, that

[1] In Fate, however, *ou* is wrongly used for *au*.

in some island the people of two or three villages use ngg or ngk where all the rest of the population use k, is it desirable to mark their nasalization in letters, or is it enough to use k in printing and let them give it a nasal sound if they please? If the language is printed for the benefit of foreign scholars the system of orthography should no doubt be strictly phonetic, each symbol representing one distinct sound; but if the printing is for the use of natives, it is better to have one typical symbol, and then dialectical varieties of sounds will be represented by a single character the value of which will vary in each dialect.

Again, when the Consonant as sounded by the natives differs from the same Consonant when sounded in English, is it necessary or desirable to mark the difference by diacritical points or some such contrivance? In no Melanesian language is the dental tenuis the English t, yet it is the hard dental check of the natives; it is t, though not our t. There must be taken into consideration the fact that generally what is printed in one of these languages is printed for the use of natives, and very often has to be done with only the supplies of an ordinary fount of type. It is moreover very desirable to make reading and writing as easy as possible to the natives for whose benefit the art is introduced. To take the case of Fiji; the natives cannot close a syllable with a consonant, and they cannot say d without the sound of n preceding. A word sounds *enda*, but if it be so written the native scholar will naturally insert a vowel between n and d and turn the word into *enada*; a word which sounds *wangka* would puzzle them altogether with its three consonants if so written. In Fiji as it is printed the first word is *eda*, the second *waqa*; every Fijian child who learns his letters learns d to represent nd, and q to be either ngg or ngk, calls them nda and ngga.

The problem, then, is a difficult and complicated one. If a language be written scientifically for Europeans it may be done accurately but laboriously, and will be most inconvenient to the natives. If the language be written as simply as possible for the convenience of natives with the fount of type

made the most of, the natives will read it right, but the European will be puzzled. The old king of Fiji was *Cakobau*, which the native will sound *Dhakombau* (au=ow in cow), while the trader or planter will read it Kakobaw. The general solution is that the alphabet must be used to suit the native in the first place, and that the European must learn the value of the alphabet of a Melanesian language as he does in any other foreign tongue; but that at the same time the letters should be used in the native alphabet scientifically and not arbitrarily. Bishop Patteson, who first reduced to writing the languages of many Melanesian islands, followed the advice of Professor Max Müller in his Outline Dictionary for the use of Missionaries: he used no letters arbitrarily, but the Roman letter represented a sound in the native language the same in general character with that represented in English, and an italic letter was employed to show a variation in the sound. For example, in some Melanesian languages which have no hard g, there is a consonantal sound which is peculiar and cannot be represented by any letter with the power it has in English: this consonant is guttural and is represented by g[1]. Every native who learns to read starts with the use of the sound and associates the letter with it; every European has to learn the sound and to apply it to the letter. It is true that in this there is danger. The European starts with the association of the English sound and the English letter, and will naturally give the native g the sound it has in English. In the case of the sound of ng in the word 'finger,' it is in Melanesian languages a form of the guttural and is therefore represented by the italic *g*, not arbitrarily as in Fiji by q. In Fiji, where there is no hard g, except in a few words, they use g for ng in 'singer,' as they do also in the Southern New Hebrides. Bishop Patteson, using g for the peculiar guttural, which is not in Fiji, introduced the italic *n* for the ng in 'singer' into the languages which he wrote.

In printing the words belonging to the Melanesian lan-

[1] The same sound is in the Loyalty Islands arbitrarily represented by x.

guages, not for native use but for European students, it is possible either to use a scientific and accurate method of spelling applied to all the languages alike, or to give the words as they are actually spelt in the method already adopted in the languages to which they belong. The latter plan is followed here, with such occasional explanations as seem necessary, and a table giving the value of the letters in use has been prefixed. This, it is true, is neither scientific nor accurate, but it is almost unavoidable ; there are different systems already at work which seem to have a right to the words of the languages to which they have been adapted. References to books in which some languages are already printed would be much more difficult if the words to be referred to were to be found there in a shape other than that given here.

It is desirable here to give a brief view of the powers of the letters used in printing languages of Melanesia by the Wesleyan, Presbyterian, and London Missionaries respectively, in Fiji, the Southern New Hebrides, and the Loyalty Islands.

1. The peculiar use of letters in printing Fiji is confined to b, d, g, c, q : b is always sounded as mb, and d as nd ; g is ng in 'sing' ; c is th in 'that' ; q is ng in 'finger.'

2. In the Southern New Hebrides, in Anaiteum, c is used for hard g, d for th in 'broth,' g for ng in 'singer,' and j for te in 'righteous[1].' In Fate g apparently stands for both the sounds of ng in English.

3. In the Loyalty Islands, in Nengone, or Mare as it is now called, g is hard g, ng is as in 'singer,' c is the English ch, 'm is a nasal m, x is the peculiar guttural common to most Melanesian languages, represented in the Melanesian Mission by g, but not existing apparently in Fiji, and not represented in printing the Southern New Hebrides languages.

4. To come now to the languages with which the Melanesian Mission has to do. The general principle being that the Roman letters represent the same sort of sound that they do

[1] So in Mr. Inglis' Grammar, where h at the end of a syllable is said to be 'like χ in Greek, or gh or ch in Scotch.'

in English, and italics variations of those sounds[1]; a good deal of uniformity has been obtainable in printing the many languages that have to be reduced to writing. Thus, t stands for the hard dental, though it is nowhere the English t, and where a peculiar sound of t occurs *t* italic is used; the nasal m is *m*, *n* is ng in 'sing.' But uniformity has unfortunately not been attained; the alphabet belonging to each language has to be learned. For example, in Ysabel j represents either the English j or nj, but is used in printing Ureparapara or Santa Cruz for tch. The reason is that in the one case it was naturally used to represent the English or nearly English sound, and in the other, not being wanted as the English j, it was used for a sound which to the natives represents the English j. If the natives knew nothing of English spelling it would be an easier matter; but when they call the English j che or tche it is better to meet them half way and let them spell *chichi jiji*.

Another great obstacle to the carrying out of an uniform orthography has been that the knowledge of the variety of sounds requiring to be expressed has been obtained partially from time to time. When b has been settled as equivalent to mb a dialect appears in which m does not go with b; it is unavoidable, therefore, that b should have a different value in those two places: when j has been settled as representing tch in one or two languages another comes into view which has the sound of j and also of ch. It is practically impossible, therefore, to attempt a complete uniformity; but a general uniformity has been attained, and the natives, for whom in fact the languages are printed, learn their own alphabet.

The Alphabet as used in the Melanesian Mission.

Vowels—a, long and short; *a* short, and sharp.
e, „ „ *e*, French e.

[1] Italics in *writing* are marked with two dots above, not with a stroke below, because for dotting *i* and crossing *t* the pen goes over above the words. In printing words in italics the letter which is ordinary type would be italic, becomes Roman, *sin*, *sin*, sing.

i, long and short.
o, „ „ *o*, German ö.
u, „ „ *u*, German ü.

Diphthongs—ai, ae, ao, au.

Consonants—b, generally mb, in some places b.
d, generally nd, in some places d[1]; *d* see *t*.
f, as in English.
g, generally a guttural trill, in some places hard g[2]; *g* is ngg, as ng in 'finger.'
h[3], as in English, it closes a syllable.
j[4], nj, or, as in English in Solomon Islands; tch in Santa Cruz, Torres Islands, and Urepara-para.
k
l, more trilled than in English.
m *m*[5], nasal.
n *n*, ng in 'singer.' gn for ñ[6].
p, nearly the English.
q, a compound of k p w, in which sometimes p is obscure, and sometimes k hardly heard[7].
r, trilled.

[1] In Bugotu the difference of sound in d belongs to the village or the family; in Araga it seems individual. At Saa it is sometimes dj.

[2] It is difficult to determine at Saa whether the sound is hard g or k, k is written. In Wa*n*o it is the hard g, and as there is no k distinct from hard g it might be well to use k for that sound. But at Fagani, close by, the peculiar Melanesian g reappears, which is represented by a gap at Wa*n*o; there is no hard g, but k is sounded. To make the difference therefore between the hard g of Wa*n*o and k of Fagani both letters are used.

[3] At Lakona h approaches f, at Fagani, Ha'ani, it becomes f.

[4] In Bugotu j follows d; those who say nd sound nj: in some words some individuals at least sound j as tj. In Santa Cruz and other places the sound is much the same, but tch rather than tj.

[5] Written in the Loyalty Islands 'm, in Southern New Hebrides mw.

[6] In writing what in printing is the italic *n* two dots are put over n; it is not easy therefore to use ñ for the sound usually so represented, for fear of confusion, and the native g lends itself well to the combination gn, sounding as in French or Italian.

[7] The lips are closed upon the formation of the guttural and opened somewhat suddenly to emit the breath. The sound varies towards kw and pw, according as the guttural or labial is more fully formed.

s

t, never the same as English, the tongue broader and not so far forward; *t* in Lakona and Torres Islands; the check to the breath is incomplete [1].

v, more labial than English v [2].

w, closes a syllable [3].

z, as in English.

II. Phonetic Changes.

When in cognate languages, like the Melanesian, what is evidently the same word is found in two forms, the one form may often be seen to be owing to a phonetic change; one may be pronounced the older form, the other more modern; one may be shown, by comparison between many languages, to be a normal word, the other a modification of it. For example, the very common word for a canoe is in Maori *waka*, in Fiji *waqa* (wangka), and no doubt *waka* is the normal form; k has changed to ngk by nasalization. But again the same word will appear in many languages in various forms, and no one can determine which form is the original, no order of change can be asserted. The same word appears as *waka*, *vaka*, *haka*, and it is impossible to say that w has changed into v, or v into w, though h may be thought a change. These languages have no history that can be traced externally. If two forms of a word are found they are, if simple, parallel, not one original and the other derived; *kiko* in Florida and *tito* in Maori are two pronunciations of the same word, and one has as much right to be called original as the other. The Greek πέντε (πέμπε) and Latin *quinque* are two forms of the same word,

[1] The sound of t is not so blunt as in Maori, and varies slightly in different languages: that of *t* is something like tr, the breath passing over the tip of the tongue and vibrating; the medial *d* is pronounced in the same way.

[2] When the Banks' Islands were first visited the names now written Vanua lava, Meralava, were spelt Vanua laba, Meralaba. The native v is not the English. It sometimes approaches w.

[3] The sounds of the three words in Mota *gau* a fishhook, *gao* to spread like fire or news, and *gaw* to take in a handful, are quite distinct.

brothers, not father and son, just as the Fiji *lima* and Maori *rima*. But all languages have a history, however lately they may have come into view, and something of their history can be traced internally—some words show a phonetic change, some decay. In modern European languages there is historical evidence by which the old form and the new are certainly known; in Melanesian languages there is nothing of the sort, but yet there is some certainty to be obtained that one form is older than another. That *cinq* is a modern form of *quinque* rests on outward evidence; but it is just as certain from internal evidence that the Marquesas *ima* five, is later than the Fiji *lima* and Maori *rima*; and the Fiji *liga* and Maori *ringa*, hand, may just as surely be said to be later than *lima*, *rima*, five.

It is important also to consider the question of the indistinctness and uncertainty of sounds, whether this means that distinct articulation of separate sounds has not been yet attained, or whether it is that people now pronounce sounds indistinctly which formerly were separate in their language. In the language of the Sandwich Islands there was so much indistinctness between t and k that one set of Missionaries used t and another k. The spelling is now settled to k, but the pronunciation is not settled to correspond[1]. In San Cristoval in the Solomon Islands, at least at Wano, it is sufficiently ascertained that they use r not l, yet a native who can read and write, and will tell you that they say r not l, will pronounce some familiar word with l, not r, and be perfectly unconscious of it. When a native of Tikopia speaking a dilapidated Polynesian language, with a quid of betel leaf and areca nut in his mouth and his lips stiff with lime, was before him, Bishop Patteson himself could not ascertain the sounds he made. But with the organs of speech unimpaired, either

[1] This is said on the strength of a single example. A Sandwich Islander living in Norfolk Island pronounces the printed k plainly sometimes as t, *maikai* he reads *maitai*; in other words he reads k with the guttural tenuis clearly pronounced: in many words it is difficult, in some it is impossible, to distinguish whether it is t or k, the sound is so obscure. The man himself believes the sounds to be all the same; one letter k is used, and he cannot perceive that his pronunciation varies.

through carelessness or imperfectly exercised faculties, a guttural sound will sometimes be made, not quite in the throat, and a dental a good way from the teeth, and what is produced is neither distinct k nor t. Or else from the same causes it is sometimes one and sometimes the other. The question is whether this double indistinctness and uncertainty are a primitive condition of articulation not yet settled into distinctions, or a degradation of articulation which has lost exactness. Melanesian examples go to support the latter view; unless it be held that to pronounce a word with a gap in it, where a consonant is sounded in a kindred tongue, is a more archaic practice than to pronounce the word with the consonant distinct. In one region of the Solomon Islands, in Ulawa for example, it is the practice to say *'olu* instead of the common numeral *tolu* three, *i'a* for *ika* fish, and words full of vowels are common; and it is there that the learner is most puzzled with indistinct and uncertain consonants[1]. This indistinctness or uncertainty is plainly a different thing from phonetic change.

In the changes which do occur it is generally impossible to find a law of change. The two languages of Florida and Vatura*n*a in Guadalcanar are so much alike as to be dialects of the same; and between them there seems to be a certain law of change in the letters g, h, s. The Florida g (the Melanesian g), is always h in Vatura*n*a, in words common to the two languages, the Pronouns *hita*, *hami* are the *gita*, *gami* of Florida and other tongues. No g therefore remains in Vatura*n*a. The Florida h, into which g has changed, becomes in Vatura*n*a s, *sanavulu* for *hanavulu* ten, *e nisa* for *e niha* how many. Thus, by metathesis also, Florida *gehe* is Vatura*n*a *sehe*. But beyond this no rule can be made. Some words show Florida s turned to ch, written j, *jiji* for *sisi*, some to t,

[1] Some natives of Ulawa have been educated in Norfolk Island and read and write the Mota language; but in writing Mota they use indifferently k and g, w and v, v and p. The variation of consonants in Santa Cruz, l and n,—p, v, b,—k and g, is not accompanied with any indistinctness in pronunciation.

tani for *sani*, in some *s* remains. In no other of the Melanesian languages considered here can so much as this of a rule of phonetic change be set down. The same words occur in different languages in various forms, with equivalent sounds, but with no regular law of change. In Bugotu the Florida l changes to dh, *bodho* a pig for *bolo*; but not every l, *huli*, *lima*, *vula*, are the same. In Mota there is no h, which abounds in Motalava; in many words, therefore, Mota has s where Motalava has h, *sava* for *hav*, *us* for *ih*: but there is no regular change, for Motalava very often has s where Mota has it. These are examples showing the general character of the Melanesian languages in this respect. Sounds which differ one from the other correspond one to the other in different languages; and, interesting as the phonetic changes are, it is apparently impossible to show a law prevailing between one language and another. The reason for this probably is that the various languages and dialects have been brought irregularly into their present seats, not in successive and considerable migrations from one quarter or another, but by chance and petty movements of people whose language, though belonging to one family, was already much broken up and diversified.

It is worth while to remark that some sounds do not seem to be constant in a language. In Samoa k has quite recently begun to take the place of t; in Fiji the foreign p is coming into use and dispossessing the native v[1]: in Tahiti r and not l is now used; but the old Pitcairn women in Norfolk Island, who spoke Tahitian with their mothers, cannot pronounce a word with r. Some years ago, in Wano of San Cristoval, the practice began to turn h into f, no doubt in imitation of their neighbours at Fagani, Ha'ani, but it was again discontinued. Such changes no doubt go on in languages which are unwritten, and a language just brought into view may show forms of words which are quite modern in it. But such

[1] 'The tribes of Eastern Fiji have a p of their own co-existent with v, and do not confound them at all. Their p is the equivalent not of Bau v, but of its b.'—Rev. L. Fison.

changes also are seen to take place in languages already printed and read[1].

It will now be attempted to represent the sounds belonging to the Melanesian languages, with the changes which can be seen to be made, and the equivalents used in the various dialects.

1. *Gutturals.*—The tenuis k is absent in very few languages. When it is absent it is represented either by ngg, (*g*, q) or by the hard g.

In Lepers' Island in the dialect of Walurigi *g* is used, while the neighbouring places have k, *aga* a canoe, and *aka.* The same is the case in Volow, Saddle Island, in the Banks' Islands; *g* takes the place of k, *og* a canoe, where neighbouring Motlav has *ok.*

g.—In Wa*n*o of San Cristoval the hard g takes the place of k. The languages of Ulawa and Malanta, which are closely allied, have k, not hard g; but there is not a very clear distinction between the surd and sonant: there is a doubt whether to use both k and g, or k only.

The hard g is very rare in Melanesia. In the Solomon Islands it is only heard in San Cristoval. In the New Hebrides it is written c in Anaiteum. It is in the Loyalty Islands written g, but in Nengone slightly nasalized. In Fiji the sound is rarely heard, and has no symbol.

g.—In some languages where k is fully used it is very common to use also *g* (ng in finger), the Fiji q, as a change from k, which belongs to what no doubt is the original form. Thus the Fiji *waga*, the Araga *waga*, represent *waka* in languages in which there is no difficulty in using the latter form. It may be said that wherever *g*, or Fiji q, is found it is a change

[1] In view of the question whether Melanesian languages, uninfluenced by the presence of Europeans, are fixed or changing in their words and grammatical forms, there may be brought forward the case of that of Bugotu in Ysabel. In 1863 Bishop Patteson wrote down some descriptions of canoe-building, crocodiles, etc. from the mouths of natives, which in 1883 were declared by a later generation to be in accordance with their present speech, with the exception of an adverb used superlatively which has gone out of fashion.

from an original k. Sometimes, but not often, the Fiji q is ngk, not ngg, and so is *g* in Araga: sometimes in individual pronunciation the nasal sound is slight. That the sound is heard in Fate, though it is not represented as distinct from ng, is almost certain, since Bishop Patteson marked it in Sesake. It may be said that *g* and hard g are never found in the same language, except that in Fiji some words written with k have the letter pronounced like g. But at the beginning of a word the nasal sound is often not so conspicuous but that what is really *g* is taken for hard g. In Araga and in Santa Cruz k and *g* interchange; they are one or the other at pleasure in the same word.

n.—Another change from k is the nasal ng (in Fiji and elsewhere written g), in the Melanesian Mission *n*. The change from k is shown in Lifu, Ambrym, Santa Cruz, and Duke of York in the suffixed first person Pronoun, the characteristic form of which is undoubtedly k. This in Lifu becomes ng, in Ambrym and Santa Cruz *n*, in Duke of York g=ng. Often however as the sound *n* occurs in Melanesian languages it is probably seldom that it represents k or an original guttural.

g.—The guttural consonant thus written in the Melanesian Mission, and called hereafter the Melanesian g, is very characteristic of the Melanesian languages, and yet is not heard, or is not recognised, in some parts of Melanesia. In Fiji it may be said that it is not heard; in the Southern New Hebrides it is not recognised in print, though it certainly is heard[1]; it has not been recognised in Duke of York. In the Loyalty Islands it has made itself so conspicuous as to receive a peculiar character, x. That it should exist and not be recognised is not improbable, because it may be taken for k or for r, or may be missed altogether. It has been written g (hard), r, *g*, *r*, gh, rh, and k. That it resembles r is shown by the spelling of visitors; Gaeta in Florida could never have

[1] Bishop Patteson, whose authority in questions of sound is undoubted, and who took much pains with this sound, did not hesitate about it in Sesake. I have heard it plainly myself from a Fate native.

been written Rita, or *garu*, to swim, in Mota *raru*[1], if the sound had been hard g. On the other hand, in the Mota printing, when the language was first committed to writing, the words *takai* for *tagai*, and *ate* for *gate*, show that the sound seemed sometimes very different from r, and sometimes was not caught.

We may learn from this something of the true sound that has to be represented, and we may understand how the sound may have failed to impress itself as one requiring a distinct character[2].

The sound, no doubt, is difficult to Europeans, and it is difficult to describe. It is written g, because where it occurs there is no pure hard g, and because it is certainly guttural; but it is never hard g in the mouth of a native, and no native who can write ever hesitates as to its use. Bishop Patteson was struck by its resemblance to the Arabic *ghain*, and Professor Max Müller's description of the Hebrew *ain* as 'a vibration of the fissura laryngea, approaching sometimes to a trill, nearly equivalent to German g in *tage*,' closely suits it.

There can be no doubt but that this sound in the Melanesian languages represents k in kindred tongues, as *gagavu* is Maori *kakahu*; and that it is a step towards the break or gap which in Samoan represents k which has fallen out, symbolised by an inverted comma, and described as 'a sound something between h and k.' In fact in Melanesian languages the break never represents k directly; but indirectly through g, as in San Cristoval, it does. The loss of t makes the break, in words in which t and k have probably an equal original right, in Ulawa or Pek; but in Wano, where k is replaced by hard g, the Melanesian g falls out and leaves a break. The common word for fish, *ika* in Maori, is *i'a* in

[1] Mota Vocabulary in Commodore Goodenough's Journal.

[2] Hebrew names written in the Greek of the LXX. and New Testament have the *ain* sometimes represented by Γ, sometimes omitted; e.g. Gaza and Gomorrah, Amos and Eden, have equally in the original the initial *ain*. In the same way, as I am informed, Europeans have borrowed Arabic words beginning with this letter and made it sometimes k, carafe, sometimes g, gazelle, sometimes r, razzia.

Samoa, but generally in Melanesia it is *iga*, which in Wa*n*o is *i'a*. Between the break, which is a sound in Samoa, and the Melanesian g, which is sonant, the difference probably is not great.

This sound, then, is not heard in Wa*n*o, where the break represents it, or in the neighbouring dialects of Ulawa and Saa; but the natives there have no difficulty in pronouncing it. At Fagani near Wa*n*o and in great part of San Cristoval it is in use. At the north-west end of Guadalcanar it changes regularly to h[1]. In Florida, however, and Bugotu it reappears, at the same time that w disappears. The connexion between these two semivowel sounds is shown both in the last named region, in Fiji where *wa* string is Mota *gae*, and in Mota. In Mota one dialect substitutes w for g in many words, *tawur* for *tagir*, *uw* for *ug*; in Florida g is used in pronouncing foreign words with w—*wowut* is pronounced *gogutu*. The passage of k to w is perhaps through this g, as the Fiji *kumete*, *kumi*, *kune* are the Mota *wumeto*, *wuni*u, *wune*.

It must be added that this Melanesian g sometimes represents a more common *n*; *pogi* in Espiritu Santo is *bon*i, night; *n* and g constantly interchange in Ambrym; g*e* and n*e*, he. In the dialect of Veverau at Mota g at the end of a word is pronounced like i, *mantai*, *wurvai*, for *mantag*, *wurvag*.

2. *Dentals.*—It has been said that the Melanesian t is never the same exactly as the English; it represents a blunter sound. Still there can rarely be any doubt but that the sound should be written t. In Ulawa t comes near to d. But in Ulawa, as in Saa and Wa*n*o, t sometimes drops and is represented by a gap or break, as in the word for head *pa'u*, *ba'u*, Mota *qatu*. In the word for ear *'alina*, it is t that has been lost though the Wa*n*o has *garina*. It is a remarkable peculiarity in the dialect of Pak, a small district of Vanua Lava, and its neighbourhood, that t is dropped in the same way where it is present in the common words of the Banks' Islands—*qi'igi* is the Mota *qatugi*, Ulawa *pa'u*. But t is

[1] The change of k to g and h is shown in the Vocabulary: 'Tree,' Malay *kayu*, Fate *kasu*, Malagasy *hazo*, Florida *gai*, Vaturana *hai*.

not absent from the language; it comes back partly representing n, and partly in words apparently borrowed from without. The word for a cocoanut in Mota, *matig*, is *me'ig* with t thrown out, but the Mota *manui* a nose comes out as *metigi*, n having turned into t. In borrowed words some of the people at least support t with n; *nto* for *toa* a fowl.

t.—There is a second t which is printed *t* and occurs in the language of Lakona in Santa Maria and the Torres Islands. In this the contact of the tongue with the teeth is not quite complete, and a certain vibration is heard as the breath passes over the tongue, which has caused the sound to be represented by tr. It is a way of pronouncing in some words what is t in neighbouring districts, but more often it represents n; *tatun* in Lakona, Mota *tanun*; *ten*, *nan*; *tomtom* of Torres Islands, Mota *nomnom*; words, however, which are *todun*, *den*, *dom* elsewhere.

s.—The change from t to s is shown in *vas*, Lakona and Lepers' Island, for the common *vat* four, *tei* and *taha*, Wano, for the Interrogative Pronouns *sei* and *sava*, and in many examples.

r.—The change from t to r is found in Ambrym and the neighbouring island of Api. In Ambrym the common words *mate* to die, *mata* an eye, become *mar*; *qeta qer*. In Api the numeral *vati* becomes *vari*, *tai* one makes *o rai* six. The change no doubt is due to the connexion between t, d, and r.

j.—Along the west side of the New Hebrides and the Banks' Islands, and by the Torres Islands to Santa Cruz, there stretches a practice of turning t into tch, spelt j. This begins in Api, though *chua*, *jua*, represents the numeral two as *dua*. In Ambrym Bishop Patteson wrote *chene* and *tiene*, showing that t before i changes to ch as it does in Lakona, Ureparapara, Torres Islands, and Santa Cruz, and in some dialects of Fiji. In Espiritu Santo the sound is rather ts than tch[1]; *tajua*,

[1] *Ti* Sakalava, in Madagascar, is *tsi* Hova, *fotsi* white, Malay *putih*, Lepers' Island *mavuti*. 'Malay and Dairi have often *chi* where Toba (Sumatra) has *ti*.'—Van der Tuuk. In Anaiteum j is used for 'the sound of te in righteous.'

tatsua, is the Lepers' Island *tatua* a man. The peculiar local character of this sound suggests that it has been the result of some common influence coming down upon the islands from the North.

f.—The language of Rotuma has f as a change from t; *for* Mota *turiai* body; *fulia*n Fiji *daliga*, Maori *taringa*, ear; *maf*, *mata* face; *fa*, *ta* man; *hefu*, *vitu*, *whetu* star.

d.—The distinction of the media and tenuis has been stated as comparatively small. In Ulawa the observer hesitates whether the sound is t or d and decides for t; in Araga and Sesake both are heard, but both are indifferently used. A pure d not strengthened by n is not common: at Wa*n*o and Saa it is heard, and in Nengone, in Araga and in Bugotu it is in some places or by some people pronounced without n. It is often associated with r, sometimes strengthens it, as Fiji *drau* for *rau*, sometimes takes its place, as Sesake *dua*, *do*n*o*, *rua*, *ro*n*o*[1]. The association with n is so close that it is impossible to determine in many cases whether n strengthens d, or d n; d = nd, for example, in Gaua, is the Mota n, *di*n*a* and *ni*n*a*, *de*n and *na*n.

j.—As t changes to tch, j, so d changes to dj[2]. At Saa the sound is but a modification of d; the English sound is heard in Nengone and in some mouths at Bugotu. When d is nd, n is heard in j, as with some in Bugotu, in Savo, Vatura*n*a, and Nifilole. This is not the case in Lakona, where j that comes from n and d, as *ji*m*e*, *de*m*e*, *nu*m*ei*, has not a different sound from that which comes from t, as *jel*n*an*, *teli*g*a*.

d.—A modification of d corresponding to that written *t* is found in Lakona and Torres Islands. The breath passes over the tongue, which is raised as if for an imperfect contact,

[1] Compare Malay *daun*, Fiji *drau*, Maori *rau*, Mota *naui*. The change from l to d is the same, shown in Malagasy *todi* egg, and the common word in Melanesia *toli*.

[2] 'This j with sound of n is heard in Fiji among the tribes who pronounce t before i as tch. When nd comes before i, they pronounce it nj, e.g. *ndina*, *njina*. This is the practice of the Eastern tribes, but it crops up in Western Fiji also, at Kadavu, and among the hill-tribes and coast-folk of Navitilevu.'—Rev. L. Fison.

and hardly any consonant is heard. The sound is rare but certain in some words, as d*en* Lakona, d*aga* Torres Islands.

th, dh.—In Rotuma th in *astha* is said to be the English th in 'thin;' in Anaiteum d is written for th in 'broth;' in Nengone the same sound is heard. It is the dh, written c, that is common in Fiji, and the same in Florida and Bugotu. The sound in these latter languages is a change from s, h, r, l, and never from t.

3. *Labials.*—It probably makes a good deal of difference in the character of labial sounds if the people who speak are thick-lipped. It may be said that the Melanesian labials are never the same as the English—blunter, less explosive. This may be seen in the spelling, which in many places has hesitated between p and b, b and v, v and w. In Fate they have settled in b, but it is certainly not the English b; in Ureparapara mb, written b, is nearly mp; Motlav is often spelt Motlap or Motlab by traders; the word now written *vivtig* in Mota was first printed *wivtig*.

p.—There is no p in Fiji, b = mb taking its place, and this is the case in many Melanesian languages. In the Banks' Islands, for instance, p is only heard in Mota and parts of Vanua Lava, elsewhere it is represented by mb. In Santa Cruz it is used indifferently with mb and v, as in Araga. In Ulawa it is p, not b. In Florida and the neighbourhood both p and mb are used distinctly.

b.—It is much more common to strengthen b with m than to sound it purely. The pure b is hardly heard in Melanesia except in San Cristoval and the Loyalty Islands; to distinguish it from p, on the one hand, and v on the other, is difficult. In Araga some individuals use b and some mb; and the same word will be pronounced indifferently *pev*, *bev*, *mbev*, *vev*. The equivalents in other Ocean languages of Melanesian words show continual interchange of p, b, v, to which must be added w. Examples are frequent in the Vocabulary. It is not often that m, so commonly associated with b, represents it separately, yet, no doubt, the Java *buri*

is *muri* behind, common alike in Polynesia and Melanesia; as the Ysabel *bale* is the Florida *male*.

v.—Passing to b and p on one side, and w on the other, the sound of v is very general. It is used indifferently with p in Nifilole; in Duke of York its place is taken by w. A singular use of v may be mentioned. In Mota they have p as well as v, yet for the English captain, cap, carpenter, they always say *kavten*, *kav*, *kavinta*: in Motlav b=mb takes the place of Mota p, yet for Mota *map* they say *mav*: in either case aiming at p, which is not their own (for English p is not Mota p), they come to v.

f.—This is by no means a common sound in Melanesian languages; on the other hand, it is very characteristic of the Polynesian settlements among them. Hence it follows that in the Reef Islands, near Santa Cruz, it is very difficult to ascertain whether f or p is the true sound; some say one, some the other. In Ambrym, however, which has no Polynesian neighbour, f is conspicuous, though there is still a confusion with p. In Ysabel f has its place distinct from p, and does not generally at least represent p in neighbouring dialects. In Gao *fati*, *falu* are the Bugotu *vati*, *alu* (Fiji *walu*) 4, 7; but *fofo* is the Bugotu *popo* 'above,' which again is Florida *kokou*; Bugotu *jufu* is Florida *dutu*. In Ysabel, therefore, f takes the place of p, v, and t. In Fagani in San Cristoval the aspirate has become f; their neighbours at Wano call the place Ha'ani. In places where they have no f, though v is generally substituted, they will often substitute p, as Florida people call Fiji *Pidi*.

w.—This is a very common Melanesian sound, interchanging with v, h, k, g. It is completely absent in one district; in Florida, Savo, and Bugotu. In Florida and Bugotu v represents it, *lovo*, *thovo*, up, Mota *rowo*, though, as has been said, they substitute g in pronouncing foreign words. The words for a canoe *waka*, *vaka*, *haka*, for a paddle, *wose* Mota, *rose* Florida, *hote* Ulawa, show the common interchange; that it includes s is shown by the Duke of York *winaga* food, Sesake *vinaga*, Motlav *hinag*, Mota *sinaga*; or, to take a wider

range, by the interrogative Pronouns, Maori *wai*, Bugotu *hai*, Florida *hei*, Mota *sei*. The dialectical variation of w and g at Mota has been mentioned, and the alliance with k [1].

4. *Compound Consonant.*—q. There is a sound common in Melanesia, though by no means uniform, which is compounded of guttural and labial in varying proportions, and is, for convenience, represented by one character, q, in the Melanesian Mission. The full compound is k p w; the lips are closed upon the formation of the guttural and opened somewhat suddenly to emit the breath. As the guttural is sooner or later superseded by the labial, the sound of k or p relatively predominates. In some languages, or in some words in one language, one or the other element is conspicuous; so conspicuous perhaps that either the guttural or labial is missed: but careful observation probably, wherever the sound is made, will show that the composition is the same [2]. With its varying modifications the sound extends from Fate, Sandwich, in the New Hebrides, where it is printed kw, kb, bw, to San Cristoval and Malanta in the Solomon Islands. In Florida and the neighbourhood, where w is lost, it ceases to be heard. If not continuously heard within the limits mentioned, it is, at any rate, a very characteristic Melanesian sound.

It has been said that some dialects, as, for example, at Walurigi in Lepers' Island, always substitute ngg for k, and mb for p; others, as at Lobaha close by, use k, but mb for p. In the one place, therefore, the compound sound fully expressed is nggmbw, in the other it is only kmbw. It is impossible probably for the organs of speech to produce the sound in full, though it is amazing to observe how much a native of Volow, speaking slowly, can get out of this sound after a vowel, *ni nggmbwil* in *ni qil* a candle. Either the nasal will generally

[1] See also in the Vocabularies No. 38.

[2] 'Some Navitilevu (Fiji) dialects have this sound, but I have not been able to hear any trace of p in it, though there may perhaps be faintly heard a trace of some indefinite sound between k and w; *vinaka*, Bau, becomes *vinakwa*. There is a sort of hesitation between the enunciation of the k sound and that of the w.'—Rev. L. Fison.

overpower the labial, and the sound of ngg will leave little of p to be heard, or the labial, strengthened by m, will overpower the guttural [1]. Where there is no k, as at Wa*n*o, and b is pure, the sound is rarely more than bw; at Saa, where p is in use, q is nearly pw. The letter q being used in the Melanesian Mission for all the languages alike has its own value in each of them, and in each dialect of them according to the power which each of the constituents has in the place; the constant quantity is the w. This is the sound which probably is meant when it is said that something like a 'click' has been heard in Melanesian languages; but it is most certainly not a click properly speaking.

5. *Nasals.*—n. The sound of n, as has been said, is very commonly combined with d, and one passes into the other. The most interesting change is of l and n. In Santa Cruz the two sounds are indifferently pronounced in the same word, *naplu* or *napnu* ten. It will be found in many of the Melanesian languages that in some very common words n represents the usual l. This is the case in *nima* for *lima* in the dialects of Ceram; the same with *nimanima*, hand, in Ulawa. The change the other way, from the common n to l, is remarkable in the dialect of Alite in Malanta; *malu* for *manu* bird, *liu* for *niu* cocoanut, *li* the genitive Preposition *ni*, *ioli* for *tinoni* man. The varying forms for the common word for 'tooth,' shown in the Vocabulary No. 64, give examples of this interchange covering very wide ground; *liwo* of the Banks' Islands and New Hebrides being the same with *niho*, *lifo*, *livo*, *riho* of the Solomon Islands, *nifoa*, *nifin*, *nio*, *nihi* of the Malay Archipelago, *nify* of Malagasy, *nifo* of Samoa, and *niho* of New Zealand. This change is, of course, as much of n and r as n and l; a word which changes to *nima* being as commonly perhaps *rima* as *lima*. The varying forms of the word for

[1] The name of a Walurigi boy brought to Norfolk Island was written by Europeans Hu*n*qe, the nasal having obscured all the sound of p = mb in the compound. But the same name was written by a native of Lobaha Humqe, because in his dialect, k being the simple guttural, the mb sound made itself conspicuous.

'Leaf,' Vocabulary No. 36, will show these changes. In Melanesia *rau* in Araga or Florida, *lau* in Sesake, *drau* in Fiji, *nau* in Mota, *do* in Santa Maria; *daun* in Malay, *ai-low*, *ai-rawi* in Amboyna, *laun* in Saparua, *ravina* Malagasy, *rau* and *lau* in Polynesia. The form *togi* in Vanua Lava, Banks' Islands, shows how the change includes t.

n.—The guttural nasal ng is a very common sound in the Melanesian languages. It is in some cases, as has been shown, a change from k; but there can be no doubt that it is generally connected with n. On that account it is printed in the Melanesian Mission with the italic *n*.

ñ.—The palatal nasal commonly written ñ is not often heard in Melanesia. It is heard, not very decidedly, in the Torres Islands and Ureparapara; certainly in Santa Cruz, and very frequently in Ysabel and Savo. It is represented in the Melanesian Mission, for fear of confusion in manuscript, by gn, as in French and Italian. Its occurrence in the suffixed third person Pronoun, *gna* in Ysabel as ña in Malay, shows that it is a change from n.

m.—The labial nasal m has been mentioned as very often strengthening *b*. It is remarkable that in Espiritu Santo it changes to n in many of the words common to this family of languages—*lina* for *lima* five, *kanam* for *kamam* we, *nanu* for *manu* bird.

m.—There is in many of the Melanesian languages a second and more nasal m, which is printed *m*. It is heard in the Loyalty Islands, where it is represented by 'm, in the New Hebrides and Banks' Islands, in Santa Cruz, and very markedly in the South-eastern Solomon Islands. It ceases at Florida, where w fails, and is not recognised in Fiji. There can be little doubt but that it is an ancient feature in the phonology of these languages, because the change in which it bears a part is widely marked in parallel forms of words with m and ng.

The sound is made by a rather more prolonged closing of the lips before pronouncing m; the breath does not pass through the nose, but a slight nasal sound is heard before the

lips open to allow the accumulated force of the breath to pass out with something of the explosive character of w. The sound has been represented by mw; but this is wrong, because the character of the sound is imparted to it before the opening of the lips [1]. This nasal character was caught when the Mota *reremera* was spelt in Commodore Goodenough's Vocabulary as *rerenguera*; natives have tried to express it by writing *n*m, ngm, and mm. The educated Mota people call it the *mala* m, the bad m; and, although the distinction between the two, m and *m*, is very often missed by the European ear, no native hesitates in discriminating the one m from the other. The difference between many words in meaning depends upon this difference in sound; as in Mota *i*m*a* a house, and *ima* to drink, *ta*m*a* as, and *tama* father.

The chief interest in the sound is that it is the link between m and ng, *n*, not only in Melanesian languages in which *m* occurs, but also presumedly in languages of the same family in which it is not found [2]. In the Banks' Islands the suffixed form of the second personal Pronoun is generally m or m*a*, but in Merlav and Ureparapara it has become *n*, and in Maewo n*a*: *i*m*a* house in Mota, is *i*m in Motlav, *i*n in Ureparapara. There is no *m* in Fiji, but no doubt *liga* (*linga*) hand, is the *li*m*a* so common in Melanesia. In this way the Maori *ringa*, (the Fiji *liga*,) is seen to be the same with the Melanesian and Malay Archipelago *li*m*a*, *ri*m*a*, *ni*m*a*. The reason why Maori among the Polynesian dialects has ng in this word, where others have m, is that the older sound was *m*, which the Melanesian languages maintain.

hm, hn, hng.—The Nengone language of the Loyalty Islands aspirates the nasal sounds m, n, ng. In hm the breath passes sharply through the nose before the lips are separated for m. In hn the aspirate is heard in the throat before the nasal, and hng is of the same character.

[1] It is a proof of this that a syllable is closed with *m*, which could not be with mw, Motlav i*m* house, Mota no*m* thy.

[2] It is an illustration of this change that the Sanskrit *si*m*a*, with the nasal m, has become the Malay *singa* a lion; Singapore, Si*m*apura.

6. *The Liquids or Trills.*—It has been said that r and l are sometimes confused in Melanesia. In some places there is no l, as properly at Wano; in some no r, as at Santa Cruz: but generally both are pronounced. The two are equivalent and interchangeable, but it will generally be found that, in the languages where both r and l are sounded, the word will have settled down in Melanesia into one form or the other. For example, the very common word for hair in the Ocean languages is in Melanesia always in a form with l, *ulu*, like Malagasy *volo*, not *uru*, like Maori *huruhuru*.

r.—It cannot be said that r is quite uniform in sound, though trilled much more than in English. In Lakona at the end of a word it is cut off very sharply. The taking of d to strengthen r has been mentioned, and what is perhaps in some cases the consequent change of it to n. In some languages r cannot follow n without an intervening d, as in Mota *nan ra* cannot be pronounced except as *nan dra*. In Ambrym d comes between m and r, *lom dro* for *lom ro*. In some cases r disappears and leaves only d, and so *rua* two has become *dua* in Sesake, as *daun* in Malay is *rau*. In the same way t strengthens r in Fate, *ratrua* for *ra rua* they two; and in Ambrym t and r are so far interchangeable that *to* and *ro* are forms of the same word.

y.—Changes of a different kind are from r and l to y and dh. That to y is found in the Banks' Islands, in Saddle Island, and Ureparapara. In Saddle Island the children always substitute y for r, and as they grow up use r; but in one district, Bun, adults go on with y all their lives. In Ureparapara the use goes rather by district than by age. As in English, y with these people is both vowel and consonant; vowel at the end of a syllable, consonant at the beginning. The Mota *poroporo*, Motlav *borbor*, is at Bun *boiboi*, or *boyboy*, if it were worth while to write it so: the Mota *rawe* becomes *yaw*: both consonant and vowel y appear in the name *Vaiqalyaw* for *Varqalraw*. In Fiji y is used as a consonant, but it sometimes only represents i. In Ambrym y has been written.

dh.—The change of r to dh occurs, or perhaps it should

rather be said of a region depopulated by the Labour trade, occurred, in a small district near Volow in Saddle Island, where, for the Volow *eresei*, they said *idhesei*, for Volow *iger*, *igedh*. If this change occurs nowhere else in Melanesia, it is parallel with that of dh for l in Bugotu and elsewhere [1]. Very many words which in Florida have l, in Bugotu have dh in its place; *dathe* for *dale* child, *botho* for *bolo* pig, *vathe* for *vale* house. The sound of n contained in the native d prevents the use of dh in printing the words. There is no rule, as has been said before, for the application of the change from l to dh; in many common words l remains in both languages. It is not only with the neighbouring Florida that the Bugotu interchanges l and dh; *thepa*, earth, is no doubt the distant Mota *lepa*. The same change is found in Fiji; *cagi* (*dhangi*) is the very common word for sky, rain, or wind, *lani*, *rangi*.

l.—The language of Gao, close to Bugotu, does not follow in the change from l to dh, but strengthens l with *g*, Florida *lano*, fly, Bugotu *thano*, Gao *glano*; *lapi* tongue, *thapi*, *glapi*. In Vaturana l is left out, as k and t are in other languages; the Florida *tidalo*, *madola*, become *tida'o*, *mado'a*. The interchange of l with n at Santa Cruz has been already mentioned.

7. *Sibilants.*—s. These are entirely absent in Santa Cruz, in Duke of York, and in the greater part of the Torres Islands. At Santa Cruz they cannot, without practice, say s; they substitute t for it in pronouncing foreign words: the English 'box' becomes *baketi* [2]. In native words j=tch represents sometimes the sibilant of other languages. In Duke of York w to some extent represents s, but the sibilant and aspirate are often left out in words which commonly appear with one or the other, as *uri* the Mota *suriu*, Florida *huli*. In the greater number of languages which have both sibilants and aspirates h and s are equivalent.

[1] In Gao *gnorai*, yesterday, equals Bugotu *ignotha*, r=dh: but the Florida is *nola*, Mota *nora*.

[2] In this way the island properly called Sikopia has got the name of Tikopia, in charts Tucopia. The name has been taken from Santa Cruz. An island of the Fiji group has the same name *Cikobia*, c=dh, a form of s.

z.—This sound is found, like the English, in Nengone, Savo, and Gao. In Vaturaṇa it has a somewhat different value. In Savo it takes the place of s, and so is equivalent to h; *bizi* finger, the Mota *pisui*; *kuzi* rat, the Florida *kuhi*; *azuazu* smoke, the Florida *ahu*, Mota *asu*. The sound takes the place of h in part of Florida, and equals there dh. In Gao it is equivalent to the Bugotu dh, in words apparently in which dh does not stand for l; Bugotu *thehe* to die, Gao *zehe*. The sound also represents a more distant s; the Savo *kazu* tree is Fate *kuso*, Malagasy *hazo*, Malay *kayu*. In Vaturaṇa it is not easy to determine whether the sound is nj or nz; in either case it is likely that d=nd is represented, which changes to the Bugotu j. But z also represents an aspirate, *zare* to speak is *hare*, the Maewo *ware*, Maori *kare*.

ch, j.—In Vaturaṇa s turns to ch; Savo is called Chavo, the Florida *sisi* red is *chichi*, written *jiji*, as in Gao j in the same word *jijia* has the sound of j.

c.—In Fiji c=dh often represents s in other languages, which is indeed only to say that it also represents h. The Fiji *cake* up, is the Mota *sage*, Florida *hage*; *cava* is *sava* Mota, *hava* Florida, as *cei* is *sei* and *hei* in the same languages.

8. *Aspirates.*—In several Melanesian languages there is no aspirate; in Fiji[1], Fate, Mota, Santa Cruz, Duke of York. In Lakona and the Torres Islands h is rather explosive; in Fagani it becomes f. Where it is absent, in Mota and Fiji, it is often represented by s; but s and h are so fundamentally interchangeable in the whole family of languages that one cannot be said to take the place of the other[2]. Except in the case of Duke of York, it can hardly be said that there is in Melanesia a dropping away of sibilant or aspirate without any equivalent, as when *hage* and *sage*, above, become Maori *ake*, and Samoan *a'e*. In Duke of York, as has been noted, w sometimes takes the place; *winaga* for *sinaga* or *hinaga*, a word

[1] 'In the Nadroga, Navitilevu, dialect h is heard and changes with s, Bau *siga*, Nadroga *higa*; but not with every Bau s.'—Rev. L. Fison.

[2] In South Cape, New Guinea, *sine* is woman, which must be taken as a change from *hine*. At Teste Island the word is *shine*. Elsewhere sh is only heard in Nengone.

which in Sesake is *vinaga*. The change of k to h and Melanesian g shown in the words for 'Tree' (Vocabulary No. 65) extends throughout the languages.

dh.—In a considerable part of Florida the aspirate becomes dh, and in one part it becomes z, after the fashion of Savo. Thus the negative is *taho* in Boli, Halavo, and Hogo, *tadho* in Belaga and Gaeta, *tazo* at Olevuga.

9. *Metathesis.*—Consonants and syllables occasionally shift their places. This happens sometimes when there is no dialectical difference, as in Mota people in the same village may say either *valakas* or *vakalas*, or in Florida *magora* or *maroga*. Sometimes the people of some place will have their own form, as *wesara* for *werasa* in one Mota village; in Fiji *bakola* or *bokala*, *waqa* and *qawa*. More commonly the same word appears regularly in two forms, in different, perhaps distant, dialects or languages; as Florida *diki* is Ysabel *kidi*, Florida *hege* is Bugotu *gehe*, Mota *gese*, Fiji *kece*; Maewo *tarisa* is Mota *sarita*, Lepers' Island *tatarise*, Mota *sasarita* [1]. Metathesis often serves to show the identity of widely distant words; as the common Melanesian and Malay Archipelago word for fly, *lano, rango*, is shown to be the Maori *ngaro* by the dialectical metathesis *rango*.

10. *Vowels.*—No regular change of vowels between one language and another takes place. To take the example of the Banks' Islands, there is found on one side a preference for u, on the other for i. This belongs to a disposition either to use long and open vowels and diphthongs, or to cut the vowels short and sharp and do away altogether with diphthongs. Thus the Mota *tauwe* a hill is at Motlav *tŏ*. One set of people think the others speak 'thick' or 'thin,' 'large' or 'small' accordingly. Allowing for the shortening and lightening of vowel sounds, it may be said that the vowels in Melanesian languages change much less than the consonants.

The shifting of a vowel by attraction to the one that succeeds it is not uncommon, especially in the Article and Particles of the New Hebrides and the Banks' Islands.

[1] In Rotuma, *hual* for *hula* moon, *uas* for *usa* rain, *falian* for *falina* ear.

In Lepers' Island there is a singular inconstancy in the vowels; a word will be pronounced first with one and then with another, without any apparent reason; *wai*, water, or *wei*.

11. The phonetic character of languages to the eye depends very much on the proportion of consonants to vowels which they present. Observers are not unwilling to divide into distinct families languages which show very harsh consonantal syllables or open syllables with abundant vowels. The Melanesian languages differ very much among themselves in this particular. The languages of the Solomon Islands allow none but open syllables, and are besides, in the South-eastern Islands of the group, very vocalic because of the falling out of consonants. The languages of the Southern New Hebrides present a great contrast to these, exhibiting very harsh combinations of consonants. Many languages are of an intermediate character: Fiji closes no syllable[1], nor, in spite of the appearance it may present, does Nengone; the Northern New Hebrides languages dislike a close syllable; Lepers' Island only closes with m, n, *n*, and w. In the Banks' Islands there is great diversity within very little space: Mota does not refuse or dislike to close a syllable or to bring together consonants in harsh combination, but is very vocalic in general character; Motlav, on the contrary, casts out every vowel it can, and is as consonantal as the worst of the New Hebrides languages. Mota and Motlav (Mota lava great Mota) are seven miles apart, inhabited by people identical in every respect, even in language; but they speak their common language in very different ways, and have made their respective dialects so unlike that they are mutually unintelligible. Although, therefore, different regions present different characters of language in this respect, it is quite impossible to treat such difference as fundamental, or perhaps as worthy of more than particular observation when the several languages come under view.

[1] 'This is true of the Bau dialect; but some of the other Fijian dialects admit a close syllable ending in m, e. g. *homhom, tam*. There are also unusual combinations of consonants, as mt, mn, tl, mbr.'—Rev. L. Fison.

V.

NUMERATION AND NUMERALS IN MELANESIAN LANGUAGES.

I. *Numeration.*

The three systems of numeration which are based on the practice of counting on the fingers are found in Melanesia. 'To count the fingers of one hand up to five, and then go on with a second five, is a notation by fives, or, as it is called, a quinary notation. To count by the use of both hands to ten, and thence to reckon by tens, is a decimal notation. To go by hands and feet to twenty, and thence to reckon by twenties, is a vigesimal notation [1].' In some of the islands of the New Hebrides group and in the Banks' Islands the notation is quinary; in other islands of the New Hebrides, in Fiji and in the Solomon Islands, it is decimal; in the Loyalty Islands, New Caledonia, and in Anaiteum, the notation is, or was, vigesimal.

It must be premised, however, that in none of these places, except in one part of the New Hebrides, is the system purely quinary or purely vigesimal. That is to say, the advance to higher numbers is not made by fives, but by tens, where the notation is quinary, and where it is vigesimal the advance up to twenty is made by fives. In the decimal system each numeral is distinct, from one to ten, as in English, and all further advance up to a hundred is made by the use of these numerals. But in the Melanesian languages, whose system must be called quinary, the numerals up to five are distinct; the digits of the second hand are named with reference to the

[1] Tylor, Primitive Culture.

first; ten has its own name without any reference to five; and further advance is made by tens, not by fives. Thus, for example, in Mota *tuwale*, *nirua*, *nitol*, *nivat*, *tavelima* are the first five numerals; in *lavearua* seven, *laveatol* eight, *lavearat* nine, the numerals used for two, three, and four, are evidently repeated with a difference: but when ten, *sanavul*, is reached the word is quite distinct, there is no repetition or recalling of five; and further advance is made by tens, not fives. This, then, is not purely quinary; five is used to get to ten, and then the notation becomes decimal. A purely quinary notation would have no ten, that number would be expressed in fives. Such a notation appears in Tanna and Fate of the New Hebrides; in Tanna *karirum* is five, *karirum karirum* ten; in Fate *rua* is two, *lima* five, and ten is *relima*, twenty *relima rua*; ten in fact is two-five and twenty two two-five.

In the same way, with regard to the vigesimal notation found in Melanesia, it is not purely vigesimal, but quinary up to twenty, and after that vigesimal. A purely vigesimal notation would provide distinct numerals from one up to twenty, as the pure decimal system does up to ten. If such a series of numerals be found elsewhere, there is none such in Melanesia; the advance up to twenty is made by fives, by the fingers and toes. For example, in Nengone five is expressed by *se dongo*, which means that the counting of the fingers of one hand is finished by bringing them to a point together; afterwards the counting goes on with five and one, five and two, till the second set of fingers is finished, and ten is called *rewe tubenine*, two rows of fingers. In this way by going on to reckon the toes they reach twenty, which they call *re ngome* a man. Having reached this number, they go on with twenties, with 'men,' forty is *rewe re ngome* 'two men,' and so on up to a hundred, 'five men.' The vigesimal notation in Melanesia, curious and interesting as it is, is based on the quinary, and must be taken with it.

In fact the Melanesian languages have a pure quinary system, and a pure decimal notation; and between these a quinary system of notation, which becomes decimal when ten

is reached in some languages, and vigesimal when twenty is reached in others. It may be taken for granted that the oldest method is the quinary[1], and it is pretty certain that the decimal notation in Melanesia is comparatively recent there and introduced. It will be well, therefore, to begin with the purely quinary, and to take the decimal last; the combinations of quinary and decimal, and quinary and vigesimal, being intermediate[2].

1. *Pure Quinary Notation.*—No word for ten is in use, except such a one as shows five to be the number really in view. In Tanna *karirum karirum*, five five, stands for ten. In Eromanga, by an advance, ten is *narolim* two fives, in Fate *relima* is the same. In Sesake *dua* is two, *lima* five, *dua lima* ten, twenty *dua lima dua* two two-fives. In the neighbouring island of Api *lua lima*, and *tua lima*, is ten, *lua* and *tua* being two, *lima* five.

The region in which this purely quinary notation is in use is very limited; the southernmost island of the New Hebrides, Anaiteum, having a vigesimal form, and the more northern islands having either a decimal system or a word for ten. It should be observed that the power of rising to high numbers

[1] The way of reckoning on the fingers differs in various islands. In Nengone, as has been said, the fingers are turned up and brought together at five. In the Banks' Islands the fingers are turned down. This is often done with the spoken numerals, often without the use of words. The practice of turning down the fingers, contrary to our practice, deserves notice, as perhaps explaining why sometimes savages are reported to be unable to count above four. The European holds up one finger, which *he* counts, the native counts those that are down and says 'four.' Two fingers held up, the native, counting those that are down, calls three; and so on till the white man, holding up five fingers, gives the native none turned down to count. The native is nonplussed, and the enquirer reports that savages cannot count above four.

[2] The difference between the Melanesian numeration and the Australian is remarkable. In none of the Melanesian islands is found the incapacity for counting above two or three that is at least common in Australia. In New Guinea, among people close to Cape York in Australia, the natives of Erub, Fly River, and Tauan use the Australian way of counting: in Erub 1 *netat*, 2 *neisi*, 3 *neisi-netat*, 4 *neisi-neisi*; in Tauan 1 *urapon*, 2 *ukasar*, 3 *ukasar-urapon*, 4 *ukasar-ukasar*; in Fly River 1 *au*, 2 *etoa*, 3 *netoa-nau*, 4 *netoa-netoa*. There is nothing in the Melanesian languages here collected which corresponds to two-one for three, two-two for four.

is not impaired by this way of counting. There are in Fate words for a hundred and a thousand; *relima*, although in fact it means two fives, and not one ten, has become to all intents and purposes a single numeral. No doubt also *lua lima*, though distinctly two numerals, two five, has come to occupy in the mind the place of a single word. Although they may say 'two-fives,' and not say 'ten,' yet in fact they count numbers above ten by two sets of fingers, and not by one set of five.

When the second hand comes to be used in reckoning it is interesting to observe how the digits belonging to it are named. In Tanna, where *karirum* is five, *riti* one, *karirum riti* is six: in Eromanga, *sukrim naru*, five two, is seven. This corresponds to the *lima sa* five one, *lima zua* five two, for six and seven, given by Humboldt in the Kawi Sprache. It is the simplest and no doubt the most ancient method; but there is another, which will be considered further on, in which a sign is affixed to the numeral used on the first hand to show that a digit of the second hand is meant, and five is not repeated. It is as if seven were called the 'other two,' or the 'two above:' as in the Fate *rua* two, *larua* seven, *tolu* three, *latolu* eight. This appears to be an advance on five-two, five-three.

2. *Imperfect Decimal Notation.*—In this system there is a word for ten; after five is reached there is no further mention of this number. So far it is decimal; but the digits of the second hand have not their own independent names as they have in a purely decimal notation: they are reckoned by words which correspond to the names of the digits of the first hand. In this the system is quinary; the two hands are always present to the view, the succession from one to ten is not a simple continuous series but has a joint in it; everything is measured with a two-foot rule.

This, no doubt, is an advance upon a purely quinary notation, and practically does as well as if it were purely decimal. In Mota they have invented for themselves a decimal series for a game, although they use this half quinary method in

ordinary affairs[1]. An example from that language will show the character of this imperfectly decimal method of reckoning :—

1 *tuvale*	6 *laveatea*
2 *nirua*	7 *lavearua*
3 *nitol*	8 *laveatol*
4 *nivat*	9 *laveavat*
5 *tavelima*	10 *sanavul.*

It will be seen that the word for ten has no reference to five, and that five is not repeated on the second hand ; but with a different prefix the same numerals, *rua*, *tol*, *vat*, serve for the second, third, and fourth digits of both hands. In fact the word *laveatea*, six, is the same in construction, for *tea* is a form of the numeral most commonly used for ' one.' When this Mota numeral series is examined it appears that the prefix *ni* is a verbal particle, the Numeral in that form is being used as a Verb. On the second hand *lavea*, which is prefixed to the numerals, is most reasonably taken as a word signifying the other side, or something above ; in the same way that, as will be shown hereafter, the units are expressed in quantities above ten ; in the same way, in fact, in which in ' eleven ' and ' twelve ' in English there is contained an element which signifies that the number combined with it is in a certain relation to ten. It is plain, at least, that in the words for seven, eight, nine, the numerals two, three, four, are repeated, and with no express mention of five.

In Fate, though there is no independent word for ten, the same system appears: *la* in *latesa* 6, *larua* 7, *latolu* 8, *lafiti* 9, corresponds to the Mota *lavea*. This method of forming the numeral series up to ten prevails in the Northern New Hebrides, Banks' Islands, and Santa Cruz, and in the curiously isolated language of Savo in the Solomon Islands. In the Banks' Islands there is nothing very different from the Mota example given above. The language of Ambrym in the New Hebrides is very distinct, but the same way of forming the

[1] There is a third way of counting in Mota, (for which see the Mota Grammar,) where Numerals properly speaking are not used, but descriptive expressions employed to avoid the common numerals.

numerals is found; one *hu*, two *ru*, three *sul*, four *fir* on the first hand; and on the second hand six *luse* (*se*=*tea* in Mota), seven *luru*, eight *lusul*, nine *liafer*. In Malikolo, one *sikai*, six *sukai*, two *e-ua*, seven *whi-u*, three *eroi*, eight *oroi*, four *evatz*, nine *whi-vatz*, show the same formation.

In Santa Cruz there is the difference that a suffix marks the numerals of the second hand; one *eja*, six *ejame*, two *ali*, seven *elime*, three *atu*, eight *otume*, four *apue*, nine *opu-eme*.

In Savo one *ela*, three *edo*, four *agava*, are repeated in *pogoa* six, *pogoro* seven, *kuava* nine.

The numerals of New Britain, given by Mr. Wilfred Powell, correspond, except in ten, to those of the Banks' Islands: one *tikai*, two *urua*, three *otul*, four *ivat*, five *a lima*; six *lip tikai*, seven *lov urua*, eight *lov otule*, nine *lov ivat*, ten *tur a lim*. There is another word for ten in which five is not repeated, *ave nun*.

The same thing is found in some of the languages of New Guinea. In Yule Island *aia* one, *abaraia* six, *rua* two, *abarua* seven. In numerals given by Latham, a dialect of Seroei, near Port Dorey, has one *boiri*, six *boiri-kori*; two *boroe*, seven *bor-kori*; three *botoro*, eight *boto-kori*; four *boah*, nine *boa-kori*. Here it is evident that there is a prefix *bo* to the numerals on the first hand, and a suffix *kori* with those of the second. In another language, Ron, *onemegnokor* eight, *onenfak* nine, evidently repeat *ngokor* three, and *fak* four.

These are all cases in which the digits belonging to the second hand are named with reference to those of the first, but without mention of five. There are some languages which, though they have advanced to a word for ten, still make up the numbers between five and ten by the addition of one, two, three, four, to five. Such is that of Duke of York Island, where seven is *limadi ma ruadi*. In the language of Yehen or Yengen in New Caledonia, given by Von der Gabelentz, the numerals after five are expressed in the same manner, *nim* five, *nem wet* six (i. e. *nim we hets*, *hets* being one), *nim we luk* seven, *nim we yen* eight, *nim po vits* nine; the

numerals two, three, four being *he-luk*, *he-yen*, *po-vits*. The word for ten is *pain-duk*.

In two languages of the Malay Archipelago which have a name for ten, the same way of forming the numerals of the second five is found. In Ende of Flores *lima* is five, *lima a* six, *lima zua* seven. The formation of the numeral eight is different; *wutu* is four, *rua butu*, two fours, is eight. In Enganho, near Sumatra, *alima* is five, *adoea* two, and *alimei adoea* is seven. A pure decimal series has not yet been formed; the system is still quinary up to ten.

3. *Vigesimal Notation.*—The example of the Nengone language has already been given, showing that up to twenty, which they call 'a man,' the notation is quinary, five being in terms the counting of one set of fingers, and ten the completion of two sets. Beyond twenty, though with multiples of twenty they use vigesimal notation, they have to recur to the quinary for intermediate numbers. Forty is two twenties, two men, *rewe re ngome*, thirty is 'one man and two sets of fingers,' i. e. one twenty and two fives, *sa re ngome ne rewe tubenine*.

In Lifu also they count by 'men,' twenties, and advance in a purely quinary system to twenty. Five is *tripi* or *tjipi*, two is *lue*, ten is two-five, *luepi*, fifteen is three-five *kæni-pi*, twenty is *cha-atre* or *ca-atj* one man, a hundred is five men, *tjipi o atj*. The same method of counting by 'men' as twenties is shown by Von der Gabelentz in two parts of New Caledonia.

In the southernmost island of the New Hebrides something of the same system was found, and there, as in the Loyalty Islands, has been made away with by the Missionaries, who have substituted the less cumbrous English numerals. The Rev. J. Inglis does not admit the native numerals into his Grammar of the Anaiteum language at all, and only the first four into his Vocabulary. He gives us to understand, however, that the Anaiteumese counted by fives up to twenty, using their fingers and toes; but it does not appear that they used the word 'man' for twenty, or indeed rose beyond twenty at all [1].

[1] 'The Papuans proceed thus: They count the fingers on one hand till they

These all belong to one region, and there is no other part of Melanesia in which a vigesimal notation can be said to exist. At the same time there is a way of counting by twenties still in vogue in another part of Melanesia, and there are traces of the same practice far away. In Bugotu, Ysabel, they have a pure decimal notation, *hanavulu* being ten; but for twenty they like to say *tutugu*, and for multiples of twenty so many *tutugu*. At Savo they use *nebolo* in the same way, *sale* being ten. These words are rather collectives, perhaps, than numerals; but the presence of a name for the unit above twenty, *lisoa*, different from that above ten, *nipiti*, is a mark in Savo that counting by twenties, *nebolo*, is an ancient practice. This corresponds to the distinction in Malay between *blas*, the unit above ten, and *likul*, the unit above twenty, which seems to show that the counting by tens only was not the original practice in that language. In Polynesia also counting by scores, twenties, is part of the system of numeration. In the Marquesas ten is *onohuu*, twenty is *tekau*; which last word in the Maori of New Zealand is ten. When twenty has been reached further advance is made by *tekau*, thirty is *tekau me ouohuu*, forty *e ua tekau* two score, one hundred *e iima tekau* five score. In the Sandwich Islands the word used for ten when twenty is named is not the same word which is used for ten by itself or in any other multiple of ten. Ten is *unu*, for twenty *iva kalua*, two nines, is used, for thirty *kana kolu*, three *kana*. In these methods of numeration twenty is differently treated from other multiples of ten, which seems to show that it has a different history, that there was a time when twenty was the

come to five, and then they say my hand, whatever that word may be in the language, for five; then my hand and one for six, my hand and two for seven, and so on till they come to ten, for which they say my two hands; they do the same thing with their ten toes, and then say my two hands and my two feet for twenty. All beyond this in Aneityumese is many, a great many, a great great many.' Mr. Inglis takes the Anaiteum people as an example of Papuans; but his description is plainly inapplicable to the Melanesian people in the neighbouring Loyalty Islands, or in the other New Hebrides, or in any of the groups the languages of which are here examined.

limit of counting. The cause of this may well have been that the natural limit of counting was the number of the fingers and toes; but it does not appear that in any of the Ocean languages the feet were directly referred to, except perhaps in Anaiteum, and the term 'man' to represent twenty is confined to New Caledonia and the Loyalty Islands.

4. *Decimal Notation.*—The purely decimal series of numerals, in which each number is expressed by an independent word, is found in the Melanesian languages, in the New Hebrides in two islands, Lepers' Island and Whitsuntide, in Fiji, and in the Solomon Islands. In the latter, the isolated language of Savo is an exception; and in New Britain a quinary system has been noticed. The same decimal series substantially is in use in the Polynesian islands, and in the Malay Archipelago.

It is important here, without considering the particular words, to ascertain how far the ten numerals of the Melanesian decimal series are the same with those of Polynesia and of the Malay Archipelago. Mr. Wallace, in his Vocabularies of thirty-three languages of the latter division, gives the numerals, and it will be found that generally they are the same throughout.

In 33 languages for	*one*	22	have some form of	*sa*
,,	*two*	30	,,	*rua*
,,	*three*	27	,,	*tol*
,,	*four*	all	,,	*pat*
,,	*five*	31	,,	*lima*
,,	*six*	30	,,	*an*
,,	*seven*	29	,,	*pitu*
,,	*eight*	24	,,	*walu*
,,	*nine*	29	,,	*sio*
,,	*ten*	12	,,	*pulu.*

It must be noticed that the Malay, from which this group of languages is named, by no means has a characteristic set of numerals; the words for three, seven, eight, and nine, *tiga, tujoh, delapan, sambilan,* are exceptional. The Melanesian decimal series is identical with that just given of the great majority of the languages of the Malay Archipelago, not with the Malay.

The Polynesian numerals are substantially the same, with a general agreement among themselves, except in the case of ten ; and the Polynesian numerals are of course in use in the Polynesian settlements in Melanesia. Have not then, it may be asked, the Melanesians who use this series of numerals borrowed them as a whole from the Polynesians ? It is certain that they have not. The first Polynesian numeral is *tahi, tasi, kasi*, from which it is not possible that *sa* has been derived, though no doubt *ta* in *tahi* is the same as *sa*. So the Polynesian four is *fa, wha, ha, a*, no doubt the same with the Malayan *ampat*, but not a form from which the Melanesian *vat* could have come. In Fiji, which is so close to Tonga and in communication with it, four is indeed *va*, not *vati*, but one *dua* and ten *tini* are altogether different from the Tongan *taha* and *hongafulu*. We have, therefore, to conclude that the Melanesian decimal series of numerals is not borrowed from the Malay, from which it differs in four numerals out of ten, or from the Polynesian, than which it has stronger forms, but that it is identical with that generally in use in the Malay or Indian Archipelago and Madagascar.

But there can be no doubt that, though not introduced as as a whole either from the Malay or the Polynesian languages, the purely decimal notation has been comparatively lately adopted by the Melanesian people, whose system was originally quinary. The numerals up to five, whether a quinary or a decimal notation be used, and ten, are generally the same ; it is the numerals of the second hand 6, 7, 8, 9, which have been introduced into Melanesia : and these most certainly not from Malay, in which three out of the four are different from those used in Melanesia. These numerals, and the general use of a decimal series, may possibly have been introduced from Polynesia, though the form of the numeral nine does not encourage the notion [1]. How and when they were

[1] Not one of the Polynesian words for nine has a form with *s* ; Tongan alone has *h, hiva*. But the characteristic word in the Malay Archipelago, not Malay, is *sio*, and in Melanesia the sibilant is more common than the aspirate, and is represented in the Fiji *civa*.

introduced, and how it came about that their introduction was partial, would be an interesting and difficult inquiry. The consideration, hereafter, of the particular numerals may throw some light upon the subject.

It is a remarkable thing that in one island of the group in which the notation is quinary, but has a word for ten and counts by tens—in Mota of the Banks' Islands, there is a purely decimal series of numerals used in a game [1]. These numerals are all different from any that I can discover elsewhere; they appear to be entirely indigenous, and not in use even in the island nearest to Mota. We have, therefore, the phenomenon of a people inventing a series of numerals for themselves which is decimal, and using it in a game, while they continue to use for ordinary purposes their old notation, the basis of which is quinary. It is probable that in the use of their words for seven or eight, *lavearua*, *laveatol*, though the numerals two and three are expressed in them, the derivation and original meaning of the words are no more before the native mind in Mota, than it is in English with ourselves when we use 'eleven' and 'twelve,' or in French when they say 'douze' and 'treize.'

5. *Numeration beyond ten.*—The methods of carrying on the numeral series beyond ten in Melanesian languages are two, one of which is of much interest. The addition of the unit to the ten with or without a conjunction is simple, and would deserve little consideration if it did not appear a sign of the simplification of a language. The introduction of the unit above ten, with an explanatory particle or designation of it, has all the appearance of an original idiomatic method.

If we look at Mr. Wallace's list of numerals in the collo-

[1] This decimal series is 1 *qasa*, 2 *wura*, 3 *lovi*, 4 *tama*, 5 *rina*, 6 *garu*, 7 *lini*, 8 *naga*, 9 *viga*, 10 *wesu*. These words are not all unintelligible; *sa*, though never used as one in Mota, is in fact the same as *tea*, which appears in the Mota word for six, and *qasa* 1, the first *qa*, corresponds to *garu* 6, the second *qa*; *wesu* in itself means completion, arrival, and is elsewhere used for a hundred. In Florida also there is a series of numerals used only in play, which, however, are mostly the ordinary numerals reversed; *ura* for *rua* 2, *lotu* for *tolu* 3.

quial Malay of Singapore we see *satu* one, *dua* two, and *sapuloh* ten; eleven and twelve are *sapuloh satu*, *sapuloh dua*; the unit is simply added to ten. But in his Java numerals, *sa* being one, *loro* two, and *pulah* ten, eleven is *swalas*, and twelve *rolas*; *las* added to the unit designates it as a sum above ten. Similarly in Salibabo in *ressa* eleven, there is no mention of *mapuroh* ten, but *res* is evidently the Java *las*, and *sa* is one. But in true Malay, not the lingua franca of commerce, *sablas* is eleven, *duablas* twelve; *blas*, evidently the same as the Javanese *las* and Salibabo *res*, is the designation of the unit above ten. Another expression of apparently the same character is given in Masuratty: *polo* is ten, *sia* one, *dua* two, *polo tem sia* eleven, *polo tem dua* twelve; in Wayapo *polo* is ten, *umsium* one, *rua* two, *polo geren ensium* eleven, *polo geren rua* twelve. In these *tem* and *geren* appear to be words designating the unit above ten. It is plain, then, that in the Malayan region there is an idiomatic use of a designation for the unit above ten, not a Conjunction or a Preposition, but in fact a Noun; and that where, as in the colloquial Malay, the language has been simplified and disturbed this idiom has been given up. It is just the same in Melanesia. There is commonly in the languages which retain their quinary notation, a word designating the unit above ten, or above five, corresponding to the Malay *blas*, and in some cases identical with the Masuratty *tem*; while the languages which have adopted the no doubt comparatively recent and foreign decimal notation have generally no such idiom. Thus in the Solomon Islands the isolated Savo language, with its quinary system, has the designation *nipiti* for the unit above ten, while all the neighbouring islands which use the decimal series add barely the unit to the ten.

Among the Polynesian languages in the Sandwich Islands ten is *umi*, one *kahi*, two *lua*, eleven is *umi kuma ma kahi*, twelve *umi kuma ma lua: kumi* is described as a number or company, and *ma* as signifying company, and coming after the word to which it is applied. The explanation of the words signifying eleven and twelve, therefore, is 'ten, the

number in company one, or two.' The same word is used in the Maori of New Zealand, *tuma* a number in excess; and *tuma* may very well be taken to be the same word with *tem* of Masuratty and with the *temei*, *demei*, *numei* of the Banks' Islands.

In Melanesia a word of this kind is not used only to describe the unit over ten, but with the same notion the unit over five where the numeration is quinary, and the sum also, whatever it may be, over a hundred. The meaning of the word is the 'sum over,' whether over five, ten, or a hundred.

In the *Loyalty Islands*, in Nengone, the name of the unit above ten is *cemene* or *xecene*, eleven is *rewe tubenine ne sa re cemene*, literally, two the sets of fingers and one the sum above.

In Lifu *ngemen* is the name of the number above five, *ca ngemen* is six, *lue ngemen* seven, that is, the number-above (five) one, the number-above two. The designation of the number in the next set of five is *ko*, the digits belonging to the first set of toes are *ca ko*, *lue ko* eleven, twelve. The digits again between fifteen and twenty are called *huai ano*, *ca huai ano*, *lue huai ano* sixteen, seventeen. Thus each set of five has its appropriate name for the quantity above five, or ten, or fifteen.

In the *New Hebrides*, in Fate, the designation of the unit above ten is *temati*, eighteen is *relim iskei temati latolu*, one ten, the unit-above eight. This *temati* recalls the *tem*, *tuma*, already mentioned.

In Espiritu Santo the name of the number above ten shows itself plainly as a noun; forty-four is *sonovul vat na vana movat*, 'tens four, its unit above is four.' This word *va* is probably the same as *re* of Araga, Whitsuntide, used for the number above a hundred, and the Santa Cruz *wa*; both of which are, like it, constructed as nouns with the pronoun suffixed.

In Araga and Lepers' Island[1], in both of which the decimal

[1] There is another way of counting in Lepers' Island without the *domagi*,

series of numbers is employed, the name of the unit above ten is *doma*, the word already familiar; in Lepers' Island, twelve is *sanavulu domagi gairue*; in Whitsuntide twelve is *hanavulu doman gairua*, ten, its *doma* two. The same word is used in Aurora.

In the *Banks' Islands* the same word in varying shapes is universally employed; in Merlav *demei*, in Gaua *dome*, Lakona *jime*; in Vanua Lava *deme*, *temei*, *temegi*, *numegi*; in Mota *numei*; in Mota Lava *dome*; Volow *neme*; Ureparapara *deme*.

It should be observed that in these languages there is no need for the mention of ten; for twelve it is enough to say *domagi gairue*, *o numei nirua*, as *dua blas* in Malay, or twelve in English. In the Torres Islands the word is different, *mahali*, the meaning of which is a thing-above.

In *Fiji* the numeral above ten is simply introduced with the particle *ka* (the *ga* of Lepers' Island above), but *mani* is also used with or without *ka*; *tini mani tolu*, or *tini ka mani tolu*, thirteen.

In *Santa Cruz* the unit above ten is *wa* constructed as a Noun, *naplu na wade tu* thirteen.

In the *Solomon Islands* the unit is generally added simply to the ten, or with a Conjunction; but in Fagani, San Cristoval, *matara* is the sum above either ten or a hundred. In Florida a Verb is often used, *rua hanavulu me sara rua* twenty-two, i.e. two the tens, (and) it has come up to two. In Savo the characteristic Melanesian idiom reappears, the number above ten is *nipiti*, *edo nipiti* twelve, *edo* is two, and ten is not named. In this singular language, while *nipiti* is used to designate the number above ten, and any multiple of ten except twenty, another word, *lisoa*, is used for the unit above twenty. This corresponds remarkably with the Malay use of *tikul* above twenty, instead of *blas* above any other number of tens; and it surely points in both cases to something of a vigesimal notation. In both twenty is treated as in

which is instructive as showing the meaning of the word commonly used for ten to be a 'set' not a numeral; forty-eight can be expressed, *navulu gevesi, navulu gailimegi gaiwelu*, i.e. tens 4, the fifth ten (set), eight.

many Melanesian languages a hundred is and as ten is, as the conclusion of a series beyond which counting goes on with a new expression.

From what has been shown, we may observe an agreement in this practice of using a word as the designation of the unit beyond ten, or of the digit beyond five, which extends from the Malay to the languages of New Caledonia and the Loyalty Islands, and is explained as well as exemplified in Polynesia. The identity also is very remarkable of *tem*, *teme*, *tuma*, *doma*, *nume*, in Bouru, New Zealand, and the New Hebrides and Banks' Islands.

6. *Numeration beyond a hundred.*—It is a natural extension, and in another point of view an illustration, of the way of adding units to tens, to use a word also to designate a number above a hundred. This use is not so common in Melanesia as the other. In the Loyalty Islands, where there is a designation for the digit above five, the number above a hundred is simply added; in Lakona, where *jimei* is the unit above ten, there is nothing for the number above a hundred. In the Northern New Hebrides, however, and the Banks' Islands, it is common to use such a word, and it is commonly possible to learn the meaning of the word. A word in general use is in the Mota form *avaviu*, a form which shows it to be a noun, and which is derived from the word *av* to pile one thing upon another. In Mota 110 is *melnol vatuwale o avaviu sanavul*, hundred once, and the pile above ten: in Lepers' Island *vudolue vagatuwale, avigi sanavulu*. In Volow it is *nivivin* 'its number above' so many. In Aurora the word used is *lan*, a verb meaning to turn one thing over upon another; 320 is *medol tol, lan wonana sanwulu rua*, 'hundreds three, turn over upon it two tens.' In Araga, Pentecost, they use *ve* for the number above a hundred, no doubt the same word as *va* used in Espiritu Santo for the unit above ten. In part of Vanua Lava they use the same word above one hundred as above ten, *teme*. In Savo the same name is used for the number above a hundred that is used for that above the score, *lisoa*.

MELANESIAN NUMERALS.

I. *Quinary (no word for ten).*

NEW HEBRIDES.

	1	2	3	4	5	10
Anaiteum	e thi	e ro	e seij	e manowan	ikman	
Tana	riti	ka ru	ka har	ke fa	ka rirum	karirum-karirum
Eromanga	sai	du ru	di sil	di vat	sukrim	narolim
Fate	iskei	rua	tolu	bate	lima	relima
	6 la tesa	7 la rua	8 la tolu	9 la fiti		
Sesake	sikai	dua	dolu	pati	lima	dua lima
	6 la tesa	7 la dua	8 la dolu	9 lo veti		
Api	tai	lua	tolu	vari	lima	lua lima
	6 o rai	7 o lua	8 o tolo	9 o vari		
Pama	tai	e lua	e tolu	e hati	e lime	ha lua lim
	6 a hitai	7 o lu	8 o tolu	9 o hati.		

II. *Imperfect Decimal (a word for ten).*

NEW HEBRIDES.

	1	2	3	4	5	10
Malikolo	sikai	e ua	e roi	e vatz	e rima	singeap
	6 su kai	7 whi u	8 o roi	9 whi vatz		
Ambrym	hu	ru	sul	vir	lim	sanaul
	6 li se	7 lu ro	8 hi sul	9 lia ver		
Espiritu Santo	tea	rua	tol	vati	lina	sanovul
	6 arave	7 ve rua	8 ve tou	9 ra tati		
Aurora	tewa	i rua	i tol	i vat	tavalima	sanwulu
	6 lava tea	7 lava rua	8 lava tol	9 la vat.		

BANKS' ISLANDS.

Merlav	tuwale	i rua	i tol	i vat	tavalim	sanavul
	6 live tia	7 livea rua	8 livea tol	9 lev vat		
Santa Maria, Gog	tuwal	i ru	i tol	i vat	tevelim	sanovul
	6 leve te	7 leve ru	8 leve tol	9 leve vat		
,, Lakon	tuwa	ni ru	ni tel	ni vas	tivilem	gapra
	6 le tuwa	7 lavu ru	8 lavi tel	9 la vas		
Vanua Lava, Pak	vu wal	vu ru	vu 'ol	vu ve	'evelem	sanwul
	6 leve 'a	7 leve ru	8 leve 'ol	9 leve ve		
,, Vureas	tuwel	ni ro	ni tol	ni vat	tevelem	samol
	6 leve te	7 lovo ro	8 lo vo tol	9 leve vat		
,, Mosina	towal	ni ru	ni tol	ni vet	tevelim	sanwul
	6 leve te	7 livu ro	8 livi tol	9 livi vet		
Mota	tuwale	ni rua	ni tol	ni vat	tavelima	sanavul
	6 lavea tea	7 lavea rua	8 lavea tol	9 lavea vat		

BANKS' ISLANDS (*continued*).

	1	2	3	4	5	10
Motlav	vi twag	vo ro	ve tel	ve vet	tevelem	so*n*wul
	6 leve te	7 livi ro	8 leve tel	9 leve vet		
Volow	vo twa	vo ro	ve tel	ve veat	tevelem	sa*n*wil
	6 leve te	7 leve ro	8 leve tel	9 leve veat		
Ureparapara	vo towa	vo ro	vo tol	vo vet	teveliem	sa*n*owul
	6 leve jea	7 leve ro	8 leve tol	9 leve vet		
Torres Islands	vu jia	vu rua	*ve* tal	*ve* vat	tevelima	he*n*awol
	6 livi jia	7 lave rua	8 lave tal	9 liv vat.		

SANTA CRUZ.

	e ja	a li	a tu	a pue	na vlu nu	na vlu
	6 e jam*e*	7 *o* lim*e*	8 *o* tum*e*	9 *o* pueme		
Nifilole	ni*gi*	lilu	eve	uv*a*	vili	nukolu
	6 wele *gi*	7 pole lu	8 po le	9 polo ve.		

SOLOMON ISLANDS.

Savo	ela	edo	igiva	agava	ara	atale
	6 pogo a	7 pogo ro	8 (kui)	9 kua va.		

III. *Vigesimal.*

LOYALTY ISLANDS.

	1	2	3	4	5	20
Nengone	sa	rewe	tini	ece	se dongo	
	6 dongo ne sa	7 dongo ne rewe	8 dongo ne tini	9 dongo ne ece	10 rewe tube nine	re ngome
Lifu	ca	lue	kœni	eke	tji pi	
	6 ca nge-men	7 lue gne-men	8 kœni gne-men	9 eke nge-men	10 lue pi	
	11 ca ko	12 lue ko	13 kœni ko	14 eke ko	15 kœni pi	
	16 ca huai ano	17 lua huai ano	18 kœni huai ano	19 eke huai ano		ca atj.

IV. *Decimal.*

NEW HEBRIDES.

Lepers' Island	1 gai tuwale	2 gai rue	3 gai tolu	4 gai vesi	5 gai lime
	6 gai ono	7 gai bitu	8 gai welu	9 gai siwo	10 sa*n*avulu
Whitsuntide	1 gai tuwa	2 gai rua	3 gai tolu	4 gai vasi	5 gai lima
	6 gai ono	7 gai vitu	8 gai welu	9 gai siwo	10 ha*n*vulu.

FIJI.

	1 e dua	2 e rua	3 e tolu	4 e va	5 e lima
	6 e ono	7 e vitu	8 e walu	9 e ciwa	10 e tini
Rotuma	1 ta	2 rua	3 folu	4 hak	5 liam
	6 on	7 hif	8 vol	9 siav	10 saghulu.

SOLOMON ISLANDS.

Ulawa	1 e ta	2 e rua	3 e 'olu	4 e hai	5 e lima
	6 e ono	7 e hi'u	8 e walu	9 e siwa	10 ta*na*hulu
Malanta	1 e ta	2 e rua	3 e 'olu	4 e hai	5 e lime
	6 e ono	7 e hi'u	8 e walu	9 e siwe	10 ta*na*hulu
San Cristoval, Wa*no*	1 tai	2 e rua	3 e 'oru	4 e hai	5 rima
	6 ono	7 bi'u	8 e waru	9 e siwa	10 ta*na*huru
,, Fagani	1 i tagai	2 i rua	3 i 'oru	4 i fai	5 i rima
	6 i ono	7 i pi'u	8 i waru	9 i siwa	10 ta*na*vuru
Florida	1 sakai	2 rua	3 tolu	4 vati	5 lima
	6 ono	7 vitu	8 alu	9 hiua	10 ha*na*vulu
Vatura*na*	1 kesa	2 ruka	3 tolu	4 vati	5 jehe
	6 ono	7 vitu	8 alu	9 siu	10 sa*na*vulu
Bugotu	1 sikei	2 rua	3 tolu	4 vati	5 lima
	6 ono	7 vitu	8 alu	9 hia	10 salage
Gao	1 kahe	2 palu	3 tolu	4 fati	5 lima
	6 famno	7 fa fitu	8 falu	9 fa hia	10 faboto
New Georgia	1 meke	2 karua	3 hike	4 made	5 lima
	6 onoono	7 fopa	8 vesu	9 sia	10 na*guru*[1].

Malay	1 sa	2 dua	3 tiga	4 ampat	5 lima
	6 anam	7 tujoh	8 delapan	9 sambilan	10 sapuloh
Malagasy	1 isa	2 roa	3 telo	4 efatra	5 dimy
	6 enina	7 fito	8 valo	9 sivy	10 folo
Maori	1 tahi	2 e rua	3 e toru	4 e wha	5 e rima
	6 e ono	7 e whitu	8 e waru	9 e iwa	10 tekau.

II. *The Grammar of Numeration.*

1. *Cardinals.*—Numerals in the Melanesian languages are used as Nouns, Adjectives, and Verbs; that is, the same word expressing number may be used grammatically in either way. For example, in Mota two is *rua*, *sa*n*avul* ten; when twenty is expressed as *sa*n*avul rua*, it is plain that *sa*n*avul* is used as a Noun and *rua* as an Adjective, two tens. If they speak of ten men, *tanun sa*n*avul*, the Numeral is an Adjective which just now was a Substantive; if in speaking of the number ten having been reached we say *me sa*n*avul veta*, *sa*n*avul* is grammatically a Verb, it is literally 'they have tenned.'

This does not mean that in each Melanesian language the Numerals are thus used indifferently as occasion may serve,

[1] The Numerals of Mafoor, N. Guinea, are 1 *sai*, 2 *dui*, 3 *kior*, 4 *fiak*, 5 *rim*, 6 *onem*, 7 *fik*, 8 *war*, 9 *siw*, 10 *samfur*.

but that Numerals may have either of these grammatical characters, though each language perhaps prefers one use to another. In the case of a Numeral being preceded by an Article it is of course a Noun; if it takes a verbal Particle, it is in fact a Verb, though in English we translate it as an Adjective; and when a numeral plainly qualifies a preceding Substantive it is an Adjective, as in English. An Adjective in these languages as a rule follows the Substantive it qualifies, and one Numeral following another may qualify the one before it and be a numeral adjective, as in the Mota *sanavul rua* above, two tens. But two Numerals may stand together without any grammatical relation; as in Florida *hanavulu rua* means twelve, not twenty, is ten-two, not two tens. The Numeral also as an Adjective may precede another Numeral which is a Noun. In Nengone *tubenine* a row or set of fingers is used for five, *rewe* is two, ten is expressed by *rewe tubenine* two sets of fingers. In this instance *tubenine* can hardly be called a Numeral. When the expression *sa re ngome,* one man, is used for twenty, the Noun *ngome*, man, has even the Article *re* with it: but the same construction is seen in Florida *rua hanavulu* above, and in the Fiji *rua sagavulu* twenty, in the Malay *dua puloh*, and the Samoan *lua fulu*; words and construction are the same.

The idiomatic uses of the several languages differ in this respect. In Florida *hanavulu rua*, like Malay (low Malay) *sapuloh dua*, means twelve, in Mota *sanavul rua* means twenty: the Fiji *rua sagavulu* is not a possible expression in Mota. The Sesake *dualima dua*, twenty, combines two ways of speaking; in *dualima* two fives, i. e. ten, *dua* comes first though *dua* qualifies *lima*, but *dualima* having become one word, a Noun, *dua* as an Adjective comes after it.

It is not always plain, therefore, when a Numeral is certainly an Adjective or a Noun Substantive; but sometimes the Article going with a word which is a Numeral, and not, like *tubenine* above, a Substantive used to express number, shows it to be in use a Substantive; as in Malagasy the substantive character of *folo*, the same as *puloh*, *vulu*,

is shown in the expression *roa amby ny folo* twelve, 'two above the ten;' and in Fiji *e rua na tini* twenty, two the tens.

The use of the Numerals as Verbs is perhaps difficult comparatively to ascertain, because the Numerals are commonly obtained in that form. Any one learning Mota would find the Numerals presenting themselves to him as *nirua* two, *nitol* three, *nivat* four, and it would only be on consideration and by comparison with other languages that he would ascertain the true Numerals to be *rua*, *tol*, *vat*, and the prefix *ni* one which puts them into the place of Verbs. So in a Fiji Grammar, Numerals, under the name of Numeral Adjectives, are given *e dua*, *e rua*, *e tolu*, *e vat*, one, two, three, four, and *ka dua*, *ka rua* in eleven and twelve; and though *e* and *ka* may be called 'numeral particles,' it is certain that they are the same with those that commonly go before Verbs. In Maori of New Zealand *e* and *ka* are the 'ordinary prefixes of the numerals below ten,' and those particles 'which prefixed to a word endue it with the qualities of a verb.' It is often also the case that the common verbal particles of a language are not those used with Numerals. In Lepers' Island, for example, *ga*, which goes with the Numerals, is not used with ordinary verbs, yet it is no doubt the verbal particle in use in the neighbouring island of Espiritu Santo, and the same with the Fiji and Maori *ka*. The true Numerals, and consequently the verbal particles attached to them, are ascertained by comparison of languages among themselves, and by observing the Numerals as constructed with other words. In Mota *ni* is seen to be a verbal particle in *nirua* two, when *sanavul rua* twenty, is examined; the very bare expression, as it seems at first sight, *karirumkarirum* five-five, ten, in Tanna, appears in the light thrown upon it by other languages to be after all a verbal expression; *karirum* five has the verbal *ka*, just as *karu*, two, is the same in form and grammatical character as Fiji or Maori *ka rua*. A prefix seen accompanying any series of Numerals may generally be taken as a verbal particle and a sign that the Numeral is used as a Verb, as in Anaiteum

one *e thi*, two *e ro*, three *e seij*, four *e manowan*. (See Table of Numerals.)

2. *Ordinals.*—Ordinals are naturally formed from Cardinals. It is remarkable that very generally in Melanesia the ordinal 'first' is a distinct word from the cardinal 'one.' Some of these ordinals, which are unlike the cardinals of the language to which they belong, can be seen to be the same with the cardinals of a cognate language, as *moai*, first, in Mota is no doubt *moi*, one, in Gilolo. It is not uncommon also that a word meaning 'another' or a 'fellow' should be used for second, like the Mota *tuara*[1].

The Ordinals are formed in the Melanesian languages by applying prefixes or suffixes to the Cardinals. In Fiji *ka* is prefixed, *e rua* two, *karua* second; as in Malay *duwa* two, *ka duwa* second. This prefix *ka* in both languages gives something like the sense of a passive participle, and is distinct from the verbal particle commonly used with cardinal numerals. In Fate *ke* or *ki* is prefixed in the same way, *kerua* second, *kelima* fifth. The causative prefix *whaka* in Maori makes an ordinal, *whaka tekau* tenth, as *faha* in Malagasy does, *roa* two, *faharoa* second. The same causative prefix as *vaga*, or *va*, makes the ordinal in the Northern New Hebrides and Banks' Islands, with a substantive termination at the same time added to the cardinal: Maewo *rua* two, *vagaruai* second, Lepers' Island *tolu* three, *vagatoligi* third, Mota *vagaruei*, *vagatoliu*, or *vatoliu*. This prefix, however, unless the word be thus made into a substantive, forms a multiplicative, as Fiji *vakatolu*, Mota *vagatol*, three times.

The most common way in Melanesia of forming an ordinal is to suffix *na*, *ne*, *ni*, to the cardinal. In Nengone of the Loyalty Islands *rewe* two, *rewone* third, *tini* three, *tinone* third; in Eromanga of the New Hebrides *duru* two, *durungi* second; in Espiritu Santo, with *vaga* also prefixed, *vagatoluna* third; in Whitsuntide *gairuana* second. In the Banks' Islands *vaga* is

[1] This is connected no doubt with the practice of counting things in pairs. Compare the Mota *un* expression for two, *tana valuna*, the one that has its fellow.

sometimes prefixed when this termination is used, and sometimes not; Motlav *vagrone* second, *vaglelne* third, in Vureas *rone*, *tolne*. In the Solomon Islands this suffix, Savo being an exception, is general; Ulawa *ruana*, *'oluna*, Florida *ruani*, *toluni* [1]. In Duke of York it is *di*, *limadi ma ruadi* seventh, i. e. fifth and second.

In some of the Banks' Islands languages the word *anai*, noticed in the Vocabulary under the word 'Child,' is used to make an ordinal; Mota m*elnol* hundred, m*elnolanai* hundredth; Santa Maria, Gaua, *rua nan* second, *tol nan* third. In the Banks' Islands generally the ordinal is a Noun and in the form of a Noun.

III. *Peculiar Methods and Terms used in Numeration.*

1. There is not, so far as I am aware, in Melanesia any way of counting by pairs like the use in Polynesia [2]. In Fiji and the Solomon Islands there are collective Nouns signifying tens of things very arbitrarily chosen, neither the number nor the name of the thing being expressed. Thus in Florida *na kua* is ten eggs, *na banara* is ten baskets of food. In Florida these words are in no case the same as those in Fiji, and they are not so numerous, but the same objects are often counted in this manner. In Florida ten canoes or ten puddings are *na gobi*, which in Fiji are respectively *a uduudu*, and *a wai*; in Florida *na paga* is either ten pigs, or ten birds, or ten fish, or ten opossums; in Fiji ten pigs are *a rara*, ten fowls *a soga*, ten fish *a bola*. There are many other words of the same kind naming tens of cocoanuts, breadfruit, crabs, shellfish, bunches of bananas, baskets of nuts. In Fiji *bola* is a hundred canoes, *koro* a hundred cocoanuts, *a selavo* a thousand

[1] It is worth notice that with this termination the indefinite Numeral n*iha*, how many, so many, quot, is made into the ordinal Adjective which has no English equivalent, the Latin quotus.

[2] 'In counting by couples in Duke of York they give the couples different names, according to the number of them there are. The Polynesian way was to use numerals with the understanding that so many pairs, not so many single things, was meant; *hokoruo*, twenty, meant forty, twenty pairs.'—Maunsell.

cocoanuts. In Florida *parego* is a collective noun for ten of anything; in Bugotu *selage* is ten, *tutugu* twenty, things of any kind.

2. There are not in any Melanesian language, so far as I know, any 'numeral coefficients' or 'numeral affixes' such as are employed with numerals in the Indo-Chinese languages and in Malay. It is true that a word which is identical with the Malay *buwah* is used with things which strike the mind as globular[1], but this is not used in numeration. There is nevertheless an idiom in giving a number in which a word precedes the numeral carrying with it the image which the things enumerated seem to present to the mind. Thus in Fiji four canoes in motion are *a waqa saqai va*, from *qai* to run. In Mota two canoes sailing together are called *aka peperua* butterfly-two canoes, from the look of the two sails. Using the indefinite *visa* so many, so many men together are *tanun pulvisa*, from *pul* to stick together, *pulsanavul* ten together, *pultavelima* five together, *pulvisa* so many together; if they are in a canoe they are *sagevisa*, on-board-so-many. Arrows shot, and canoes under sail are 'stand' so many *tira visa*, things in a bunch are *sogovisa* 'bunch' so many, bats are *taqa visa* 'hang' so many, money is *tal visa* 'string' so many. In the Solomon Islands this use is not common, though in San Cristoval *ta'e siha* is the Mota *sage visa*. In Nengone with the number of spears they use *naiu* to strike, with the number of birds *dede* to fly, or *te* to sit, accordingly as they are flying or sitting.

IV. *The Melanesian Numerals.*

The consideration of the words used as Numerals is distinct from that of the method of their use or grammatical arrangement; their meaning in themselves and origin, if they can be discovered, must be full of interest and instruction. We have seen that the Numerals which belong to the digits above five, of the second hand, are apparently of later introduction in Melanesia than those of the first hand; as no

[1] See Vocabulary Notes under the word 'Fruit.'

doubt the way of counting by fives is the earliest to come into use among mankind. It will be seen that in fact the series of the first five numbers is, generally speaking, the common property of the languages which are here considered. There are many exceptional numerals to be found, but generally speaking in an island language, whether in Formosa, in Madagascar, or in New Guinea, a list of Numerals will show the first five digits substantially the same, and any one of these island numerals will be looked for in vain on the continent of Asia, Africa, or Australia. In New Guinea vocabularies, for example, there are often seen Numerals unlike those common in the Melanesian islands; but it cannot be mistaken that the New Guinea numerals generally, in the vocabulary of any one language that may be taken, are to some extent the same as those of the Ocean languages, whereas Australian vocabularies show nothing whatever in the Numerals which is familiar to those acquainted with the island tongues.

1.—The first Cardinal is not one in which the greatest agreement prevails. There is a practice in some places in counting to begin with a word which is not used as the common Numeral: in Malagasy *isa* is only used in counting, while *iray*, *iraiky* is used in composite numbers; but this *isa* is no doubt the very common *sa* which, by itself or in a compound, is in many of these languages 'one.' The Florida *sakai* is compounded with it, yet in beginning to count a series *keha* is used for 'one,' not *sakai*. Since the numerals of little known tongues are often got by counting a series, no doubt the true Numeral 'one' is often wanting in vocabularies. The common first Numeral, however, is no doubt *sa* or *ta*. In Mr. Wallace's lists of the numerals of the Malay Archipelago, there are but five out of thirty-three in which *sa* is not present. It varies to *se*, *so*, *si*, *hia*, but may be taken to be the same; when as in Malay 'one' is *satu*, *sa* shows itself as the true numeral in *sa puloh* ten, *sa blas* eleven. The Polynesian *tahi*, *tasi*, shows the same root. In Micronesia the Pellew Islands have *tang*, the Kingsmill *te*. In New Guinea,

at Guebe (the numerals having the prefix *pi*), 'one' is *pi sa*, at Arago *ossa*, in other languages *tata*, *sa*, *sai*, in Redscar Bay *ta*, in the Gulf of Papua *ta*, *tea*. In New Britain and Duke of York *takai* is the same with *sakai* of the Solomon Islands, where also are *tai* and *eta*. In Santa Cruz where *t* often turns to *tch*, written *j*, 'one' is *jia*, which in the Torres Islands is *vujia*. In the Banks' Islands *tea* forms the Numeral *laveatea* six, and though not in use as a Numeral is well known to mean 'one[1].' In the New Hebrides *tea* is in Espiritu Santo, in Api *ta*, *tai*; in Sesake *sikai*, Fate *iskei*, are the *sikai*, *sakai*, of the Solomon Islands, but *latesa* six, and the indefinite pronoun *tea* give forms of the common numeral. In Eromango one is *sai*, in Anaiteum *ethi*; in the Loyalty Islands the word continues, in Nengone *sa*, in Lifu *cha*, in Uea *hets* (*he* a prefix); in Baladea of New Caledonia it is *ta*. The general resemblance, the general distribution of this numeral from the continent of Asia to the extremity of Melanesia is very remarkable.

There is another quite distinct numeral, in Fiji *dua*, in the Banks' Islands *tuwa* in Lakona, in Torres Islands *tuwa*, *tuwaga*, *tuwe*; with the verbal prefix *votowo*, *votwa*, *vitwag*, in the Banks' Islands; where the same root no doubt makes *tuwate*, and, where *t* is dropped, *vuwal*, *owal*. In the three Northern islands of the New Hebrides *tewa*, *tuwa*, *tuwale* is the Numeral in use. The region occupied by this word is confined to Fiji, the Banks' Islands, and the Northern New Hebrides; in the two latter it seems to have ousted *tea*, which still keeps its place in six, the first of the second hand. It is possible that the Marshall Islands *dzuon* is the same.

2.—The second numeral is almost universally in some form *rua*, the Malay *dua*; thirty out of Mr. Wallace's thirty-three agree in this, and quite as much agreement is found in Melanesia. There are some remarkable forms. To find *dua* 'one' in Fiji and *dua* 'two' in Malay, *tuwa* 'one' in the Banks' Islands and *tua* 'two' in Api of the New Hebrides, is not to find an apparent identity of numerals. But *dua* is only a

[1] 'In dialects of Fiji *ta*, *taya*, *tia*, are in use for one. There are besides in Navitilevu *t'la*, *hila*, *lia*, *kila*, *kia*.'—Rev. L. Fison.

form of *rua*, which often becomes *drua*, and the difference between *t* in some places and *d* in others is so slight that what one European would write *tua* another would write *dua*. In Api the form *lua* is also found, and *chua* with a not uncommon change of *t* to *ch*.

The Malay *dua* is in Celebes *dia*, which is paralleled by the form *li* for *ru* in Santa Cruz. In Malikolo, as in Marquesas, *r* has fallen away, leaving *ua*; in Florida they sometimes make it *ruka*. In the New Guinea lists I have seen some form of the common numeral appears in the greater number, though it may be disguised as *do*. In Savo *do* also appears.

3.—This Numeral in the form of *tol* is also so nearly universal in the region under view that it is only necessary to remark on some exceptions. One of the most remarkable of these is the Malay *tiga*, which stands alone in the languages which are called Malayan. In Nengone three is *tini*, which is also the numeral in Tarawan of the Kingsmill group of Micronesia. But *tini* in Fiji is ten, and is said to signify conclusion. The resemblance can hardly be accidental, and raises a hesitating conjecture that there may be here a trace of counting by threes. The change of *t* to *s* and *ch* gives *disil*, *chilu*; it is dropped in San Cristoval *oru*, and Port Dorey *ki-or*; in the plural suffix *ou* of San Cristoval *r* or *l* is dropped, as in Marquesas *tou*.

4.—There is not in Mr. Wallace's list a single exception to some form of *pat*, which appears in Malay *ampat*: in the Polynesian languages without exception *t* is absent, in Melanesia it is, with very few exceptions, present or represented by *s*. The Malayan, Polynesian, Melanesian, have no doubt the same Numeral, but no doubt the Melanesians have not received it from the Polynesians; *pat*, *vat*, *va*, are the same, but *va* has not been borrowed in the form of *vat*. In several Melanesian languages other words appear instead of this Numeral, but none of them call for explanation.

5.—The examination of the common word for five has been to some extent anticipated,—*lima* means a hand. Whatever may have been the original meaning of the other Numerals,

this is clear, men counted by their fingers and called five the hand. In many places the same word is both the Numeral and the common Noun; in some the two words are different altogether; in some there is a slight difference. In the Banks' Islands *lima* is five and *pane* commonly hand, but *lima* is known to mean the hand. In Fiji *liga* is the hand and five *lima*[1], as in Maori *ringa* the hand and *rima* five, by a change from *m* to *ng* in the noun. Other variations in form are common; *nima* in Tongan and in the Kingsmill group, *nim* in New Caledonia, show a change of *l* to *n*, which appears also in *nimanima* the Ulawa word for hand. The variation in form, however, is of comparatively little interest, the important thing is the testimony borne by this very common Numeral to the primitive quinary method of numeration.

There are languages in which, for some reason, a different Numeral is used, as the curious *chehe* in Vatura*n*a. If numbers were counted on the fingers there was no necessity for calling five the hand; as is plain at Nengone, where the word which stood for the Numeral described the finished act of bringing the fingers together. In Santa Cruz the same word, with a mark of distinction, is used for five and ten, meaning probably 'the set.' But taking the Ocean languages as a whole, this and the four first numerals generally agree; generally *sa*, *rua*, *tol*, *vat*, *lima* are one, two, three, four, five; whereas on the continents close to the shores of which the islands lie, not only this set of numerals is absent, but not a single one of them is present.

6.—When we pass on to the Numerals above five, which belong in counting to the second hand, there is very little difference between them, *anam* and *ono* will represent six in the languages which use a full decimal series. This is no doubt a mark of the comparatively recent spread of the numerals.

7, 8, 9.—With regard to these Numerals it is important to observe that, as with *tiga* three, the Malay language is singular in its use of *tujoh*, *delapan*, *sambilan*, in place of the *pitu*,

[1] In some Fiji dialects *lima* is hand as well as five.

walu, sio, which are generally used in the Malay Archipelago. This numeral series has not then been introduced by the Malays into any of the regions in which it is used, and it has been shown above that the Melanesians who use it have not derived it from the Polynesians. It has spread recently and is probably still spreading, but the original centre from whence it spread does not appear; it belongs to the Oceanic island speech, and seems first to have appeared with the five numerals almost everywhere in use, and later with the names for the digits between five and ten which have come into very general use.

10.—In Mr. Wallace's lists twelve languages out of thirty-three use a form of *puloh* for ten; this is the very common word in Polynesia and Melanesia. There are, however, a number of different words for ten, many more than there are for five. The reason seems to be that the natural use of the fingers supplied in the word for hand a natural Numeral, whereas the choice of tallies or signs of the complete number of ten was arbitrary, and many came into use. There must have been something more than ordinarily suitable in the idea originally conveyed by the word *pulu* to cause its very general use.

The stem word in various forms is *pulu*, *puru*, *vulu*, *vuru*, *buru*, *huru*, *hulu*, *huu*, *uu*. In Malay *sapuloh* is one ten, *dua puloh* two tens, *sa* is plainly the Numeral 'one.' But in Fiji, for instance, *sagavulu* is ten, which is not the same thing in a language in which *sa* is not one, and where the word is made up of another syllable besides. It is possible to explain *sagavulu* in Fiji, *sa*navul, *ha*navulu, or whatever form the word may take in Melanesia. The word *vulu* may be shown to mean probably a set of fingers, and *saga* (*sanga*) double; if this be so, *sangavulu* corresponds to the Nengone *rewe tubenine* two sets of fingers, In the Marquesas, in which it is the practice to leave out *l*, the verb *pu'u* is translated 'rassembler,' 'entasser,' and the noun *pu'upu'u* 'poignée;' in Mota to take a handful is to *pulu*n; the word *pulu* then may well mean the handful of five fingers, if one hand is used, or, if both hands are taken

together, the handful of ten. The use of Santa Cruz corresponds to this, though they say *napnu* or *navnu* as often as *naplu* or *navlu*; *na* is the article, *plu*, *vlu* is the Noun used as the Numeral, *naplu* ten, *naplu-nu* five, the full set of fingers is ten, the single set five. The meaning of *sanga* we may find in Banks' Islands *sana*, Fiji *saga*. The Mota *sana* is applied to the fork of a tree or stick; in Fiji *saga* is 'a crotch,' 'having a crotch,' 'the thighs because they branch off from the body,' 'a pair of tongs,' a word which is compounded in the Samoan *pi-saga-vae*. The two hands with the fingers brought together in counting, and held up in a double set, may well be described by *sagavulu*, *sanavul*, *hanavuru*, or any similar form, and it will be seen that a word in use for a hundred is open to the same sort of explanation. It is true that there remains a difficulty in the Maori *ngahuru*, the Lepers' Island n*avulu*, in which *nga* cannot be thus explained.

There are other words for ten which may be examined. The Fiji *tini* is only used in Bau for the first ten; twenty, thirty, and so on, are expressed by *sagavulu*; and *tini* is explained as meaning finish; when ten is reached the series naturally given by the fingers is complete. The same word appears in the Ceram *tinein*, and with a different sense in Maori *tini* many, or ten thousand, and the Marquesas *tini tini* a very large number; but there is no difficulty in the use of a word meaning that counting is finished to signify a very great number.

Another Maori word *tekau* is given by Gabelentz as used for ten in New Caledonia. It is inconceivable that a word should have found its way thither from New Zealand; but if its meaning be some kind of tally there is no reason why it should not be used in both places. In fact *tekau* represents the tally and not the number. 'The native way of counting is by elevens, on the principle of putting aside one to every ten as a tally,' and thus *tekau* in New Zealand means eleven as well as ten.

A word which in itself, though we may not be able to trace its original meaning, is used to signify the end of the counting,

naturally rises as the practice of counting advances to the signification of a higher number than it expressed at first. Thus in Savo *tale* or *sale* is ten, which in the Torres Islands is a hundred; the word no doubt the same. As *tini* may possibly have signified the complete numeration as three in Nengone, and have advanced to ten in Fiji, and even to ten thousand in Maori, so *tale* may have signified the end of the counting when no number beyond ten was counted, and have retained the meaning of ten in Savo, while it has been advanced as numeration improved to signify one hundred in Torres Islands. Many means more in a later generation than in an earlier: the Lakona *gapra* ten, means nothing but 'many;' *tar*, which in some languages is vaguely many, is in one a hundred, in several a thousand.

Hundred.—There appears a quinary method of expressing a hundred in the Eromanga *narolim-narolim*, two-five-two-five, i. e. ten tens. The vigesimal of the Loyalty Islands is *se dongo re ngome* of Nengone, five men.

The most common word in use in Melanesia, as in Polynesia, is *rau* a branch or leaf. The explanation of this use is to be had from the meaning of another expression used to signify a hundred in the Banks' Islands. In Mota this is m*el nol*, i. e. a whole m*ele*, the m*ele* being a kind of cycas. To count the days after a death a m*ele* frond was taken, and beginning on one side of it a leaflet was counted for each day, one being pinched down as a tally for every tenth. The frond when treated in this way on both sides furnished tallies for a hundred, and the final death-feast was commonly held on the hundredth day; the whole m*ele*, m*el nol*, was used and done with.

The same practice is found in the Solomon Islands, where, in Ulawa and San Cristoval, not the simple *rau* but *ta*n*arau* is the word in use. It is plain that this corresponds to their word *ta*n*ahuru* ten, the same as the *sa*n*avulu* of other tongues; that is to say the word for hundred means the double frond, counted on both sides, as the word for ten means the double handful of fingers. In Florida the word is *ha*n*alatu*,

in which *hana* has the same meaning of double, whatever *latu* may be [1].

In the Torres Islands when hundreds are named they are called *tale*, the word used in Savo for ten, but in counting up to a hundred the hundred when reached is *na won*, the close, or completion.

Thousand.—As high numbers are reached there is no doubt an increasing vagueness in their application, yet there can be no doubt but that Melanesians count with accuracy thousands of bananas, yams, and cocoanuts for feasts. The indefiniteness is shown in the word *tar*, which in the Banks' Islands is used for a thousand and also for very many, the same being a hundred in Espiritu Santo. In Nengone to count a thousand was to go as far as could be reached, *e dongo*, finish. The Fiji *udolu*, thousand (the same word as *nol* in m*el nol* above), means all, complete. In Wa*no* of San Cristoval they have no word for a thousand. There is a word in use in Florida and Bugotu, *mola*, which is used indefinitely for a great number beyond count; and this, but doubtfully, is given in Malanta and Ulawa for a thousand.

To go accurately beyond a thousand is not commonly possible, except as two or three or so many thousand; if there be a word said to mean ten thousand a certain indefiniteness hangs about it. If the Malagasy *alina* means ten thousand, the meaning of the word is still 'night,' and there is a certain absurdity in saying *alina roa* 'two nights,' for twenty thousand, using a word for a certain number which denies the possibility of counting. In the Banks' Islands *tar mataqela-qela* is literally 'eye-blind thousand,' many beyond count. Figurative expressions show how the unpractised mind fails to rise to exactness in high numbers. In Torres Islands they use *dor paka* banyan roots, for very many beyond count, at Vatura*na rau na hai* leaves of tree; in Malanta they exclaim *warehune huto*! opossum's hairs! *idumie one*! count the sand!

[1] How the meaning of a word disappears from men's minds in use is shown by the Bugotu form of this word, *hathanatu*; the syllables, as is very common, are transposed, and the meaning of the parts is lost.

In Fiji, however, the name of a tally like *vatu loa*, a black stone, no doubt is used with a definite number in view, though a number so large as one hundred thousand is given, and while yet *oba* is said to be used indefinitely for a lower number as well as for ten thousand. In the same language *vetelei*, *wokaniu*, are given for a million.

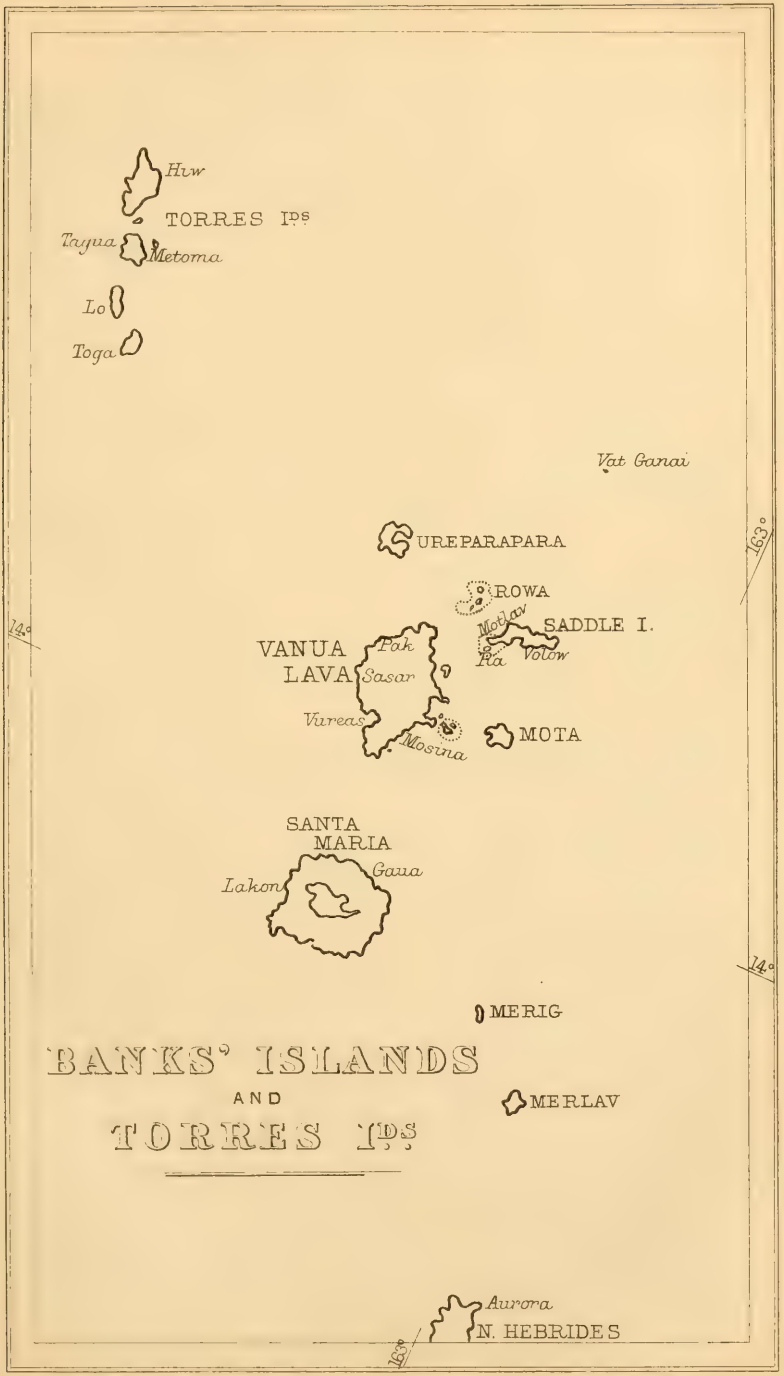
VI. GRAMMARS.

I. *Banks' Islands.*

The languages of the Banks' Islands are given the first place because that of one of them, Mota, much better known than any other to the compiler, has been the medium through which, generally speaking, information concerning the Melanesian languages has been obtained. Mota has thus been a kind of standard to which the others have, more or less, been found or made to approach; natives of other islands knowing Mota have explained the uses of their own languages with reference to it. The Group consists of eight islands, lying about the 14th parallel of South Latitude, and between 167° and 169° East Longitude[1]. The Islands are—(1) Vanua Lava, the largest, Great Banks' Islands; (2) Santa Maria, (3) Saddle Island, (4) Sugarloaf Island, *M*ota, (5) Ureparapara, Bligh Island, (6) Rowa, (7) *M*erlav, Star Island, (8) *M*erig, Sainte Claire Island[2]. Charts show in equal prominence a rock, Vat Ganai, misspelt Vatu Rhandi. The languages began to be known to Europeans in the year 1858, and were first acquired and written by Bishop Patteson, the Rev. Lonsdale Pritt, and the Rev. John Palmer, of the Melanesian Mission. There is great difference between the languages, though there are many dialects where the difference is not so great as to prevent those who speak them from readily understanding one another. The Banks' Islands languages generally are closely allied to those of

[1] The Group was discovered and named by Bligh in his boat-voyage to Timor, after having been cast adrift by the mutineers of the Bounty.

[2] The natives used another set of names when sailing between the Islands: Mota was *Ure-kor*, the place full of dried breadfruit; Vanua Lava *Ure-qauro*; Saddle Island *Ure-wari*; Santa Maria *Ure-tiqalano*; places of different kinds of yams; Ureparapara *Ure-us*, the place of bows; Merlav *Ure-kere*, the place of clubs; Merig *Ure-gave*, the place of crabs; Qakea, an islet of Vanua Lava, *Ure-pug*, the place of debt, because the shell of which money is made is abundant there; Ravena, another islet, *Ure-marete*, the place of a kind of holothuria.



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the Northern New Hebrides, and are not far removed from the Fijian. Indeed, a Mota man finds it easier to learn to speak Fiji than the language of Motlav, close to his own island. Of the eight islands, Merig is the only one, being extremely small and lying between Merlav and Santa Maria, that has no dialect of its own. Rowa is as small, but has its own dialect, with a peculiar mincing pronunciation.

1. Mota. Sugarloaf Island.

The name of the island is *Mota*, with the nasal *m*: from the common practice of the Melanesians of prefixing a Preposition to the name of an island (see p. 162), it was at first known as Aumota. The island is very small, and its language has become important only by the accident of being used as the common language in the Melanesian Mission.

Phonetic Character.—The language is generally vocalic, though it does not reject close syllables and combinations of consonants of some little difficulty, such as *sonnag*, *tarnag*. There is a certain tendency towards throwing out vowels when suffixes are added, as *tarnag* for *taranag*, *vapteg* for *vaputeg*; in reduplications, as *gilaglala* for *gilagilala*; and in names of persons and places.

Accent.—It cannot be said that the accent usually falls on any one syllable, except in words of two syllables, in which the stress is on the first. It is certain that the incidence of the accent on one syllable does not, as in English, obscure the vowels in other syllables; if the accent is on the first syllable in *manigiu* it does not prevent the full sounding of the succeeding *i*. In compound words, and words with affixes, the members of the compound, or the stems, retain their natural accent; *táno matúr* a sleeping place, *gasál* a knife, *mawóra* broken, *mawóravag* break with. In fact, the accent falling on the latter syllable is a safe guide to the character of the words—*ga-sal* from *sal* to cut, *ma-tur* from the prefix *ma* and the root represented by the Malagasy *turi*. The accent in such words as *nasasána*, *ravevéna* falls distinctly on the penultimate, for the reason that *sasa*, *veve* are reduplications of *sa* and *ve*. Sometimes, it is true, in a long word, or in a clause sounding like one long word, the Accent in native speech will fall on some syllable on which there is no apparent reason for its resting, *ilonéia*, *palpalátevat*. Unless the word be one in which a dissyllabic suffix like *ia* is present, it may be said that the accent

can never be cast far back; *mánig* is the word, and with the termination it remains *mánigiu*, but *ulus ulúsiu*.

Dialects.—There are two well-defined dialects on the island, one sympathizing with the neighbouring Motlav, the other with more distant Merlav. There are not many words of vocabulary distinct; the difference consists chiefly in the preference of *u* on the leeward side and *i* on the other, and the frequent substitution on the leeward side of *w* for *g*; as *tawur* behind, in Veverau is *tagir* in the other dialect. It would have been well if one of these dialects had been in the first place chosen and followed, that of the leeward side by preference; but the two have long been hopelessly confused in the speech and writing of foreigners. There is, besides what amounts to distinction of dialect, a variety in the way of pronunciation, which is paralleled in the neighbouring islands. The people of Veverau on the leeward side think that the Tasmate people, who are nearest to Merlav, speak thick, *matoltol*, and that the Maligo people, on the other side of them, nearest to Motlav, speak thin, *mavinvin*. The Maligo people say that the Luwai people, again, on the windward side, speak thick. The way of speaking, therefore, goes to some extent with the dialect, Veverau and Tasmate using one dialect, and Maligo and Luwai the other, and Tasmate thinking that Luwai speaks thin as much as Maligo thinks Tasmate thick. These are districts lying round the island. The Veverau people also are more inclined to introduce an euphonic *i*, *maros-i ava*, for *maros ava*.

With reference to dialect the Veverau people are called by the neighbours who speak 'thin' *ira we nao*, and they call their neighbours *ira we tak*, those respectively who say *na* and *tak*. Some of the words in which they differ are these:—

Ira we nao.	Ira we tak.
na.	*ge* do.
mule, van.	*va, vano* go.
tur.	*tira* stand.
rap.	*vega* climb.
le.	*la* give.
leo.	*lea*[1].
un.	*ima* drink.
gangan.	*ganagana* eat.
gasavai.	*gasei* how.
vavine.	*tavine* woman.
sasae.	*sea* different.

[1] This word is hardly to be translated in one English word; it may be law, custom, ways, speech. It is the same with the Maori *reo*.

Song Dialect.—The Songs are always in a Dialect different from what is spoken, resembling the language of Gaua, Santa Maria, but not identical with it. Examples will be given below.

Un words.—Quite distinct from the words which differ in dialect are those which are used to take the place of such as form part or the whole of the names of relations by marriage. For example, one whose son-in-law, father-in-law, brother-in-law, is named *Pantutun*, hot hand, could not use the word *panei* for hand or *tutun* for hot, but would have to substitute others. These substitutes are either common words used in an unusual way, as a knife may be called a cutter, or a bow a shooter; *teveteve* for *gasal*, or *venevene* for *us*; or as *paito* a shed may be used for *ima* a house; or else words not commonly used in the language except under these circumstances. These words, again, are either some common in neighbouring islands, as *lima* for hand, or else such as are only known in this use. To use a word in this way, in place of one which it is not correct to speak, is called to '*un*.' A list of some of these words is subjoined.

Un Words.

limai	for	*panei* hand.	*liwu*	for	*pei* water.
wanea	,,	*som* money.	*kakae*	,,	*nam* yam.
manarai	,,	,, ,,	*suliu*	,,	*qeta* arum.
repes	,,	*pug* debt.	*toqon*	,,	*tana* bag.
karwae	,,	*qoe* pig.	*varea*	,,	*vanua* place.
sogae	,,	,,	*marapun*	,,	*vat* stone.
mawega	,,	*vula* moon.	*sasaqo*	,,	*loa* sun.
rewu	,,	*wena* rain.	*gire*	,,	*tuvag* sell.
samali	,,	,, ,,	*wana*	,,	*vila* lightning.
tama	,,	*galao* left-handed.	*tatar*	,,	*vilog* umbrella.
molemole	,,	*lan* wind.	*saproro*	,,	*mate* die.
nanarag	,,	*esu* live.	*tignag*	,,	*ima* drink.
raw	,,	*sur* sing.	*niiv*	,,	*tagai* no.
rawraw	,,	*as* song.	*surata*	,,	*maran* light.

In Mota *val* is to put things one against another, answering to one another, the same word with *valui* to answer, Malagasy *vali*. There is a way of counting when they wish to *un*; 'one' is *val* instead of *tuwale*; 'two' is *tana valuna*, i.e. 'and his fellow,' answering; 'three' is *valuava*, missing the match, the odd one; 'four' is *valvalwia*, match well, the reduplication referring to the double pair. For 'ten' the word is *vawonot*, *va-wono-t*, 'make it complete.'

I. Alphabet.

The *Vowels* are a, e, i, o, u.

These have the proper sound, not the English. There is a longer and shorter pronunciation of a, e, i, and on the broader or narrower a depends mostly the

thickness or thinness of speech mentioned above. There is no shortened u. There are two sounds of o, the one approaching the English u in 'pull,' but o not u, and the other a simple o. The variation of sound depends, in fact, on the syllable being open or closed, no approach to u being heard in an open syllable; for example, *toliu* an egg is *to-li-u*, but in composition *tol manu*, bird's egg, makes a close syllable, which is in danger of being written *tul man*, because the sound of o is modified. For this reason there is no need for marking the change of sound by a change of sign. When the language was first written many words were spelt with u which should have had o; afterwards some were spelt with o that should have u. No native doubts which is right. At the end of a word u is often faint, often silent; a word therefore may be written *manu* or *man*.

Diphthongs are ai, ae, ao, au, clearly distinct one from the other.

That these are diphthongs is shown by the difference of pronunciation between words like *vagaus* and *ga-us*, *tinaena* and *naesuna*; where the word is compounded, *ga-us* bow string, *na-esu* the life, a break occurs between the two vowels which is not made when the vowels follow one another in the ordinary way.

Examples of the distinction between *au* and *ao*, *ai*, and *ae*, are *sau* to lift up, *sao* to take up a net (from both of which *saw*, *sawu*, to blow, is distinct); *gai*, the conjunction 'until' or an exclamation, *gae* a string.

The *Consonants* are k, g; t; p, v, w; q; m, *m*, n, *n*; r, l; s.

The sound of g has been described (page 204). In the Veveran dialect, on the leeside of the island, g at the end of a word after a is pronounced i, *wurvai* for *wurvag*.

The Mota t is blunter than the English. It is sometimes introduced to avoid the hiatus between two vowels, as before the suffix *ia*, *me ge rakatia sage*, raised him up, for *raka-ia*.

The Mota p is not so sharp as the English; v approaches nearer to b: *lava* was at first written *laba*.

A syllable is distinctly closed with w, e. g. *mawmawui*, to work, is a reduplication of *mawui*, *ma-wui*, and the consonant from the second syllable is taken into the reduplication with its consonantal value, making a sound distinct from *mau*.

The compound sound represented by q is kpw, though k is sometimes so obscure as to be missed, as in *goqo* to boil, *tuqei* a garden: yet some, especially children, not able to pronounce both guttural and labial, will leave out p, and say *tukwei*.

The nasal *m* is certain in the words in which it has its place; it does not vary with individual speakers. The old spelling of the name of the island Aumota for *a Mota* is instructive as to the sound. The following words are some of those that differ in sense according to the sound of m and *m*: *ima* to drink, *ima* a house; *tama* father, *tama* as; *mera* dawn, *mera* boy; *lama* sea, *lama* to drum; *nom* to think, *nom* thy; *mala* a hawk, *mala* a sow; *mata* an eye, *mata* a snake; *manig* cause, *manig* to dive. In printing for native use it is not worth while to use *m* as well as m; natives will not go wrong in pro-

nunciation. European students, for whose benefit *m* is used, will always be wise to mark the *m* in books and manuscript for themselves. By a native a syllable is closed with *m*, but mom is not very easy for a European to say.

The trill of r and l is greater than in English: r cannot be pronounced after n and l without the intervention of d or u. Some will pronounce *pulrua*, two together, *puldrua*, some *pulurua*; after n, u is not introduced.

A true Mota man cannot pronounce h.

II. Articles[1].

The Mota Articles are *o*, *na*, Demonstrative, and *i*, Personal.

1. There is no difference in meaning between *o* and *na*; both answer to the English 'a' and 'the,' but are in the native mind probably definite. The difference is that *na* is always used before the Noun to which a personal Pronoun is suffixed, and only with that construction. It is the practice to write it in one with the word so formed: *o panei* a hand, but *napanena* his hand.

Before terms of relationship *na* is not used; *tasik* not *natasik* my brother. The Article *o* is commonly used with Nouns where nothing very definite, perhaps, is in view, but something is indicated or present to the mind, for *o* no doubt is a demonstrative Particle. But when the notion is very general the Article is not present: to catch a fish is *rave o iga*, to catch fish *rave iga*; to shoot a bird *vene o manu*, to shoot birds *venevene manu*.

2. There is no distinction of Number; *o ima* the house, *o ima nan* the houses; *naimak*, *naimak nan*, my house, my houses.

3. With names of places *o* is used; *o Mota we asau nan o Gaua*, Mota is distant from Gaua.

4. The Personal Article is *i*, which is used with personal names, native and foreign, male and female; *i Sarawia*, *i George*, *i Rotaviro*, *i Sara*.

There is no need to use this Article, but as names of persons are generally words in common use, and *i* marks the word as a Proper Name, it is usually employed.

5. This Article applied to a word makes it at once a Proper name; it has therefore the power not only of showing a word to be a personal name but of personifying the notion conveyed by the word. Thus *gale* to deceive, *i gale* the deceiver; *esu* to live, *i Esu*

[1] Words are not divisible into Parts of Speech as distinctly as they are, for example, in Latin. The same word may be used as almost any Part of Speech without change of form. Nevertheless, there are words which cannot be so used, and there are certain changes of form which belong to words used in various grammatical characters, as well as certain ways of using them as different Parts of Speech. It is therefore convenient to divide words in the customary manner, and to arrange the Grammar accordingly.

the Living one; *ganganor* wickedness, *i Ganganor* the Wicked one; *i Vavae* the Word; *i Vaesu* the Saviour.

This, however, can only be properly done when a title or special appellation is in view, when a capital letter would be appropriate; the Sower is rightly *i Savsavur*, but it will not do to translate a Greek Participle with the Article in this way, unless a sort of title is given. See John iv. 36.

A special characteristic is thus designated: *i Tanaro Gilagilala, ineia i gilala ape savasava nan nanra tatasina*, he was the one who knew about all sorts of things more than his brothers, i.e. he was the knowing one. It is a singular use of this Article by which *i gopae* is a sick man; *gopae* sickness, *gopa* to be sick.

6. The Personal Article can take a Plural form with the Plural sign *ra*, *ira Tinqoro* the Disciples; and perhaps with a wider use than in the Singular, *ira naro* the widowers, though not widowers in general but the widowers of the place.

7. When a native name is that of a female *i* is applied to it, but another Particle *ro* is prefixed, which shows the name to be feminine. This *ro* is not an Article, but combines with *i* to make the feminine Personal Article *iro*: *i Taviro* is a man's name, *iro Taviro*, or *i Rotaviro*, is a woman's.

This *ro* does not apply to foreign names, English or of other islands, which are only known as personal names; a girl named Anne is *i An*, not *iro An*, a woman of a distant island *i Ono*. But if a foreign name is that of a known object, like a boat, it is *iro Pout*. A girl was called *i Nas* after a nurse, but the name was taken as a personal one.

A mother is spoken of as *i Veve*, not *iro Veve*, and *i sogoma* is your relation by the mother's side without reference to sex.

8. The Personal Article in the feminine form personifies: *iro Gale* the female Deceiver, the woman whose title is Deceiver, *iro Maranaga* the Queen; if the English word is used it is *i Qin*, not *iro*. The Plural form is *iraro*, with the same latitude as above, *iraro naro* the widows of the place.

9. In consequence of personal names having a meaning, meaning some thing, the Personal Article with the word meaning 'thing' means a Person, or interrogatively with the word meaning 'what' asks who is the Person: but always with reference to the name, not to the Person. Thus *gene* thing, *o gene* the thing, but *i gene* the Person, *ira gene* the Persons; *iro gene* the female Person: *sava* what? *i sava*? who? what man? *iro sava*? what female?

The word *gene* does not call a man a thing, or *iro sava* ask in an uncomplimentary manner what thing the woman is; it is saying 'So-and-so' instead of a name, asking 'what's her name?' not 'who is she?' See Pronoun *sei*.

10. Animals being personal enough to have names, their names take Personal Articles; horses are *i* Bob, and *iro Vitu*, Star; the cat of the house is *i Pus*, any cat *o pus*.

This is not old Mota, though correct and useful to illustrate the use. Pigs only had names in old Mota, and their names, like the shortened names of men, began with *Wo*, not *i*; but a dog in Mota now is *i Pap*, Bob.

11. The names of men and boys are often cut short, and the first syllable or two used with the prefix *Wo*; *Wolig* for *Ligtarqoe*, *Wogale* for *Galepasoqoe*. The Personal Article is not so commonly used with this.

III. Nouns.

1. There are, as in Melanesian languages generally, two divisions of Nouns Substantive, viz. those that take the Personal Pronoun suffixed (with the Article *na*), and those that do not. This division is properly exhaustive.

The principle of the division appears to lie in a nearer or more remote connection between a thing and the possessor of it. Parts or members of a body or organization, the ordinary equipment and properties of a man, belong to the class the names of which take a Pronoun suffixed to show possession. Nouns of the other class are used with a Possessive sign to be hereafter explained.

The application of this principle is not always clear, though it can be applied without forcing the sense of it: a man's bag is *natanana*, *na* Article, *tana* bag, *na* third person Pronoun suffixed, but his basket is *non o gete*, *non* his (in which, however, *no* is really a Noun and *n* the suffixed Pronoun), *o* the Article, *gete* bag; a man's bow is *na-usu-na*, his paddle *non o wose*. The bow and the bag are looked upon as closer appendages of the man than his paddle and his basket, being always in his hand or on his shoulder.

With Compound Nouns the last member determines the class in this respect: *na-ga-usu-na* his bow-string, *o kere wose anona* the end of his paddle, *non o tano-togatoga* his abiding place.

It is possible that words belonging to the class which takes the suffix may be used as if belonging to the other class; but this can only be the case when they are used in a secondary sense, or when there is a purposely marked difference in the kind of possession indicated. Thus *pane* is not only an arm but an armlet; in the primary sense my arm is *na panek*, in the secondary *nok o pane* my armlet. The latter difference but rarely occurs; m*ok pug* a debt owed to me, *napuguk* a debt that I owe. In Hazlewood's Fiji Dictionary the words that take the suffix are marked. It is of great importance that the words of this class should be accurately observed in all the Melanesian languages. Mr. Fison gives the distinction in Fiji of *uluqu* my head, and *noqu ulu* the head I have for sale. See Duke of York.

2. Another division, but not one of equal importance, can be made, of Nouns which have and have not a special termination as such. Very many words are Noun, Verb, or other part of speech, without any change of form; but there are others which by their termination may be known to be Nouns Substantive, at any rate when they stand uncompounded. Of these which have substantival terminations, many are Nouns belonging to the class which take the suffixed Pronoun, names of things which are relative to some other things, not names of things which have an absolute existence of their own. The Verb *qeteg*, to begin, is the same word with *qetegiu* a beginning, but the latter has a substantival termination which marks it as a Noun.

3. Of the Nouns with no special termination it is not necessary to say anything. Those that have such a termination may be divided into *Verbal Nouns* and *Independent Nouns.*

4. The Verbal Nouns are words which give in form as a Noun the abstract sense which is conveyed by the Verb, with a special termination added to the Verb. The terminations in Mota are *a*, *ia*, *ga*, *ra*, *va*. Thus *mate* to die, *matea* death, *nonom* to think, *nonomia* thought, *vano* to go, *vanoga* a going, *toga* to abide, *togara* way of life, *tape* to love, *tapeva* love.

There is no difference of signification according to the difference of termination: *mule* as well as *vano* is to go, and *muleva* is a going as well as *vanoga*. But a verb may assume two terminations, and make two nouns with a difference of meaning; as *toga* with *ra* is *togara* behaviour, and with *va* is *togava* station. A native thus defines the two words: *o togara, we toga tama avea, o togava, we toga avea*, how one abides and where one abides. We may compare the English suffixes -ness, -hood, and the difference between hardiness and hardihood.

Of these words *matea* alone takes the suffixed Pronoun; *namateana* his death, but *nok o nonomia* my thought, *nok vanoga, togara, tapeva.*

5. *The Independent Substantives* are so called because these are names of parts, members, things in relation to something which possesses or includes them, but are by this special termination shown to be in thought and in grammar free for the time from this dependence. Thus an eye is in the true form *mata*, as in so many languages, and when any one's eye is spoken of, since the word belongs to that class which is mostly made up of this kind of Nouns, and has the Pronoun suffixed, this is the stem to which the suffix is applied; *namatana* his eye. But if an eye is spoken of independently of any person, or any organization, the word assumes the termination *i* and becomes *matai* not *mata*. In

thought the eye is independent, not viewed as a member; in grammar the word is independent, not constructed; it assumes therefore the termination that marks it as such.

The termination, when the radical ends in a vowel, is *i*, when it ends in a consonant *iu* or *ui*, according to dialect: *sasa-i* a name, *tuqe-i* a garden, *roro-i* report, *ulu-i* hair; *qeteg-iu* beginning, *qat-iu* or *qat-ui* a head.

There are words which have two forms, *panei*, a hand, and *paniu*; the one from *pane*, the other from *pan*. The same account must be given of the word *qarana* a hole; this would make *qaranana*, but *o gasuwe we toga alo qaranina*, a rat stays in its hole, there must be a form *qaraniu*; so *tavaliu* is a side, but *tavala pei*, the other side the water, shows a form *tavalai*.

There are Nouns with the termination *e*, *vavae* a word, *gae* a string, *tinae* bowels, *gopae* sickness, which have much in common with the Nouns ending in *i*, inasmuch as the radical is *vava*, *ga*, *tina*; but this *e* is different from *i*. In the case of *gae* this is shown by the addition of *i*, making *gaei*, when a bunch of bananas is spoken of. The word *tinae*, bowels, takes the suffixed Pronoun without modification, *tinaek*, but *tina* as in *tine vanua*, the middle of the place, is the same word, though in an independent form it is *tinai*.

6. Words of this kind, those that take the terminations *i*, *iu*, *ui*, form compounds with other Nouns; but, since it is the true original form of the word which is the element compounded, the terminations never appear in composition. Where the true word ends in a consonant the composition is simple; *qatui*, a head, independently, *qat* the true word, *qat qoe* a pig's head, in construction: the termination is not dropped, for it has never been assumed. Where the true word ends in *e* or *o* composition makes no change: *tuqe* a garden (*tuqei* independently), *tuqe sinaga* a garden of food, *roro*, *roroi* a report, *roro vagalo* a report of fighting.

In the case of a word like *ului* hair, which when in composition with another is *ul*, it may be rather thought that *ulu* is the true form of the word, and that *u* is dropped in *ul qoe* pig's hair. Some, however, would say *ulu qoe*. It is common to introduce an euphonic *i* before a vowel, *qati-aka* not *qataka*, the fore part of a canoe.

Where the true word ends in *a* this termination in composition becomes *e*; *sasai* a name independently, *sasa* the true word and the stem to which a Pronoun is suffixed, *na-sasa-na* his name, *sase tanun* a man's name, *a* lightened in composition.

7. For further consideration of this subject the character of a word, whether it takes an independent termination or not, whether it takes a Pronoun suffixed or not, must be dismissed: what are to be kept in view are Nouns ending in *a*, and the fact that these

when compounded with another Noun, as the former of the two, change *a* to *e*. *Sasai* a name (*na-sasa-na* his name showing true form *sasa*), *sase tanun* a man's name; *ima* a house, *ime tanun* a man's house (a word that takes the suffix, *naimana* his house); *sinaga* food (which cannot take the suffixed Pronoun), *sinage tanun* man's food.

These words are said to be compounded together because of this modification of the vowel: the relation of possession between them is close, so that the idea and the word may be called compound. Hence the first member of the compound takes a lighter termination. There is an appearance of inflexion, but no true inflexion.

It should be observed again that there is no case of composition where two Nouns are together and the second qualifies the first in the way of an Adjective: *ima vat* a stone house, *ima vui* a spiritual house, different from *ime vui* the house of a spirit. This is not always clear, partly because of the English idiom; a house of prayer is one of that character that it is used for prayer, not one of which prayer is the owner or inhabitant; it should not therefore be *ime tataro* but *ima tataro*.

The same modification of *a* to *e* takes place also, but not often, where there is no relation of a possessive kind, and where the second word does not qualify the first: *o moegene*, the first or principal thing, *moai* first, *moa*, *moe*, *gene* thing.

One word seems an exception, in which *au* becomes *o*: *naui* a leaf, *nau* the true word by analogy, but *no tangae* the leaf of a tree. The account of this probably is that *nau*=*rau* being shortened into *no* in neighbouring dialects, has been taken up in Mota.

8. *Prefixes to Nouns.*—There are a few words in Mota, corresponding to a great many in Fiji, which are formed from Verbs by prefixing *i*: *pala* to take up as with tongs, *ipala* tongs; *sar* to pierce, *isar* a spear; *ras* to bale, *iras* a baler; *got* to cut, *igot* a cutter; *goso* to husk cocoa-nuts, *igoso* a stick for the purpose; *lano* to put rollers under, *ilano* a roller.

Another Prefix which makes Nouns of Verbs is *ga*: *sal* to cut with a drawing motion, *gasal* a knife; *nor* to bear a grudge, *ganor* malice; *qisan* to press down, *gaqisan* a weight; *pulut* to stick together, *gapulut* glue, paint. Such examples as these show that this prefix cannot well be *ga* from *gae* a string or bond, such as appears in *garotrot* a tie, from *gae* and *rot* to tie; *gatogoi* the backbone, *gae* and *togoi* vertebra.

9. Verbs are often used as Nouns without any change of form, or rather words are Noun or Verb indifferently. But a Verb used as a Noun will very often be reduplicated, *rave* to write, *o raverave* a writing.

10. *Reduplication* in Mota is either (1) of the whole word, *vat* a stone, *vatvat* stones, *soasoai* members; or (2) of the first syllable, *ganor* a malicious feeling, *gagaganor* malice as a characteristic quality; or (3) of the first syllable closed by the consonant succeeding it, *ranoi a* leg, *ranranoi* many or great legs. The effect of reduplication is with Nouns to express number and size, and with Verbs, and consequently with Verbs used as Nouns, continuance and repetition. Reduplication with the close syllable rather expresses number and size, and intensifies or exaggerates the notion of the word; *pispisui* fingers, *ranranoi* legs, *gate ranranona!* what big legs he has! *o sulatalamoa o pispisui we qoqo*, the centipede has many legs; *ganor* malice, *ganganor* wickedness. Reduplication in the case of the name of a plant signifies that it is wild or useless; *matig* a cocoa-nut, *metigtig* a wild palm, *qeta* the esculent caladium, *qetaqeta* wild caladium. Compare Florida and Duke of York.

When a reduplicated word becomes the first part of a compound, if the termination be *a* which, as above, changes to *e*, the reduplication is of the word as so changed, not of the true word. Thus *soasoai*, members, is the reduplicated form of *soai*, the reduplication signifying multiplicity, and the true word is *soa*: *o soasoai* members generally, *na-soasoa-na* his members, but *o soesoe aka* the component parts of a canoe; *sina* to shine, *sinasinai* a shining, *o sinesine loa* sun-shine.

11. *Plural.*—The plural of Nouns is marked in three ways: (1) by reduplication as above, (2) by the addition of a plural sign, and (3) by prefixing a particle.

(2) The plural sign in common use is *nan*, which follows the Noun; *o ima* a house, *o ima nan* houses.

It may be presumed that this is in fact a Noun meaning a collection or multitude, but there is nothing to prove it to be so. It is sometimes separated from the Noun and placed after the Verb, *o qon we wesu nan*, days are coming, the plurality perhaps being extended to the Verb. In *o lama we reve nan ilo vanua* it is plain that *nan* has not a merely plural meaning, the sea *in many places* runs up into the land; the sea does not appear before the mind as one body of water but many.

Another word is known and used, but seldom, at Mota, *taure*, the Vureas *tore*, *o taure ima* houses, a collection of houses: the word is plainly a collective Noun.

(3) The particles prefixed to mark plurality are *re*, *ra*, the latter of which commonly forms part of plural Pronouns. The use is only with words which describe persons with regard to age and re-

lationship: *tasiu* brother or sister, *o retatasiu* the set of brothers or sisters, *ratatasik* my brothers; *o retutuai* the set of sisters or brothers, *ra tutuak* my sisters; *o re tamtamai* the fathers, the men of the generation above, *ra tamak* my fathers; *raveve* mothers, and with a singular sense, mother; *o rerelumagav* the young men, *o reremera* the boys; *ira qaliga* relations by marriage; *o mereata* a male, *o rereata* the men-folk, *o tavine*, or *vavine*, a female, *o retavine*, or *revavine*, the women-folk; *ira tamtamaragai* the old men; *o retawu* the strangers. The use of these Nouns in Mota is peculiar, and from a point of view other than grammatical very interesting (see Vocabulary No. 43). It is to be observed that *re* is used when the whole class of persons is spoken of, *ra* when a certain number only are in view, *o retawu* the body of foreigners, *ira tawu* the foreigners; a man out of his own country being a *tawu*. The word *ra* is used also in what looks like the position of a Noun, *ra ta Motalava* the Motalava people; where, however, *ta* being really a noun, as will be shown, the construction is the same.

In these languages the words 'brother' and 'sister' are used with reference to the sex of the person *relationship to whom* is in view: *tasiu*, *tutuai* is brother or sister as the case may be, if of the same sex *tasiu*, if of the other *tutuai*. A man's brother, a woman's sister, is *tasiu*; a man's sister, a woman's brother, is *tutuai*.

In some of these words there is reduplication to mark plurality, *mera* is a boy, *reremera* properly boys, but, like *raveve* mother, which is properly plural, used as singular, boy. The singular is *mereata*, the plural *rereata*; *mere* is probably the same word with *mera*.

When the Personal Article *i*, or, with the feminine sign, *iro*, becomes plural *ira* or *iraro*, it is this *ra* which is added. It is also an idiom to use *ira*, or *ra*, before a person's name to signify that person and his company, or the companions or people of the person: *ira Bishop* the Bishop's people, *ira Wowutris* the gang at work with Wowutris at their head.

In cases where a simple plural would be enough in English it is often idiomatic in Mota to use expressions which mean 'all kinds' and 'every,' *sale* and *val*: *o sale gopae* sicknesses, all kinds, *val gopae* sicknesses, every sickness. These are combined and *nan* is added, *o val sale gopae nan*, sicknesses of all and every kind.

12. Since in a language of this kind there is no Grammatical Gender, it is idle to say that *lumagav*, a young man, or *qoe*, a boar, are masculine, and *malamala*, a girl, *mala*, a sow, feminine. When it is desired to signify sex, *mereata* male, and *tavine* or *vavine* female, are added to qualify as Adjectives.

IV. Pronouns.

1. *Personal Pronouns.*—There are in Mota two distinct sets of Personal Pronouns, (1) those which are used as the subject or object of the Verb, and (2) those which are suffixed to a Noun Substantive.

(1)	*Singular.*	1. inau, nau, na.
		2. iniko, ko, ka.
		3. ineia, neia, ni, a.
	Plural.	1. *inclusive*, inina, nina.
		exclusive, ikamam, kamam.
		2. ikamiu, kamiu, kam.
		3. ineira, neira, ira, ra.
	Dual.	1. *inclusive*, inarua, narua, inara, nara.
		exclusive, ikarua, karua, ikara, kara.
		2. ikamurua, kamurua, kamrua, kamra.
		3. irarua, rarua, irara, rara.
	Trial.	1. *inclusive*, inatol, natol.
		exclusive, ikatol, katol.
		2. ikamtol, kamtol.
		3. iratol, ratol.

Observations.

1. For the probable composition of these words from the Personal Article *i*, a demonstrative *n* or *k*, and the true Pronoun *u*, *ko*, *a* in the singular, *na*, *mam*, *miu*, *ra* in the plural, see Comparative Grammar, page 116.

2. The use or omission of the Prefix *i* has something to do with the greater or less directness with which the person is indicated, but probably is often without any other reason than the caprice or convenience of the speaker.

3. Some of the forms are evidently shortened from the fuller, *na* from *nau*, *ni* from *neia*, *ka* from *ko*, *kam* for *kamiu*, and in the Dual *na* and *ka*, *narua*, *nara*, *karua*, *kara*, from *nina* and *kamam*; but these shorter forms must not be taken generally as equivalent to the longer ones. This may be so in the Dual *nara*, *kara*, *kamra*, but in the Singular and Plural it is not so.

In the Singular and Plural the shorter forms, *na*, *ka*, *ni*, *kam* can never be the object, but always are the subject of a Verb.

There is again a distinction to be made among these; *na*, *ni*, *kam* are used directly in an indicative sentence, *ka* is not, though one may ask *ka ge o sava?* where *ka* probably follows on an omitted *si*: *na*, *ni* are always used when the sentence is indirect, potential, subjunctive, optative, though they can also be used indicatively, as *ka* is not. For example, it is right to say *na we pute*, *ni we pute*, *kam we pute*, I sit, he sits, ye sit; but it must be *nau* or *na we pute si na rave*, *neia* or *ni we pute si ni* or *sin rave*, I sit that I may write, he sits that he may write, *na* and *ni*, not *nau* and *neia*, in a subjoined clause; and similarly *ko we pute si ka rave*, thou sittest that thou mayest write: *si ni*

contracts to *sin*. So in the case of an optative or imperative sentence, *na ilo* let me see, *ni mule* let him go, *ka rave* write thou.

4. It is evident that the Dual and Trial are not in fact more than the Plural with the Numerals *rua, tolu*, two or three, suffixed; but inasmuch as both members of the compound thus made have been subject to change in the composition, it is desirable to set them down as distinct persons. In *karua* the Pronoun *kamam* appears as *ka*, while the Numeral *rua* is entire; in *kara* both parts, *kamam* and *rua*, are shortened to *ka* and *ra*. So *nara, kamra, rara* have *ra* for *rua*, and *natol, katol, kamtol* are for *nina tol, kamam tol, kamiu tol*. It should be understood withal that there is no true Dual or Trial as there is a true Dual in Nengone. It is necessary always to use the Dual and Trial when two or three persons are in view, never the Plural. The Dual is used in speaking of or to a single person when a near relation by marriage.

5. The third person plural *ra* presents some difficulty; it is a Pronoun, but at the same time it is not always more than a plural personal sign. In an expression like *ira Bishop*, the Bishop and his companions or the Bishop's people, mentioned above, it is clear that *ra* is not a Pronoun but a plural sign added to the Personal Article. When *ra ta Motalava*, the Motalava people, is said, it may be questioned whether *ra* is not a Pronoun. When inanimate things are in view *ra* is perhaps never used.

6. The third singular *a* is never the subject, and only appears after a Verb or Preposition, and suffixed to it.

7. *Suffixed forms of these Pronouns.*—In Mota only the second and third singular and third plural are suffixed, in the forms *ko, a, ra*, to Verbs and some Prepositions. After a Consonant *i*, sometimes *u*, is introduced before the suffix; *nau we iloko, iloa, ilora*, I see thee, him, them; *ni me vus-i-ko, vus-i-a, vus-i-ra*, he struck thee, him, them; *mun-i-ko* to thee, *nan-i-a* from him, *sur-i-ra* to them; so *palua, gaplotua, gapua*: *nanra, munra* can be said without an intervening *i* by pronouncing *d, nandra*. When *a* is suffixed to a word ending in *a* the euphonic *i* is introduced, *laia* for *laa*; the same sometimes occurs after *e, vus mateia* kill him. To write these Pronouns as suffixes is not necessary, but comes naturally to the natives.

The Mota language does not (like Florida, for example) repeat the object of the Verb as a suffixed Pronoun when the object has been already expressed.

It dislikes the suffix of the third singular *a* to a Verb except when a person is spoken of; *si ko qe ilo o tanun ilone amaira gaganag luea ma mun nau*, if you should see that man with them point him out to me; *si namatama qe ge iniko si ka tutuag, wakele lue, savrag naniko*, if thine eye should make thee to stumble, pull (it) out, cast (it) from thee.

8. Since there is no Gender, the third person singular is he, she, him, her, it, in English, as the case may be. But there is a certain dislike to using the Pronoun for inanimate objects.

2. *Pronouns suffixed to Nouns.*

Singular.	1. k.	2. *ma, m.*	3. na, n.
Plural.	1. nina, *incl.* mam, *excl.*	2. miu.	3. ra, r.

It will be observed that the Plural forms are those of the

ordinary Personal Pronouns; the Singular consists of a perfectly distinct Pronoun.

These Pronouns are suffixed only to one particular class of Nouns already described, giving a possessive sense; and also form part, as suffixes, of the words which take the place of Pronominal Adjectives or Possessive Pronouns in English.

Example— o panei, *a hand.*

Singular.
1. napanek, my hand.
2. napane*ma*, thy hand.
3. napanena, his hand.

Plural.
1. napanenina, our hand, *inclusive.*
napanemam, „ „ *exclusive.*
2. napanemiu, your hand.
3. napanera, their hand.

Dual.
1. napanenara, hand of us two, *inclusive.*
napanenkara, hand of us two, *exclusive.*
2. napanemurua, hand of you two.
3. napanerara, or -nenrara, hand of them two.

Trial.
1. napanenatol, hand of us three, *inclusive.*
napanenkatol, hand of us three, *exclusive.*
2. napanemtol, hand of you three.
3. napaneratol, hand of them three.

Observations.

1. The first person singular *k* is sometimes *ku*; *na* of the third person is often *n* before another word; as m*a* is m; and *ra* is *r*.

2. The suffix *n*, as distinct from *na*, points to some definite person, or thing spoken of as if a person, not an inanimate object. Thus *ni we pute ape kikin o tanun* he sits by a man's side, but *ape kiki ima* beside a house; *o tete we tako ape sus tavine* a baby hangs at a woman's breast, generally, but *ape susun ravevena* at its mother's breast, particularly.

3. There is in Mota only one use of this Pronoun suffixed to a Preposition, *apena*, about it, concerning it. In other languages this use is common.

4. It may be seen that in the first Dual and Trial, exclusive, *panenkara, panenkatol*, and third Dual *panenrara*, there is *n* after the Noun and before the pronominal suffix. There can be little doubt but that this is itself the third singular Pronoun suffixed, *napanen* his hand, *kara* we two, the hand of him and me. It should be observed that *kara* is idiomatically used where we should say he and I; *kara Sarawia* we two Sarawia, i. e. Sarawia and I. So *imanrara*, the house of them two, is *iman* his house, *rara* two of them, his house and the other's.

5. There is often added to the suffix *k* the syllable *sa*, *napaneksa* my hand, *nagaksa* my food: it cannot be explained in origin or purpose.

3. *Demonstrative Pronouns.*

Iloke this, *ilone* that; *ike* this, *ine* that. The plural sign *nan* added to these makes the equivalent to 'these' and 'those.'

The particles *ke* and *ne* in these Pronouns are demonstrative. The fuller demonstratives, *nake* and *nane*, are often added: *iloke nake*, *ilone nane*.

There is a difference between *iloke* and *ike*, *ilone* and *ine*: *iloke*, *ilone*, can be used as Adjectives, *o tanun iloke*, *ilone*, this or that man; *ike* and *ine* can only be used as Substantives, with the Article, *o ike* this, *o ine* that, or with the Personal Article, *i ike* this person, *iro ike* this woman; plural *o ike nan*, *o ine nan*, these, those.

Note that *iloke* and *ilone*, and in the plural *iloke nan*, *ilone nan*, are used as Demonstrative Pronouns, this, that, these, those, without any Noun, but can never be used with an Article.

There is another Demonstrative Pronoun in the Plural, which has arisen from a Vocative particle. If a man is called to, the exclamation is *gai!* an Exclamation and not a Pronoun; but the plural of this with the plural particle *ra*, and with the personal Article *i*, *ragai!* or *iragai*, is both an Exclamation and a Demonstrative Pronoun; *ragai!* you people! *iragai* those persons, *ragai ta Luwai* those Luwai people, *ni me la at mun ragai* he gave it to those people. In the Dual and Trial there is a shortened form, *ragera*, *ragetol*, for *ragai rua*, *ragai tol*, those two, those three, or you two! you three!

The Demonstratives *nake*, *nane*, pointing here and there, can hardly be called Pronouns; they go with and repeat the signification of *iloke*, *ilone*, *iloke nake* this here, *ilone nane* that there. See Adverbs of Place and Time.

4. *Interrogative Pronouns.*

The words used are no doubt really Nouns, *sei* who? *sava* what? The Personal Article makes *isei* who? *irosei* what woman? *irasei*, *irarosei* feminine, who? plural. With *sava* the definite Article is used, *o sava* what? *o sava nan* what? plural.

The word *sei* stands as a Pronoun in the place of a person's name, not of the person himself. If in English the question is 'who?' the meaning is 'who is he?' the person; if in Mota the question is *isei?* the meaning is 'what is the name?' To ask a name is not *o sava nasasana? what* is his name, but *isei nasasana? who* is his name? On the other hand, *sava* asks concerning a thing; it is asked, if a person is in pain, *nasavama we vivtig?* your what hurts you? (compare Duke of York). It is asked concerning a relation, *nasa-*

vama ilone? your what is he? your father, brother, or what? But persons' names being themselves taken from the names of things, the personal Article with *sava* makes that also an Interrogative of a personal name: *i sava?* who? *iro sava?* what woman? *sava* referring not to the person, as has been said, but to the thing the name of which has become a personal name.

Often *sava* becomes *sa, o sa?* what? This becomes a sort of interrogative exclamation, *sa! si kam gate gilala?* what! do ye not know?

When it is a question as to which or whether of two things, it is the idiom not to use a Pronoun but an Adverb, *avea ko we maros?* which, literally where, do you like? But if it be a question as to persons the Pronoun is used, *isei nan rara?* which of the two?

Another meaning of *sava* is 'what or any sort or kind,' *o sava manu ilone?* what bird? i. e. what kind of bird? *o tol sava manu?* the egg of what bird? *kam qe kalo pata ilo sava ima,* if ye enter into a house of any kind.

The reduplication *savasava* means many things, all things, everything; *non o savasava* all his things, *o savasava* nan all sorts of things.

A verbal form is used, *we savai: gate gilala si o vat we savai ilone,* it is not known what sort of stone that is.

5. *Indefinite Pronouns.*

Both *sei* and *sava*, being in fact Nouns, are used as Indefinite Pronouns, *isei* some one, whosoever, *o sava* some thing, any thing, *irasei* some people, *o sava* nan some things, *o savasava* nan any sorts of things. Some one is *tuara sei*; *o tuara tanun* a certain man. Some persons or things is *tuaniu, tuan, o tuan tanun* some men, *o tuan ima* nan some houses: *tuaniu* is by its form a Noun, and is so used alone, *o tuan iga* nan *amaia, pa ni me la ma mun nau o tuaniu,* he had some fish with him, and he gave me some; *o tuanimiu* some of you.

There is a Verb *tuan* to help; and a Noun *tua,* helper, companion; *i tuanira* he their companion, he and some others, *i tuamiu sei* one of you, some one your companion.

There is another Indefinite Pronoun in frequent use, *tea* something, a word the same as the numeral *tea* one. It is used in the sense of something, anything, at all, *le ma tea* give me some, *si ta lai tea* if it be at all possible, *o sava tea* anything whatever, *na gate lav mok tea* I have not received anything at all. When translated by the English 'at all,' *tea* has the appearance of an Adverb, but it is grammatically a Pronoun in Mota, anything-at-all.

The distributive Particle *val* expresses 'each,' *val neira, valval neira,* they each of them, *val tanun* each man, *val sei* each and every one, *valvanua* each island, or an island in each part.

There are no *Relative Pronouns*, and care must be taken lest the Indefinite be taken for a Relative. When a relative would be used

in English, the sense is conveyed in Mota by the use of the demonstrative; the man whom you sent told me, *i gene me gaganag, ko me vatrania ma ti,* 'the person told, you had sent him hither.' Or two Verbs may combine, without a conjunction or a relative clause; *i gene me ilo me gaganag* the man saw, told; *i gene me gaganag me ilo* the man told, saw; the meaning being, the man who saw told, the man who told saw. Or by the use of the Indefinite Pronoun; *ni me gaganag munrasei me vatatua,* he told those who met him, literally he told whatsoever persons met him, those persons whoever they were. The demonstrative particle *nane* is useful to do the office of a relative in pointing back, like the English 'that'; *o tanun nane ilone ko me vusia,* or *o tanun ilone ko me vusia nane,* the man whom you struck; the man, that one, you struck.

V. Possessives.

1. These are not Pronouns, though these words, which take the place of Possessive Pronouns or Pronominal Adjectives in English, have always a personal Pronoun suffixed. It has been said (page 259) that one class of Nouns takes the personal Pronoun suffixed to the Noun, giving a possessive sense, *napanek* my hand; and that the other class takes, generally, before the Nouns a word meaning 'my,' 'thy,' 'his,' &c. which is not a Pronoun, but must be called a Possessive. These Possessives consist in fact of a Noun meaning a thing belonging or possessed, a Possessive Noun, and of the suffixed Pronoun, which shows to what person and number of persons the thing belongs, as 'my,' 'thy,' 'our,' do in English. Thus my knife is *nok gasal,* and *nok* is *no-k, no* thing-belonging-to, *k* me.

The fact that these words never actually occur without a suffixed Pronoun gives them so much of the appearance of a Pronoun that without consideration it is not easy to recognise their true character. It is worth notice and record, as showing how these words appear to a native, that Wogale was disposed to think *no tangae,* a leaf of a tree, not made up of *naui* a leaf and *tangae* a tree, but of *no* and *tangae, no* being this stem to which the Pronouns are suffixed, *no* the thing-belonging-to *tangae* a tree, i.e. a leaf. It was more natural to him to regard the possessive stem as a common Noun than to admit the shortening of *naui* to *no*

2. These Possessive Nouns in Mota are four: *no,* mo, *ga, ma.*

The difference between *no* and mo is that *no* means a thing that comes into possession from without, mo a thing coming from

within, possession of which rather follows on the action of the possessor[1]. This distinction is not perhaps always clearly maintained, but this is the distinction, and it is of importance. There is a closer relation signified by *ga*, generally of food: *ma* is always of a thing to drink.

These Possessive Nouns then take the suffixed Pronouns like the other Nouns: *nok* is thing belonging to me, m*o*m*a* thing belonging to thee and of thy doing, *gana* thing belonging to him for his eating, *mara* thing for their drinking. The compound is the Possessive made up of nominal stem and suffixed Pronoun, and generally precedes those Nouns which cannot take a suffixed Pronoun themselves, *nok wose* my paddle, m*o*m *o vavae* thy word, *gana o nam* his yam, *manina o pei* our drinking-water.

3. These words, though going so often with Nouns, and qualifying them as 'my,' 'thy,' &c. do, have a purely substantive use, as 'mine,' 'yours,' 'ours,' in English, and take the Article accordingly: *nonsei iloke?* whose is this? (*no-n-sei* thing-belonging-to-him who) *nok* mine; or *na nonsei? na nok; nagaksa iloke* a thing-for-me-to-eat this.

4. These Possessives have often the Prefix *a*: *anok*, a*m*o*m*a, *agana*, *amanina*.

Although the best native authority makes this the Preposition *a* it may be doubted. In Florida, where there is no Preposition *a*, it is equally *anigua*, *anina*. In Mota also the same appears in other words, *a avin sei? a avik*, whose fire? my fire. It may be a Noun which survives also in the Preposition. When *anok*, a*m*o*k*, &c. are used, they generally follow the Noun; *nok*, m*o*k, &c. generally precede it.

5. *Observations.*

1. *no*.—The meaning of *no* being simply a thing-belonging in a general way, there is not much that needs explanation. It should be observed, however, that the translation of the word, when in the third person, is often made by the English preposition 'of'; *o parapara non tamana* his father's axe, or the axe of his father; *i pulsalana me ronotag non Qat o rararao* his friend heard the crying of Qat. Care must be taken to keep the distinction clear; there is no 'of' in Mota. It is necessary also to bear in mind that *no* cannot be used as an equivalent for 'my,' 'thy,' &c., unless the thing can be rightly spoken of as a kind of property; 'my father' cannot be *nok mama*. Juxtaposition of two words conveys the possessive or genitive relation: it is not so idiomatic to say *ima inau*, my house, as *imak*, but it is right. Sometimes, as often in Motlav, 'with him' will be used for 'his,' *o gasal amaia* his knife.

[1] '*Anoma tama apeniko, we van ma, amoma tama ko me ge.*' Your *no* as if a thing with you that comes to you, your mo as if you had done it: a native explanation.

2. mo.—It is common to use mo*k*, mo*ma*, &c., after a Verb with the sense of 'for my part,' 'myself': *si na ilo* mo*k* let me see, *nau qara ilo goro* mo*k reremera* I am now for the first time looking after boys, *tama ni me vet* mo*na* as he said himself; *amonsei me ge sare o siopa?* who tore the garment? whose doing was it? In another way it is said, *ko te ge* mo*mam* you shall do it for us, as our agent; *isei te mule* mo*mam?* who will go for us? Again, in a way apparently inconsistent, one will write in a letter, *nau we gaganag* mo*ma* I tell to you, rather, I tell a piece of news for you. Since this word signifies a thing done by or proceeding from a person, it is conveniently used to translate an English passive participle; at the end of a book 'Printed by A. Lobu, H. Silter and others,' it is *Namora A. Lobu, H. Silter,* &c. *me qisa*n, i.e. the doing of A. L. &c. (they) printed (it); *amonsei me ge sare?* torn by whom?

ga.—This word only accidentally resembles the word *gana* to eat; the radical notion in it is of something which is in a very close relation to the one who has it, and things to eat are so regarded. When it is said *gan o tano* his ground, *gar o nolmeat* their edge of reef, it may be because food is got there, which makes the place a peculiar possession; but there are uses of the word which have no reference to food. A charm prepared for any one's destruction is *nagana, gan o talamatai*; an arrow meant to kill some one is *gan o qatia*; *ni me vanan o tamatetiqa, nagaku,* he loaded a gun, for me, to shoot me with. So also rain, sunshine, wind, calm, procured by a weather-doctor, is *nagana* his, *gan o wena, loa, lan, taro.*

ma.—This is only used of things to drink, including sugarcane; *mam o pei wa!* here's your water, *iloke o tou, nama*ma, here's the sugarcane, for you.

6. There are two other words, not different indeed grammatically from these, and equally translated by English pronominal Adjectives, but not likely to be taken for Possessive Pronouns: *pulai, anai.*

A pig, a fruit tree, anything which is a choice possession, is *pulai*; *pulak som* my money, *pulan o qoe* his pig, *napulanina nol iloke* all this is ours, our property. It may be *a pulak.*

With persons, not property but dependents, *anai* is used: *o tanun anak* my man, a man who follows me, *o rowrowovag anana* his servant. A man of the place or of the *veve* is *o tanun anai.* See Vocabulary No. 13. The first syllable *a* must not be taken to be the same with *a* before *no,* mo, &c.

VI. Adjectives.

1. Adjectives properly so called are few in Mota; that is to say, words which are not Nouns Substantive used to qualify other Nouns, nor words which would be translated by an English Adjective, but which in grammatical form are in Mota Verbs. If *o ima vat,* a stone house, be considered, it is seen that *vat* stone is just as much a Substantive as *ima* house; it qualifies, but is not an Adjective. So *o tanun we tatas,* a bad man, is translated by an

Adjective 'bad' in English, but *we tatas* is in grammatical form a Verb[1].

It may be said, probably, that no word used to qualify as an Adjective in Mota refuses to be put into form as a Verb: but some are used simply as Adjectives without verbal form. Such are *mantagai* small, *liwoa* great, *nun* true, words with the adjectival termination *ga*, or with the prefix of quality *ma*. These are used as Verbs, some frequently; but they are used, and properly, as true Adjectives; *ima mantagai* small house, *tanun liwoa* great man, *vavae nun* true word, *qon malakalaka* joyful day, *matesala taniniga* straight path. These words are all primarily Adjectives.

2. Some of these words have a form which belongs to them as Adjectives, owing either to termination or prefix.

Adjectival Terminations.

These in Mota are *ga*, *ra*, *ta*.

ga.—The examples of other languages, Lepers' Island, Florida, show that this termination is added to Substantives or other words to make Adjectives; but in Mota many words evidently of this character have no such apparent stem: such are *taniniga* straight, *aqaga* white, *turturuga* blue. Of some the stem is found, *silsil* of *silsiliga* black, *rono*, as in *ronronotar* multitude of possessions, of *ronoga* famous, *wuwuai* dust, *wuwuaga* dusty. Sometimes *i* is inserted; *mamasa* dry, *mamasaiga* parched; *tala* to be careless, wanton, *tatalaiga* wanton, wicked.

ra.—This is seen in *ligligira* fluid from *ligiu* fluid, *wotwotora* rough from *wot* to stick up.

ta.—This is no doubt the same with *sa* in Maewo; *sasarita* level, equal, from *sar* to be straight with; *taperata* dish-shaped, *tapera* a dish; *mamanigata* full of ulcers, *maniga* an ulcer.

It is probable that *sa* is to be added to these Adjectival terminations; *magarosa*, pitiful, has probably the stem *garo*, with affixes *ma* and *sa*; and *garo* probably is the same with *aro*, the stem of the Florida *arovi*. In *gaela* tough, stringy, there can be little doubt but that *la* is a termination, like *ra*, added to *gae* string.

Adjectival Prefix.

There is a Prefix of condition *ma*, which may be seen commonly in the Adjectives given in the Vocabularies. It is prefixed usually to Verbs, and then makes a word which seems participial, *sare* to tear, *masare* torn, *late* to break, *malate* broken. But though this Prefix no doubt demands consideration with verbs, it is no less certain that words formed with it are very often not such as can

[1] *Inau o malinsala* I am hungry; *malinsala* is here an Adjective used as a Substantive, a hungry person.

be called Participles, but are most conveniently at least called Adjectives, and those particularly which are formed from nouns. Examples, *matoltol* thick, *mageregere* weak, *mamarir* cold, *malumlum* soft; *mavinvin* thin, from *viniu* skin, *manaranara* bloody, from *nara* lood.

There is no doubt but that *ta* in *taniniga* straight, *taptapapa* flat-sided, *taplagolago* cylindrical, is a prefix of the same kind.

3. *Comparison of Adjectives.*

Degrees of comparison are expressed either by the use of a Preposition, or of an Adverb, or by a simple positive statement which implies a comparison made in the mind.

The Preposition used is *nan* from; *o qoe we poa nan o gasuwe* a pig is bigger than a rat; *iloke we mano poa nan* this is rather larger than (it); or without the Preposition *nan*, but with the Adverb *mano*; *iloke we mano poa* this is rather large, i.e. larger. Another expression is *vara, vara poa* larger.

A Superlative is expressed by an Adverb, *we poa aneane* very large, i.e. largest.

In the use of these Adverbs the statement is positive, but there is an enhancement of the force of the Adjective expressed by the Adverb. When the statement is merely *iloke we poa*, this is large, there is nothing in the words to express comparison, but it is understood that the estimate is relative; there is something smaller which makes this large. This is more plainly the case when it is said *iloke we wia, ilone we tatas*, this is good, that is bad, meaning 'this is better than that,' not that the one is positively bad, but the other is good and makes it seem so. So it may be said, *iniko tuwale we wia gai* you only are good, meaning not much more than that 'you are very good.'

If the comparison is of numbers the Adverb, or perhaps Preposition, *sal*, over and above, is used; *kamam we qoqo sal neira*, or *sal avunara*, we are more than they, over and above them.

4. There are some expressions which may conveniently find a place here.

There are two words which come before Nouns and qualify them as good and bad, *matai* and *mala*: *o matai tanun* a good man, *o mala tanun* a bad man. The latter is said in a depreciatory way also, without a positive statement of badness, as was said of King Cakobau of Fiji, *o mala maranaga iloke o tausis tagai* a poor kind of a King this (with) no trowsers. *Matai* is possibly the Polynesian *maitai*.

The word *sokore* before a Noun makes it decidedly bad: *o sokore tangae* a bad tree. This appears to be itself a Noun Substantive *sokorai*; another such is *parasiu*; *o paras qoe* a poor sort of pig.

The word *mano*, sometimes an Adverb, is also used with Nouns, diminishing the significance, or expressing a certain contempt or pity; *tagai wa! o mano poroporo wia*, not at all, (no harm meant) merely a little joke; *ineia o mano tanun ta Valuga* he was a Valuga man, poor fellow! or, only a Valuga man.

An expression meaning the real thing, the true genuine thing, is *o tur sava, tur* being the same as *turiai* body or trunk: *o tur vava ta Mota* real Mota language, *o tur ineia gai!* his very self! of a picture.

Of anything big about a person, *matig* a cocoa-nut is playfully used, *na-matig-manuna* his cocoa-nut nose, *na-matig-toqana* his cocoa-nut belly. This is rather used when, for example, it is a small man with a big nose or big belly; *o matig mona* is a big package with few things in it, *o matigi aka* a large canoe with few men on board.

Vat, a stone, is used in something of the same way: *o vat tangae* a large thick piece of wood, *o vat tanun* a big heavy man.

Of food it is said to be *matig wia, nae wia, wotaga wia*, cocoa-nut good, almond good.

Of one who has an abundance of something it is said that he is m*ere*, child, of it; m*eresom* rich, *som* money. One who is fond of something is said to be a bird with regard to it; *mansom* one fond of money, *manuima* fond of drinking. The image is taken from a bird haunting a bush or tree of the fruit of which it is fond.

VII. Verbs.

1. Almost any word can be a Verb in Mota, being made so by the use of the Verbal Particles to be mentioned below; *q*on night, *me q*on *veta* it is night already, *I Qat qara ukeg o q*on *sin q*on, Qat then let night go, that it might be night; the substantive *q*on is in a verbal form: *mantagai* little, is an Adjective, *o ima me mantagai mun nina*, the house has become too small for us, shows it a Verb: *siwo* down, an Adverb, *ni me siwo ma*, he has (come) down hither: *mun* to, a Preposition, *na te munia mun tamana* I will (be) to him a father[1]: *ke!* an Exclamation, *ni me ke!* he (cried) *ke!* *Veve* mother, *isei me Veve inau?* who called me Mother? 'Mothered' me. A clause of a sentence may become a Verb, *o matava wa o ravrav me o q*on *vagaruei* the morning and the evening (were) the second day.

Any word then used in a verbal form may be called a Verb, but there are some words which are in their own proper nature Verbs; *nonom* to think, *vava* to speak, *sua* to paddle, and such like, are Verbs; words which are names of actions, not of things, and are not Nouns Substantive. To think is *nonom*, a thought is *nonomia*; to speak *vava*, a speech *vavae*; to paddle *sua*, a paddling *suava*; the

[1] The Preposition being in fact a Noun makes it possible for it to be a Verb here, otherwise it might be said that the clause was the Verb. These Particles, judging by the English translation of them, might be thought to be Substantive Verbs, but they are not.

Mota Nouns and Verbs are as plainly distinct as the English. It is possible, no doubt, to make these words Nouns by putting an Article before them, but they are then Verbs made into Nouns, and not words indifferently one or the other; *te rusagia ape non o mawmawui* he will be paid for his work.

Besides these words which are naturally Verbs, there are Verbs which have a particular form as such, either by means of a prefix or a termination. The causative prefix *va* makes *esu*, which is either Verb or Noun, live or life, into *vaesu* to save; the transitive termination makes *rono*, to be in a state of feeling, into *ronotag*, to hear or feel something; and *vaesu* and *ronotag* are words the form of which shows them to be Verbs.

2. *Verbal Particles.*

When it is said that these Particles are the means by which a word shows its character as a Verb it must not be supposed that one of them invariably accompanies a Verb. There are exceptions, to be hereafter explained. Verbal Particles, besides marking the word as a Verb, express Tense and Mood, to some extent at least. They may be divided in Mota into Temporal and Modal.

The Verbal Particles are written apart from the Verbs to which they belong, *we vava, me nonom, te sua*, not *wevava, menonom, tesua*, the manner of writing Maori having been followed. It is useful to keep the word which is the Verb distinct from the accompanying Particle.

(1) *Temporal Particles—we, me, te, ti.*

we.—The temporal force is hardly anything; but yet, as *me* is decidedly past and *te* future, *we* does express the present by difference from the others. It is better, however, to dwell as little as possible upon its temporal character; whatever may be the time present to the mind of the speaker, when it has been already marked as past or future by *me* or *te*, *we* continues to be used; if no time is marked, the tense can be only said to be present.

In the case of a narrative the past particle *me* sets the time; subordinate actions require no more mark of tense, and go on with *we*: but successive stages of action, if of sufficient consequence, are introduced again with *me*. *Nan ira tatasina me valago nina alo vanua, we ilo i Qat tana rasoana we pute, wa neira me mamakei lava apena*: Then his brothers ran and reached the village, and see Qat and his wife are sitting, and they were greatly astonished at it. In this *me* gives the time past; as they reached the village they saw, it was not a subsequent event, therefore it is *we ilo*; Qat was sitting, but the scene is present to the mind, therefore it is *we pute* is sitting; astonishment followed on the sight, the narrative resumes with *me*. We should say they came and saw and wondered; in Mota they say that they came and see, and wondered. In this way an Adjective, or what answers to an Adjective, being in the form of a Verb, has *we* for the particle, whatever may be the

tense of the sentence: *ni me puna ilo ape matig si we tatas* he smelt the cocoa-nut and found it was bad. It is the same if the time is marked as future by *te*. If the action is a kind of compound, with no successive stages, there is only the mark of time with the first Verb: *kam te ganagana wa we imaima* ye shall eat and drink.

me.—Though the past is certainly indicated by *me*, it is strengthened by an Adverb *veta* already: *ni me mate veta* he is dead, has died already. The past particle also can be used for the future in anticipation: *na me mate nake* I have died now, *o aka, qa, me tul!* the canoe has sunk: the apprehension is lively, and the strictness of the tense is lost.

te.—Here again, though *te* certainly is future, an Adverb is used to make it more definitely so, *anaisa* hereafter. When a thing can be considered sure to happen, *te* is used without a future sense as 'will' in English: *te tamaike val tau* it is so every season, will be so. In narrative, when events now past are in view, the future *te* is still used: *ni me vet si te van ma, paso nan me gisraka,* he said he would (will) come, and then he started.

ti.—This particle conveys the notion of immediate succession of one action on another, and of continuity, regularity, invariable occurrence. Thus it is commonly used in narrative, as one thing succeeds another without any considerable interval. There is very little of a temporal character about it. As an example of narrative of successive actions closely connected making up one event, *Nan i Qat me ronotag si o qon a Vava, ti ligo raka o rawe, ti map alo aka, ti gamo i Vava, ti tun o qon nia*; Qat heard that there was night at Vava, ties up a pig, puts it in a canoe, sails to Vava, buys night with it. Invariable condition or recurrence is not very different; *na imana ti tuqa pan matesala* his house stands (leans forward or overhangs) by the road; *ti tiratira kelkel apena* he keeps standing about near it; *o gaviga ti tawaga alo rara,* the Malay apple, *Eugenia,* flowers in the winter; *o no paka ti nun saru, ti awisiga gaplot kel,* the banian sheds its leaves (and) soon buds again, i.e. every season.

The following native story gives an example of the use of these Particles:—

Concerning a woman and her child (who) slept, and a ghost took
Ape tavine tana natina me matur, pa o tamate me la
a basket put them two in it then hung them two on the
o pora me sogon rara alolona, qara siplag rara avawo
top branch of a tree decayed, then her child woke says Mother
wot tangae we kor, nan natina me mamata ti vet wa, Veve
I see stars many, and her mother woke says
na we ilo o vit we qoqo, nan ravevena me mamata ti vet wa,
my child don't move about, we two shall die. And they two called
natuk nipea risris nara te mate. Nan rara me suware
the birds, but (they) not fly could, the fan-tail then at last flew with
o manu nan pa gate gava lai, o tage qara gavag
them two, and they two rewarded him with an umbrella palm leaf, and he
rara wa rara me rusagia mun o vilog, wa ni
rejoiced at it, saying it was because it matched his tail.
me malakalaka apena was ape me taram na golona.

(2) *Modal Particles—qe, ta.*

These mark something like a Subjunctive or Potential Mood; *si kamiu qe ronotag o sara* if you feel anything; *we pute nare ira tasina a vawo aka ti qe olo sage* sits waiting for his brothers still on board when they should bring the canoe to shore; *ta taro* if it should be calm. The difference between the two is small, *qe* is less potential perhaps than *ta*, and the latter is more used with a view to the future; *ta nawo te nowo, ta tete nawo tete nowo*, if there should be surf will weed, if there should not be surf will not weed. The conjunction *si*, if, is used with both, but less commonly with *ta*.

(3) *The Particle—ti.*

This is distinct from the narrative or continuous *ti* before mentioned. Its use is double, one to throw back the time so as to make a pluperfect, the other to mitigate or moderate the directness of a statement. In the one case it rather belongs to the temporal particles, but it cannot be classed with them. It follows the Verb.

1. The Pluperfect in English is not always used where *ti* is in Mota, but in most cases it can be used to translate it; *neira me matur tama ni me varegira ti* they went to sleep as he had commanded them; *nan neia wa, ilone o gene nau me vet ti mun kamiu apena*, then said he, that is the thing I told you of, i.e. what I told you of before, what I had told you of. Since this use of *ti* throws the time back a stage it is evident that it cannot be applied except in a narration in which successive stages of time may be brought into view. It cannot be used with the Present.

2. There is no exact translation of *ti* in its other use, but 'just' is like it, when one says 'Just come here.' A Mota man would not say to his father-in-law, *mule ma gai*, come here; *na apena te maragai*, he would be shy of doing so; he would say *mule ma ti* just come here; the directness of the request would be moderated. The use is a matter of feeling.

The same particle, which is not a Verbal Particle as *we, me, te* are, but here is rather adverbial, has another use: it signifies that something still remains; *mantagai ti* a little still remains, *o kereai ti* there is still some-at-the-bottom. The sense is intensified by *e*: *mantagai ti e o aka me tul*, the canoe was a very little short of sinking.

This is probably the same *ti* that following a Verb gives the sense of incompleteness to the action described. It goes with *ti* of continuity or *te*: *ti tiratira ti* he keeps standing about; *o manu te rorowo ti* birds will (or, in narrative, would) keep flying off.

3. A Verb is used without a Verbal Particle before it (1) in the Imperative, (2) in a Subjoined clause, (3) in a Negative sentence, (4) after certain Adverbs.

(1) *Imperative.*—The simple Verb is enough, *pute siwo* sit down,

mule go: but in the Second Person singular it is common to use the Pronoun *ka*, *ka pute siwo ma* sit down here, *ka mule at* go. In the First Person *na mule*, *nara*, *nina*, *kara*, *mule*, let me, us, us two, go; but *kamam a mule* with a Preposition; in the Third, *neira mule* let them go, *ni mule* let him go. In the Dual for the Second Person *ura* or *wura* is used; *ura mule ilo tuqei*, *ura nowo valis*, go you two into the garden, clear away the grass; *pa alo me nowo qet wura mule alo takelei*, and when the weeding is quite finished go you two on the other side. In *ura* the numeral *rua* is present as *ra*. When three persons are spoken to *tol* is used, *tol mule*, *tol nowo*, you three go, weed.

In a respectful way a *qaliga*, son-in-law or father-in-law, will say *ura*, you two, to his *qaliga*; and a woman with an infant is spoken to, and of, as two persons; and in addressing more persons than three *tol* is sometimes used. But whenever *ura* or *tol* are used, two or three persons are in the mind of the speaker.

In the Plural *tur* is used; *tur mule pulpul rua gese*, go two and two.

Sometimes the future *te* is used in an Imperative sense; *kamiu te ge tamaine* you shall do so.

For Negative Imperatives see below under Negatives.

(2) *In a Subjoined clause* there is no Verbal Particle; *na me vet si na mule at*, I said that I would go, *si neira mule*, that they should go.

(3) When it is said that in a Negative sentence there is no Verbal Particle it is meant that none is apparent, except in the case of *qe* and *ta*. *Nau gate maros* I don't wish, I won't, or (because in the absence of a Verbal Particle there is no note of Tense) I did not wish, I would not: in the Future *na tete maros ran* I shall not like it at all, I certainly shall not be willing. But *si na qe tete maros*, or *nau ta tete maros*, if I should not be willing.

This is enough to put *qe* and *ta* upon a different footing from *we*, *me*, *te*; shows them more like Conjunctions. It will be seen, when Negatives are considered, that there are, in fact, Verbal Particles in *gate* and *tete*.

(4) After certain words which may be called Adverbs there are no Verbal Particles, perhaps because the time is given by them. These are *qara*, *qale*, *kere*, and *teve*.

The meaning of *qara* is, now for the first time, upon that, immediately, just now, recently; *nau qara rave* mok *letas*, I now for the first time write a letter;

ni me gopa o qon nitol, qara mate, he was ill three days, then died, or it may be *ni qara mate,* he then died, *ni qara mate ti* he is just dead. The meaning of *qale* is still: *kamam nol qale esuesu gese* we all of us are still well. It is a matter of dialect whether *kere* or *teve* is used; the meaning appears to be something like 'only' in the way of diminishing the importance of the action; see, however, *ker* in Motlav and Gaua: *ni we tantan apesa? ko me vusia apesa?* why is he crying? what did you beat him for? *Tagai wa, nau kere,* or *teve, tut gap neia,* No, I only just hit him with my fist.

These correspond to what have been called expletive particles in Fiji. Thus *mani* appears to answer to *qara*: *sa taura e dua na vatu ko koya ka mani viriki au* he took (Mota *taur*) a stone and threw it (Mota *vivir*) at me. So also '*bagi* gives a tone of surprise to a statement.' Rev. L. Fison.

(5) It often happens that a Verb without a Particle appears in a kind of Infinitive, and it is then really a Noun; *kamiu me mule ma si a mawmawui* you came here to work.

Perhaps *gai* until, till, can hardly be called an Adverb, but a Conjunction; the Verb after it has no Particle, *na te goara amaiko nau gai mate,* I shall abide with you till I die, *neira me vagvagalo gai mate qet,* they went on fighting till they all died.

A Verb with a Particle may equally be used as a Noun; *ko we pute mamasa gai, ape sava? ape we nala qa,* You are sitting idle, what for? because of being tired; *neira me ilo me silsiliga* they saw it had become dark; *ape me taram na golona* because it matched his tail. In these examples it must not be supposed that the Nominatives, 'it' in English, are omitted; *we nala, me silsiliga, me taram,* are Nouns: the being tired, the having become dark, the having matched.

4. *Suffixes to Verbs.*

These suffixed terminations make a Verb which without them is Neuter or Active definitely transitive; there must always where one is employed be an object before the mind, though it may not be expressed in words, upon which the action of the Verb passes over. The Verb *vava,* to speak, expresses an action of a general kind; when *g* is suffixed, giving it a definite transitive force, the speaking is shown to be directed upon or against some object; *vavag* to speak against; *gava* to fly, *gavag,* as in the story page 277 to fly with, convey by flying: *rono* is to be in a state of feeling generally, *rono vivtig* to be in pain, *rono puna* to have a sense of smelling, *ronotag* to feel or hear something, *ronotag o vivtig* to feel a pain, *ronotag o punai* to smell an odour; *vano* is to go, *vanov* is to put, *vanogag* to go with something, to convey. The suffix may apply to a word which is not commonly a Verb, *mata* an eye, *matag* to eye, making a transitive Verb.

These Suffixes do not in Mota, as in Fiji, take altogether the place of Pre-

positions; sometimes a Preposition, especially *goro*, is used after a Verb in this form, *kokor goro* to protect something from or against what may do harm.

These Suffixes are of two forms, *Consonantal*, the addition of a single Consonant, and *Syllabic*.

(1) *Consonantal Suffixes.*—It is evident that these can only be added to Verbs that end in a Vowel. The Consonants suffixed are, g, t, v, r, s, n, *n*. For example, *mana*, spiritual influence, or to have it, *manag* to enable by passing over that influence; *mava* to be heavy, *mavat* to be heavy upon, to weigh down; *sora* to lay a plot, entertain a design, *sorav* lay a plot against some one; *koko* to shut in, *kokor* to protect; *kokos* to enclose; *rau* to thrust the hand into a bag, *raun* to thrust in the hand and take out something; *tiqa* to shoot, let fly an arrow, *tiqa*n to shoot something.

The most common of these suffixes is g.

(2) The *Syllabic Suffixes* are *ag*, *gag*, *tag*, *vag*, *rag*, *sag*, *mag*, *lag*, *nag*, n*ag*. Examples, *taleag* turn, from *tale* about; *vanogag* take, from *vano* to go; *altag* to look after, from *al* to go about; *sirvag* to cut close, from *sir* to shave; *mataraq* to gaze at, from *mata* eye; m*araesag* to laugh at, from m*arae* to laugh; *saromag* to sheathe, from *saro* to go in; *tigonag* to pole a canoe, from *tigo*; *lilnag* to spread, from *lil* to unfold. The effective part of these Suffixes is *ag*, the consonants preceding serve only to introduce this.

In the case of either the Consonantal or Syllabic terminations, it is impossible to connect any particular force with the form of the Suffix. The Verb has assumed the Suffix which use has appropriated to it. Sometimes two terminations are in use without any variation of meaning, as *sarovag* or *saromag* to sheathe: or in some cases a variation of meaning accompanies a variation of Suffix, as from *koko* is made *kokor* to enclose in the way of protection, *kokos* to enclose in the way of preventing escape, *kokot* to enclose in the way of straitening; cases in which it is evident that use only, and not any force in the consonant suffixed, gives the particular signification.

The Separable Suffix—vag.

There is a Suffix *vag* which must be distinguished from the definite transitive termination *vag* above mentioned. This is always equivalent to the English 'with,' and can be separated from the verb to which it is usually affixed. Thus *mule* to go, *mulevag* to go with, *o reremera we mulevag o tapera* the boy is going with a dish, *ni we mule raveaglue o tinesara vag o tapera* he is going through the courtyard with a dish.

The Preposition 'with,' to which this separable *vag* is equivalent, is that of accompaniment, not 'with' instrumental: *masrag o tapera* to fall down with a dish, *matevag o gopae tutunsag* die with a fever.

The distinction between this and the other *vag*, which is one of the Syllabic Suffixes above enumerated, and is not separable from the Verb, throws light upon the character of them all. The Syllabic Suffix *vag*, which makes a Verb definitely transitive, may indeed in some instances be represented in translation into English by the Preposition 'with,' but so may also the other inseparable Suffixes; it may also, like the rest, be represented by some other Preposition. But *vag* which is separable is always equivalent to 'with.' In proportion, therefore, as it appears to be separable, it appears to differ in signification and power from the inseparable Suffixes, and to assume the appearance of a Preposition. Two questions then arise: is the separable *vag* the same with the inseparable? If the same, is the separable *vag* an example of a Preposition on the way to become a Suffix, and left behind by *tag*, *rag*, *sag* and others, which are inseparable Suffixes? or is it an example of a termination beforehand with the others in becoming detached and turning into a Preposition? The fact that all the inseparable Suffixes, including *vag*, are identical in signification is against the probability of their having been Prepositions. In Fiji some at least, if not all, of the corresponding Suffixes are separable, the Suffix coming at the end of a number of words and combining them into one Verb, as *mule-raveaglue-o-tinesara-vag* may be regarded as a compound Verb. In Volow *hea = sag* is equivalent to Mota *vag*.

There are some Adverbs usually or often written in one with Verbs as if Suffixes: such as *reag*, *vitag*; *mapreag* to put away, *nomvitag* to forgive. This proceeds partly from the dropping of *i* in *vitag*; *toavtag* for *toa vitag* to go away and leave; *rakavtag*, *raka vitag* to take up and away, leaving something behind; *tanovtag* take hands off, *tano* to touch.

It should be observed that a transitive suffix and causative prefix frequently combine in the same Verb: *vaputeg* to seat, from *pute* to sit, *vakokot* to close, *vasinar* to make to shine, *valeasag* to dispute.

It is with an uncommon force of the Suffix *tag*, more like Fiji *taka*, that *vegatag* means to climb for a person; *isei te vegatag inau?* who is there to climb (cocoa-nuts) for me?

5. *Prefixes.*—These are Causative, Reciprocal, of Condition, and of Spontaneity.

(1) The *Causative* is *va*, sometimes *vaga*; *esu* to live, *vaesu* to make to live, to save; *qoqo* many, *vagaqoqo* to multiply.

This Prefix is in very frequent use, but yet the Verb *ge* or *na*, to make, is often used in place of it, *me ge esua* instead of *me vaesua*, saved him, *vat ge lot* a pestle to make *lot*. But *ge* often means to act, not to do, *ni we gege loloqon*, he acts like a fool, not makes others foolish.

The Verb *va* to go, combined with another word, may sometimes appear like the Causative: *vailo* to visit, *vatatu* to encounter.

(2) The *Reciprocal* is *var*; *rara we varvus* they two are beating

one another. This may be reduplicated; *varvarvus*, keep on beating one another.

(3) The Prefixes of Condition *ma* and *ta* have been already mentioned under the head of Adjectives; as they are prefixed to words which cannot be called Verbs, it is not possible to confine them to this connection. Prefixed to Verbs *ma* often gives much the sense of the Passive, or of a Participle: *sare* to tear, *masare* torn. Inasmuch as words which would be translated by English Adjectives have generally in Mota the form of Verbs, i.e. are used with Verbal Particles, it is hardly possible to keep a distinction in the case of this Prefix between the words beginning with *ma* of condition which should be called Adjectives and those which may be called Participles. Examples illustrate the value of the Prefix: *wora* asunder, *mawora* parted, to come apart, *o tapera me mawora* the plate is broken; *late* to break, *malate* to be broken; *laka* to kick up the heels, *malakalaka* to rejoice, to be in an exultant condition; *luqe* to fold, *maluqe* folded[1]. It may be reduplicated *mamagese* lonely, *mamagarosa* pitiable.

The Prefix *ta* is not so common as *ma*, and may be thought to have more of the meaning of spontaneity. It is found in the words *tatiotio* to stagger, *taavaava* to miss footing; in *taplagolago*, from *ta* and *golago* a cylinder, a word now used for a wheel as *golago* is for a barrel; in *taptapapa* slab-sided, from *ta* and *papa*, a word which perhaps is not used as a Noun in Mota, but is found in Malay and Maori as a plank or slab. It is reduplicated in *tatawilwil* to come rolling over and over.

To these may perhaps be added *sa*; *sasaroro* to come or sink down.

(4) The difference between *ta* and *tava* is that the latter shows the condition indicated to have come about of itself: *ul* to untie a rope, *o tali me tavaul* the rope has come untied of itself; *tavamasu* to fall down, *tavaroro* to sink down, *tavaraka* to rise up, spon-

[1] Nouns are formed from these Verbs or Adjectives: *masare*, torn, *o masarei* a rag; *maluqei*, *malqe siopa*, a roll of cloth. A singular word of this kind is *magesei*, for which there is no English translation: it is compounded of the prefix of condition *ma*, the Adverb *gese* only, and the nominal termination *i*. The Noun thus compounded takes the pronominal Suffix, and *magesek*, *magesema*, *magesena*, is used where in English the Adjective 'alone' would be used; I alone did it, by myself, *inau magesek*, *iniko magesema*, *ineia magesena*, thou alone, he alone, literally my lone, thy lone, his lone. The usage of suffixing the Pronoun belongs to Florida and Bugotu, *hegegu*, *gehegu*, and so on.

taneously; *tav* is sometimes used, *tavsare* torn. In reduplication *tatavaul, tavtavaraka.*

Another form of rare use in Mota is *tama*: *o gae me tamarurus* a line run out to full length. There is no difference in meaning between this and *tavarurus*, and *tama* is the Prefix in Lepers' Island.

It may be doubted whether in the word *tawaga* to come open (*tawagasiu* a flower) *tawa* is not another form of *tava*, for *gaga* is to split, gape. Otherwise it may possibly be *ta* the Prefix, and *waga=waka* to open.

The Prefixes *var* and *va* can be applied to the same word, and make up one Verb, as *varvaesu* save one another. It is usual to write the Causative and Reciprocal Prefixes together with the Verb, and it is convenient, by doing so, to mark the distinction of them from the Particles by which the Verbal character of the word, or compound, is marked: thus *neira we varvaleleasag gese*, they do nothing but dispute among themselves, might be written *we var va leleasag*, but with less clearness.

6. *Compound Verbs.*—There is a use of two Verbs combined in one word by which the actions described are represented as succeeding one another in time, in such a way as would seem most naturally to be given by two Verbs connected by a Conjunction. Such a word is *rowopute*, *rowo* to fly, *pute* to sit; *o manu me rowopute* a bird has flown and sat, *rowotira* jump and stand, light on the feet, *valago nina*, run and arrive.

It may not be possible to separate this use from that of a Verb added to another as an Adverb. It is common to use *paso*, finish, after a Verb, to mark the completion of the action, *qalo*, to hit, to mark success, and *ilo*, to see, to convey the notion of attempt or approach to success: *o aka me kel paso ma nau qara kel siwo avunana*, after the vessel has come back I shall go home on board her, i.e. the vessel has come back, that complete, I shall return; *ni me vivir o toa, gate vivir qalo*, he threw at a fowl, did not hit it, i.e. did not throw (and) hit; *nau me ge ilo apena*, I tried to do it, i.e. did (to) see (if I could); *tagai, nau gate ge ilo mok*, not so, I did not do it at all.

7. *Impersonal Verbs.*—There are some Verbs which are regularly used without a nominative; *we vivtig nau* it pains me, *me vule veta inau* I am already tired; *me rakutia* he is in great pain; *me tama mun nau* I was confused, it came awkwardly to me.

These Verbs can be used otherwise: *o sava we vivtigiko*? what hurts you? *o vivtig we rakutia* pain causes him agony.

All Verbs can be used in what may be called an Impersonal way, and a Passive sense is so frequently conveyed.

8. *Passive.*—There is no Passive form. The Mota Verb, in fact, has no Voice; the Verb names an action or condition as a Noun names a thing; if the signification is such as would in English be

conveyed by a Passive form, the Mota Verb conveys it as well as an Active sense.

In some instances this is plainly the case, in others the expression can be explained as an impersonal form of sentence. To build a house is *we taur o ima*, they build a house *neira we taur o ima*; but *o ima me taur veta* cannot be otherwise translated than as 'the house is already built,' although, according to the form of the sentence, *o ima* is now the Nominative to the Verb *taur*, as *neira* was, and the Verb, without change in form, has become Passive in sense. It is the same when no Nominative is directly expressed, but clearly understood; *map siwo ma o tapera* put the basket down here; *me map veta wa* (it) has been put down already; *avea nom o tausis*? where are your trowsers? *me asa qa, me wor*, (they) have been washed, (and) laid in the sun to dry. The Verbs *map* to put, *asa* to wash, *wor* to spread out in the sun, can be certainly called Active Verbs, yet they are clearly used in a Passive sense.

It is just as correct, however, to say *me taur paso o ima* the house is built, *me map o tapera* the basket has been put down, *me asa o siopa* the garment has been washed, in sentences in which, to speak according to European grammar, *ima*, *tapera*, *siopa*, are no longer Nominatives, but the objects of the Verbs *taur*, *map*, *asa*. Such sentences, therefore, can be taken as impersonal, *me taur o ima*, as if *neira*, they, have built the house. But it cannot be too positively stated that the Mota Verb must not be considered as capable of Voice.

It has been already said (5. (3) page 283) that the Prefix *ma* gives something of a Passive meaning to the Verb to which it is prefixed; *ni me sare non o siopa* he has torn his clothes, *non o siopa me masare* his clothes have been torn. But it would not be right to call that a Passive form which may equally carry an active sense, as *malakalaka* rejoicing; the Prefix *ma* shows a condition, which may be Passive or not.

A Verb added to a Noun to qualify it may be Active or Passive, that is, may be translated in English by a Passive or Active Participle. Thus *o qat vusvus* is a stick to strike with, a striking stick, *vus* to strike, and *o gene vus* is a thing struck; *taur* to catch, *o gene taur* the thing caught, *vasigtag* to abhor, *o tanun vasigtag* an abhorred or despicable person. In these cases the Verb is added in a bare form which does not show, or perhaps when thus added and qualifying does not even allow, it to be

really a Verb. Sometimes, however, a full Verbal form with the Verbal Particle qualifies a Noun, and may have the signification of a Passive Participle; *nau me ilo o aka me lamas aqaga*, I saw a ship (that) was painted white.

9. *Reflective Verbs.*—A reflex action is described by the Adverb *kel*, back: I strike myself, *nau we vus kel nau* I strike me back; he strangled himself, *ni me ligo mate kelua.* An example of another sort is *ni me gana vasusumagia* he ate to excess, to stuff himself.

Ko we vara kel o sava apeniko? What do you say of yourself?

10. *Negative Verbs.*— It has been said (3. (3) page 278) that Verbs in a Negative use have no Verbal Particle except *qe* and *ta*; *nau gate ilo* I do not, or did not, see, *nau tete ilo* I shall not see. A comparison of Mota with other languages makes it appear, however, that the negative lies in *te*, and that probably *gate* and *tete*, written as one word, are *ga te*, *te te*; *ga* being the Verbal particle, present, with *te* negative, *te* the future particle with *te* negative.

Sometimes *mate* is used in Mota as the negative with a Verb, *nau mate taka ineia* I won't obey him; it is perhaps borrowed from Vureas, Vanua Lava, and is thought stronger than *gate* and *tete*. It is correct to say *ineia tagai iake* he is not here, as well as *ineia gate iake.*

The Negative Imperative or Dehortatory form is with the use of the word *pea*, which probably means 'naught.' A person tired or wearied will say *na me pea ran* I am good for nothing, have become utterly naught: so of anything given up or put down as objectionable it is said *me pea veta* it has been done away, has been brought to naught. To forbid anything the expression is *ni pea* let it be naught, i.e. let it not be. With this the Verbal Particle may or may not be used, *nipea matur* don't sleep, or *nipea we matur, matur* or *we matur* being both, in fact, Nouns. The use varies to some extent with the different persons: *inau nipea matur* (or *we matur*) let me not sleep; in the Second Person *nipea matur,* or *iniko nipea matur,* in the Third *ineia nipea.* With the Dual *ura* is used, as ordinarily in the Imperative, *ura pea matur* don't you two sleep; of three persons *tolpea*; and with the Second Person Plural *tur, turpea matur* don't sleep. It may be, however, *kamurua nipea* or *nipea ineira we matur,* the difference being rather that between a direct and indirect prohibition.

Another word, *wa* lest, may be used: *ko wa masu* don't fall, rather take care lest you fall.

11. *Auxiliary Verbs.*—There are certain Verbs which may be called Auxiliary, having rarely a separate existence of their own, and being Verbs, not Prefixes. For example, *ni me ti nanagona ape vanuana*, he set his face towards his own place, shows *ti* in all respects a Verb, yet *ti* usually occurs in composition, *tikula* to turn the back. Another is *so*; *ni we so naranona a matesala* he sets, advances, his foot in the path; in composition *sonago* to scorn, set

the face against, *so-nus* to hate, set the lip against, *sororo* to set about a report. These words may thus be translated to show their use and meaning, yet *ti* and *so* only mean to set when in such combination and connection as this.

12. *Reduplication of Verbs.*—Verbs, like Nouns, are reduplicated in three ways, either by (1) repetition of the first syllable, or (2) by that of the first syllable closed by the succeeding consonant, or (3) of the whole word; for example, *pute* to sit, *pupute*, *putpute*, *putepute*. The force of these reduplications is—(1) *Continuance*, prolongation of the action, *pupute* keep on sitting; the reduplicated syllable may be repeated as often as the idea of continuance or prolongation to be conveyed requires. (2) *Intensification*, the force of the word is magnified, *putpute* to sit closely down, *siksike*, from *sike*, to seek earnestly. (3) *Repetition*, *putepute* to sit, get up, sit again, sit from time to time, *ima putepute* a sitting room. Characteristic examples are: *o aka me sale-sale-sale sasasale* the canoe floated and floated and went floating on; *neira me toga totoga* they stayed and stayed; *nan ira Qat me tootoga a Tetgan* Qat and his company prolonged their stay at Tetgan. Reduplication of this latter kind depends more on the tone, feeling, and gesture of the speaker than on anything that can be reduced to rule.

The form of Reduplication (2) is evidently only applicable to words having an open first syllable, to close which in reduplication the consonant is borrowed from the second: *pu-te, put-pu-te.*

Sometimes two syllables are repeated, with perhaps the character of this second form: *liwoa* great, *liwoliwoa*; *purei* unskilled, *purepurei.*

VIII. Adverbs.

Some words used as Adverbs are Nouns, assisted often by Prepositions; some are Verbs; some are words not used in any other grammatical form.

Adverbs can be divided into those of Place, Time, and Manner, but place and time are generally conceived of as the same. It is the habit of the native mind to have place constantly in view, to use continually Adverbs and Particles of direction pointing hither and thither, up and down, landwards and seawards.

The Particles *ke* and *ne* point here and there, and form part of many Adverbs of Place and Time; *ma*, hitherward, and *at*, outward, are in continual and conspicuous use to indicate motion, or direction of thought, or course of time.

Examples of Adverbs.

1. *Adverbs of Place*:—

Here *iake*; there *iane, aia*; where *avea.* Hither *iake ma*; thither *at aia*; whither? *ivea?* Hence *iake at*; thence *ma aia*; whence? *ma avea?* Up *kalo, raka, sage*; down *siwo, sur*; afar *aras*; everywhere *valval*; off away, *reag*; near *pan, peten, arivtag*; *a varea* outside.

The primary meaning of the last is not in the house, but in the *varea*, the village area, but the Noun *vareai* has come to mean the outside generally. There is a difference between *iane* and *aia*; the one is demonstrative, the other indefinite.

2. *Adverbs of Time*:—

Now *ilokenake*; then *alo ilone*; when? *anaisa? ananaisa* of past time. To-day *qarig*; *anaqarig* of past time; yesterday *ananora*; day before yesterday *anarisa*; to-morrow *amaran* or *maran*; day after to-morrow *arisa.* Hereafter *anaisa*; heretofore, already, *veta, we tuai*; henceforth *iloke at nake*; presently *qarig, rigrig*; yet *tiqa*; while *alo*; still *qale*; afterwards *paso*; for the first time *raka, totowo*, and in sequence *qara*; again *mulan*; beforehand, prematurely, *solsol.*

Nipea rowo solsol, nara te rowo tuwale don't jump off too soon, we two will go together; *nau we rave solsol iloke na akanina qale toga siwo* I am writing this beforehand, or too soon, our vessel still remains down West.

3. *Adverbs of Manner*:—

As *tama*; thus *tamaike*; so *tamaine*; how *tam avea, gasei, gasavai*; thoroughly *ran*; completely *qet*; very much *aneane, ras*; well *mantag*; only *gese, vires*; in vain *ae.*

1. The directive particles *ke* and *ne* are added to *ia*, which itself may be called an Adverb: when a thing is found when looked for, or shown, *ia* is a kind of exclamation 'here!'. But *ia* by itself does not designate more than some place, does not direct to the place where; *iake* is the place this way, *iane* the place that way. To these may be added the demonstratives *nake* and *nane, iake nake, iane nane,* and these demonstratives are indeed often introduced in native speech as Adverbs (though to European notions expletives), not distinctly either of place or time, but adding life and clearness to a narrative, *nake* always with a view to present time or near place, *nane* pointing to distance of place or time; *gate wia nake* this is not good, or not well thus, *ni me mate nane* he is dead. The Adverb *aia* is made up of *ia*, in this a Noun, and the Preposition *a*, at.

The Demonstratives *ke* and *na* are sometimes added to Nouns: *vatiu* a place, *vatike* this place, *vatine* that place, *alo vatike* in this place, here, *o tano tulne loa* the place of setting, there, of the sun.

The Adverb *avea* is similarly the Preposition *a* and the Noun *vea*. This Noun, which is untranslateable in English, is used in Mota with the Article; *ko me nina mun o vea?* where have you arrived at? *o vea ilone?* what place is that? asked of an island just come in sight; and with a Preposition, *ko me nina ape vea?* to what place have you reached?

The use of *ma* and *at* with these Adverbs gives motion, *ma* hitherwards, *at* outwards: thus *iake ma* is 'here' with a motion hither from elsewhere, and is equivalent to 'hither;' *aia* is 'there,' and with *at* signifying outwards is equivalent to 'thither;' with *ma* it is 'thence;' *ura kel ma aia* you two come back from thence. The Preposition of motion *i* with the Noun *vea* makes *ivea* 'whither.'

The Adverbs giving the sense of upwards and downwards are often used in pairs: *kalo sage, raka sage, sur siwo.*

The words *alalanana, avunana* are in fact Nouns with a Preposition prefixed and a Pronoun suffixed, *a-vuna-na* on the top of it. They are used, however, as Adverbs equivalent to 'below,' 'above.'

The same Preposition *a* is seen in *aras*, afar, and that of motion *i* in *iras*, to, not at, a distance. The distributive particle *val* is applied to place; *valval* everywhere, *valvanua* in every place, *valuima* in every house.

2. The Pronoun *iloke*, containing the directive *ke*, makes practically one word with *nake* as an Adverb of Time; the two members are not separated. The corresponding *ilone nane* cannot be used as an Adverb; *alo ilone* is 'in, or on, that.' In *anaisa* and *ananaisa* the Preposition *a* precedes a Noun *naisa*; in the latter *na*, as in *anaqarig, ananora, anarisa*, points to the Past in a way that cannot be explained. The word *naisa*, in various forms, is common in these languages as a Noun meaning the time when, Florida *niha*. To-morrow, *a maran*, is 'at light.' For yesterday, *nora* = Florida *nola*, and for the day before yesterday and after to-morrow, *risa*, it should be observed that there are names to which nothing corresponds in English: for the English periphrasis yesterday, day-before-yesterday, day-after-to-morrow, languages which are supposed deficient have simple words, *nora, risa*. The day before the day before yesterday, the third day back, is *anarisa siwo*, the day after the day after to-morrow, the third day hence, is *arisa rowo*, the past being marked by *na*, and the place in time by *siwo* down and *rowo* up, *risa* being the name of the third day; so *alo tuara vula rowo* in the month after next. The use of Adverbs of Place to describe time is shown in the phrase *kalo sage ran ma* from long ago up to the present time, literally, up all along hither. To-day *qarig*, or with the Preposition *aqarig*, contains the Adjective (obsolete in Mota except in composition) *rig* little, which also makes *rigrig* by-and-by; *qarig* itself is used for 'presently.'

The words descriptive of time more or less near at hand will be made clear by a diagram, it being understood that *nora, risa, maran* are Nouns, and *na* used to mark the past.

Past.		Future.
	qarig to-day	
yesterday *a nanora*	*a maran* to-morrow	
day before yesterday *a narisa*		*a risa* day after to-morrow.
a narisa siwo 3rd day		*a risa rowo* 3rd day.

Anaisa, ananaisa, interrogatively, refer to future or past time respectively; *anaisa,* meaning hereafter, refers to future time generally, and is added sometimes to emphasize the future marked by the Verbal Particle: *ko te kel ma anaisa?* when shall you come back? *ko me kel ma ananaisa?* when did you come back? *nau te kel ma anaisa* I shall come back at some future time. To mark in the same way the past, *veta* is used after the Verb with the particle *me*; *ni me kel veta ma* he has already come back. The word *we tuai* is in a Verbal form, *tuai* is old, of old time, of past time regarded as long past, *ni me mate we tuai veta* he has been long dead, he died it is long ago already; *ti tuai ti tuai* lasting a long time, for ever.

The force of *at,* onwards, added to *iloke nake,* now, is to project the matter forward into the future, *iloke at nake* now and onwards, from this time forth; or the addition of *raka* has the same effect, *iloke at nake* or *iloke raka nake ko te vanona o tanun* henceforth thou shalt catch men as fish; in these instances Adverbs of Place are used for time, motion outwards *at,* and upwards *raka.* The notion in the use of *raka* is that of beginning, raising, not carrying on, the matter; that in *qara* is rather of sequence, not the beginning of the whole matter but a fresh step. The latter word has been mentioned (VII. 2. (4)) as, like *qale* still, preceding a Verb without a Verbal Particle. Such a particle, however, may be used.

The word used for 'while,' 'when,' *alo,* is a Preposition 'in;' *me rivtag o maran alo toa we kokorako* it was near morning when the cock crows. It is more idiomatic, however, in narration not to use it; *ni me mule ma me ilo* he came and saw, not *alo ni me mule ma ni me ilo* when he came he saw. *Tiqa* yet, *nau gate lolomaran tiqa* I don't yet understand; *paso* is 'finish' and is used as an Adverb in a way best shown by examples: *me ge taurmate paso o savasava neira qara pute siwo* after everything was ready then they sat down, literally, got ready, finish, everything, that is, everything was got ready and afterwards; or *me ge taurmate o savasava, paso nane,* or *nan, neira qara pute siwo,* everything was got ready, afterwards (the demonstrative *nane* pointing backwards) they (*qara* in sequence of events) sat down. It is plain that *paso* is still much of a Verb.

It must be observed that *qara, qale,* precede the Verb immediately, *ni qara vava* he thereupon speaks or spoke, *ni qale vavava* he is still speaking.

3. The equivalents to 'thus,' 'so,' 'how,' are made up with *tama, tam,* as, and the Pronouns *ike, ine,* this, that, and the Adverb of Place *avea*; *tama ike* as this, thus; *tama ine* as that, so; *tam avea* as where, how. As *avea,* where, is used for 'which,' *tam avea,* how, is used for 'what sort,' *ko we maros tam avea?* what sort do you want? The difference between *tam avea* and the other word meaning 'how,' *gasei,* is that the latter signifies 'by what means' rather than 'in what manner.' Between *gasei* and *gasavai* is only the difference of dialect; by the addition of the Preposition *nia, gasavai nia, gasei nia* becomes 'wherewith' or 'whereby,' and perhaps 'somehow,' *ka ge gasei nia,* manage somehow.

The meaning of *ran* is 'right out,' *ni me mate ran* he is dead outright, *ilone i Qat ran* that is Qat and no mistake; *qet* signifies completion, *neira me mate qet* they are all dead to the last, dying of course one by one; *gese* is 'only' in the sense of 'that and nothing else,' *vires* 'only' in the sense of 'that and nothing more,' *vires neira* they alone by themselves; both words consequently

can be used together; *kamam me ur qon gese* we have been only doing nothing all day; *kamam we gana vires kumara* we eat only sweet potatoes, *o kumara vires gese* sweet potatoes only, no change and no addition. These words *ran, qet, gese,* and also *nol* (which signifies totality), can often be translated by the English 'all,' and it is important, therefore, to keep the distinction clear; *o ima me ura ran, me ura qet, me ura nol,* may each be roughly translated 'the house was all full,' but *me ura ran* means that it was full so that it could not hold more, *me ura qet* that the filling of it was now complete, *me ura nol* that the whole house was full. When it is said *kamam ta Mota gese iake,* it may equally be translated 'we are all Mota people here.'

The word *ras,* used in the sense of 'very,' is no doubt the same word with *a ras* afar. The sense of *ae* is peculiar: *nau me sike ae* I sought in vain, *ni me masu ae* he fell clear, without striking against anything, *nau me ilo aea aia* I looked for him there in vain, *ilo ae* making as it were one word.

There are many Adverbs in use which require no particular remark: *mantag* well, perfectly, *wurvag* well, carefully, *vaglala* distinctly, with understanding, *varirgala* distinctly amidst confusion; *ko gate ilo varirgala inau* you did not see me in the crowd, *o qoe we gilala varirgala i tagina* a pig knows his master so as to distinguish him from others; *taurmate* ready, complete, *matemate* ready, beforehand. There is a difference between *qara* mentioned above and *totowo,* for the first time, in that the latter has no sense of sequence; both, therefore, can be used together, *nau qara ge totowo* I do it for the first time. The sense of *taqai* is much the same, *gana taqai,* to eat for the first time as in a new house.

Repetition is conveyed by *mula*n again, *kel* is back and so also again. There is a meaning of *mula*n like 'even,' 'yet' (St. John iv. 21). The reflective use of *kel* with Verbs has been mentioned, it answers to 'self:' *munsei ilone? mun nau kel,* for whom is that? for myself. The word *viviris,* hardly, reluctantly, has nothing to do with *vires.* It is hardly possible to translate *gap,* a word of so frequent use; it means without thought, without deliberate intention, without definite object or motive. The form of the Causative Participle which is sometimes used with Verbs, *vaga,* must be counted as an Adverb, *vaga qoqo* many times, *vaga purat* often, *purat* many, much.

A word which in Gaua is a Verb, to strike, is used in Mota as an Adverb, though as a Verb also, and must be translated by the English 'can;' *ni gate rave lai* he cannot write, *te lai* it can be done, *me lai* it has been done, has succeeded. It may be said also that *suar,* a Verb, is used as an Adverb, *ni me sale suar o aka* he floated till he met the canoe, *ilo suar* to find, come upon a thing and see it, find casually, *sike suar* seek and find. But see Compound Verbs.

There are other words very important in the use of the language which must be classed as Adverbs; *wun,* probably, I suppose, *lova* referring back to something passed over, and others.

Negative Adverb.

The Negative *tagai* no, is plainly a Noun, nothing, and as such it takes the Article, *o tagai; ko we matur? tagai,* are you asleep? No; *ka ge o sa? tagai,* what are you doing? Nothing.

It is common to prefix *i*: *itagai* no, nothing; *isei iake? itagai* who is here? No one; *itagai isei* nobody; *o sava iane? itagai,* what is that? Nothing; *ko me iloa si tagai? itagai*; have you seen him or not? No. This Prefix lacks explanation.

A native will often say 'No' when we should say 'Yes;' he replies to what he takes to be in the mind of the questioner; *me paso ilone? tagai, me paso,* is that finished? No, it is finished; as if he said, You are wrong, it is finished.

IX. Prepositions.

Prepositions may be divided into Simple and Compound, the latter being words in which the presence of a Simple Preposition gives the force which makes the Compound equivalent to a Preposition.

Another division may be made between Simple Prepositions, and words used as Prepositions which are really Nouns; but these in Mota are few and inconspicuous.

1. Simple Prepositions are :—

Locative, *a, pe.*

Motion to, *i, sur, goro.* Motion from, *nan.*

Dative, *mun*; Instrumental, *mun, nia.*

Relation, *ta, men, ma, pe.*

Of these *pe,* and *ma, men,* can be seen to be in fact Nouns.

(1) *a* is simply locative, at; *avea? a Mota,* where? at what place? at Mota. This has been seen in Adverbs, and enters into the Compound Prepositions.

It is very important to observe that the native idiom uses this Preposition where in English we should use 'from;' the place in the native mind is that from which the motion starts, not where the object in view is. Thus *ni we mule ma avea? a Mota nan qa* where does he come from? from Mota to be sure, literally, 'at what place does he come hither? at Mota;' *ni me masu avune tangae* he fell from a tree, literally, he fell on the top of a tree; *kamam me ilo o aka a matenua* we have seen a vessel from the cliff, at the cliff. See p. 160.

This Preposition is used before the Infinitive Verb, as before a Noun, much like the English 'to;' *a na sava nia?* to do what with it? (what are you going to do?), *a na o gagarat nia, ni mawo apena* to do my skin disease with it, that it may heal; *ni me risa si a matur* he lay down to sleep.

(2) *i* is of Motion to, *ni me van ivea? i lau,* where has he gone to, to what place? to the beach.

It is probably this which is used in expressing direction, *i siwo, i rowo,* inexactly, West, East.

(3) *sur, sir,* is of Motion to a person, not to a place; *mule suria* go to him, *neira me gaganag ma sur kamam,* they came and

told us, literally, they told it hither to us. Without personal approach, however, *sur* may be used, *ni me rave ma o letas sur nau* he has written me a letter. This preposition is never merely Dative in Mota.

A singular use of the word is in the phrase *ni me ilo sur anona* he has chosen for his own. The use of the word in songs has a much wider scope, as it has in other islands. In the phrase *mule sur* (or *sir*) *vanua* go along through the country, *gamo sir pan vanua* sail along the coast, the word *sur* is a different one; the same which as reduplicated is *susur* to sew, and which means to sing, *sur o as*.

(4) *goro* is the most difficult of Mota Prepositions. There is always the idea of motion in it, and of motion against, although in fact no motion may take place. If a man stands by a house *ni we tira ape ima*, if he stands leaning against it, *ni we pesinag goro ima*; if a rail leans against a fence the preposition is *ape*, but if it props up the fence it is *goro*; if a man sits before another without any reference to motion *ni we pute ape nagona*, he sits at his face, but *ni we pute goro nanagona* if he be spoken of as coming and sitting over against his face. With this is connected the sense of round about as in the way of guard or protection; with a view to motion inwards or outwards, to fence round a garden is *geara goro o tuqei*, as if to keep the garden in; to fence against pigs is *geara goro qoe*, to keep them out. In many cases *goro* will be translated 'over,' but not with the simple sense of superposition, with the sense of 'over against,' of motion or of action. To put on clothes is to *saru goro natarapema mun o siopa*, to clothe over your body with a garment, the notion is that of the garment being made to pass over, and *o siopa we toga goro natarapema* is over your body, in the way of protection or concealment. In the same way to paint over a surface is *lamas goro*. If clothes are spread out to dry in the sun, *we wor goro loa*, to meet the sun's action; if one sits by the fire simply with the notion of position, *ni we pute pan av*, but if he sits to look after it, *ni we pute goro*; so *ni we masil goro av*, he warms himself at the fire, sits against it, to meet the warmth. Then follows upon this the sense of 'after,' *ilo goro* look after, in common use as an exclamation of warning, *ilo goro!* look out! that is against something occurring; *kamam we ilo goro mantag naimama*, we look well after your house, take care of it lest any harm should come to it. Beyond this there is the meaning of 'after' as in going after to fetch, *mule goroa* go after him, not in the sense of following only but of coming to him.

The word is often in use as an Adverb, as in *ilo goro !* look out! *ni me mule goro veta* he has already gone to fetch, *o tuqci me geara goro nan o qoe* the garden is fenced round to protect it from the pigs.

It should be remarked that *goro* after a Verb refuses to be separated from it by an Adverb. Unlike other Prepositions it adheres to the Verb, not to the Noun it governs; as above, *ilo goro mantag naimama*, not *ilo mantag goro naimama*, look after well your house, not look well after. This is probably because of the adverbial use of the word. The Verb *ilo* is transitive, and therefore can govern, to speak in the way of European grammar, the object *ima*, and *goro* may be taken as an Adverb; but the same is the case with intransitive Verbs also, as *tira* to stand, *ni me tira goro maremare inau a matesala* he stood firmly against me in the path; *goro* is plainly a Preposition, but it follows closely on the Verb.

The Verb *goro, goro late o tangae* snap off a plant, *goro mot o gae* break short off a line, is not connected with this Preposition.

(5) *nan.*—The Preposition of Motion from is *nan*, with the simple meaning of 'from;' not used, however, as has been observed above, in all cases where 'from' would be used in English.

Like an English Preposition, this is used at the end of a sentence without a Substantive, referring back to one that has gone before; *ilone naimana ni qara rowolue nan*, that is his house he has just gone out from.

Such a use may be thought adverbial, as *nan* may be called rather an Adverb than a Preposition in the following use, *nan ma avea ilone? nan a Mota ma* from whence is that? from Mota; literally, hither from at what place? from at Mota hither. The Preposition in this sentence which answers grammatically to the English 'from' is *a* 'at;' *nan* may be translated by 'out,' out hither at Mota, Mota the place in view, the motion outwards and hitherwards. So *ni me sere lue nan alo vatitnara* he went out from among them, literally, from in the midst of them.

It may be conjectured from the Duke of York *na* (see that language, No. 34) that *nan* is in origin a Noun.

The use of *nan* in comparison has been noticed, p. 274. It is used also as 'more than,' *ni we gilala nan ratatasina* he is more knowing than his brothers. Another use is with *wa* lest, *nan ni wa kel ma* lest he should return.

(6) *mun.*—As the Dative *mun* is simply 'to' and 'for;' *la ma mun nau* give it to me, *munsei ilone !* who is that for? *mun nau kel* for myself.

There is a use of *mun* not precisely equivalent to the common use of 'for,' though often properly so translated; *lav nau mun mereima, na te rowrowovagiko* take me for one of your household, I will work for you; *neira me lav rasoana mun rasoara, wa naakana mun akara* they took his wife for their wife and his canoe

for their canoe. In this use the Noun after *mun* takes no Article, as it would in the ordinary sense of 'for,' *mun naakansei o epa iloke we susur?* for whose canoe is this sail being sewn? *mun naakak nake qa,* for my canoe here to be sure.

(7) *mun.*—The other use of *mun* may almost always be translated by 'with,' and is mostly instrumental; *ni me vusia mun o kere* he struck him with a club, *neira me galea mun o galeva* nan *we qoqo* they tricked him with many deceits, *o qolago we ura mun o pei* the barrel is filled with water, equivalent to *uravag.* It is sometimes to be translated by 'by,' *ni me vusia mun o galeva* he struck him (killed him) by guile. The notion of a means or instrument depends on the previous conception of something accompanying, so *mun* still translated by 'with' has a sense not instrumental; *ni we mule ma mun o sava?* what has he come here with? *mun o tana kumara* with bags of sweet potatoes; *o tanun mun o rurus* a man with a rheumatic complaint.

There is an interesting question concerning this word, as concerning *nan,* whether it is not possible to view it as a Noun. In neighbouring languages, see e.g. Motlav, Volow, Pak, the corresponding word has no final *n,* from which, following the analogy of other Prepositions, it may be conjectured that *mun* is an archaic Noun, *mu=mi,* with the Third Person Pronoun suffixed. This is confirmed by the use of *mura* to them, *murara* to them two, otherwise *munra, munrara,* in which *mu* certainly appears as a complete Preposition. Since this is so it is allowable, though not perhaps desirable, to write *munau, munina, muneira,* not *mun nau, mun nina, mun neira.* There is a further difficulty in the fact that in Vanua Lava, e.g. *me* corresponds to instrumental *mun* and is also the equivalent to the Mota *me* (12), which has the sense of accompaniment. It may possibly be that the Mota *mun* 'with' of accompaniment (the same with *mun* 'to' dative), though in but one form, represents two Prepositions of the neighbouring languages.

(8) *nia.*—The use of this is peculiar, inasmuch as it always comes after the noun to which it belongs; *iloke o kere ni me vusia ti nia* this is the club he struck him with. The English equivalent is perhaps 'withal,' sometimes 'thereby.'

There is a peculiar use of *nia* after the Verb *ris* to change, *o torou ilone te ris rupe nia* that caterpillar will turn into a butterfly. It is said also *la mun mama nia* give it to father, in which, as in the other, it is possible to use 'withal' as a translation. The question thus arises whether it is a Preposition at all. The Banks' Islands languages generally do not have the word, but in Merlav and Gaua *ni* is the instrumental Preposition, and in the New Hebrides in Espiritu Santo, *gini, ginia,* show the same. Florida, though far off, uses *nia* as a Preposition, and uses it also with the word *liliu* to change.

(9) *ta.*—This is a Preposition of relation with regard to place only; *o tanun ta Mota* a Mota man, *o tangae ta Maewo* a Maewo

plant, *o vava ta Meralava* the language of Merlav, *o ta Motalava* a Motlav person. The meaning is 'belonging to' a place; it cannot therefore be used of a part of an island, as of Veverau a place in Mota, or Takelvarea a part of Veverau, which is *takele Mota, takele Veverau.* In *o ta Mota* a Mota person, *o talo vanua ilone* a person of that country, *ko we vava ta Mota* you speak Mota, *ta* hardly appears to be a Preposition.

When in Mota they say *o tanun ta Inles, o varae ta Inles,* English man, English language, *Inles* is in the native view the name of the country.

The same relation to place is shown in the Compound Prepositions, *tape, talo, tamen, tavunana,* and with Adverbs; *iniko gate ta iake, iniko tavunana,* you don't belong here, you belong to heaven.

There is no doubt, from its use in other languages, that *ta* is in fact a Noun, but it cannot be said to be distinctly used as such in Mota. There are expressions, *pun-ta-lig-as* the smell of fire, *lesles-ta-gasuwe* head-over-heels, in which *ta* seems to be present as a Preposition without reference to place.

(10) *sal.*—This word is often an Adverb, *o tapera me ura sal* the basket is full over and above; but it is also used as a Preposition, *ni we gilala sal neira* he knows more than they, i. e. is knowing over and above them.

The Prepositions *pe, ma, me,* differ from the preceding in being unmistakably Nouns though in use as Prepositions. It is a clear proof of this that the much more common use of them is as Compound Prepositions, *ape, ame.* The words, however, are used as simple Prepositions and therefore must be noticed in this place; *avea i natuma? iloke qa neia pe kikik nake* where is your son? this is he here at my side; *ko we toga avea? iake men tamak nake* where do you live? with my father here. Though less seldom used without *a* or *i, lo* 'in,' may be classed with these.

2. *Compound Prepositions* are made of Nouns with the Simple Prepositions *a, i, ta.* It is not easy to draw the line precisely between what may be properly called Prepositions and compound expressions; but it will suffice, in a rough way, to take as Compound Prepositions those which are translated by a Simple Preposition in English, in, on, of, with, by, for, at.

(11) Compounds with *pe; ape, ipe, tape.*

The radical signification of *pe* may be taken to be that of relation in place. The word is, as has been said, a Noun, as is shown by its use in other languages; in Oba, for example, where *begu,* equivalent to *ape nau,* is plainly a Noun with the suffixed Pronoun. There is in Mota a single use of the word which cannot otherwise

be interpreted than by taking it to be constructed in this way, *apena.*

This cannot well be otherwise written than in one word, but is made up of the Preposition *a*, the Noun *pe*, and the suffixed Pronoun *na*; and taking *pe* as translated for the occasion by 'side,' the compound can be translated by 'at its, or his or her, side.' Thus *ilone naimana ni we tiratira apena* that is his house, he is standing beside it. But *pe* can seldom be translated by 'side,' and the compound has to be represented in English by Prepositions; thus *ni me gaganag veta ma mun nau apena* he has already told me about it; *ilone nane nau me mule ma apena* that is what I came here for, i. e. in reference to it. The word, in fact, is used as an Adverb, *o sinaga tea apena? apena gina* is there any food? there is to be sure; *apena* is equivalent to 'there is,' and since no substantive Verb exists it must be taken as an Adverb like 'there.' The value of this use is that it shows, by a construction which cannot be mistaken, that *pe* is in Mota, as elsewhere, a Noun.

The primary signification of *pe* being that of relation in place, then of relation and reference generally, the Compounds with the Simple Prepositions *a*, *i*, *ta*—*ape*, *ipe*, *tape*—follow the meaning of the Prepositions.

With simple reference to position, *ni we tira ape geara* he is standing at the fence, *tur sua ma ape taqani aka* paddle here to the side of the ship. With more general relation, *o tangae iloke we wia ape us* this wood is good for a bow; *ko me mule aia ape sava? ape siopa* what did you go there for? for clothes; *ni we leasag ape ni me ge* he denies that he did it, literally, he disputes about his doing it; *ko me le o pei munia ape sa? ape ni we gopa* why did you give him water? because he is ill; *nau me valago ma ape wena* I ran here because of the rain.

When motion is signified the Preposition *i* properly but rarely takes the place of *a*; *o iga* nan *we tara*n *ipe gape* the fish swim in rows towards the net.

With *ta* is formed *tape*, translated in English 'of,' 'from,' 'belonging to,' *o tana tape ima kumara* a bag belonging to the sweet-potato-house; *we tape tuqema* it is from your garden; *tapena* is used in the same way, *o vagalo wa o renre*n nan *tapena* fighting and the weapons of it.

It should be remarked that before a personal name or a Pronoun *apen* is often used; *ko we kakakae apensei? apen Qat wa*, you are telling a story about whom? About Qat; *apeniko* about you. This is in natural accordance with the character of *pe* as a Noun, and is to be compared with *mun*. It is also an example of this character of *pe* that *ape* in use as a Preposition is not followed by the Article before a Noun; it is *ape nagona* at his face, before him, *ape kulak* at my back, behind me, not *ape nanagona, ape nakulak*, nor as it is with other Prepositions, *goro nanagona* or *mun napanena*. In the

native mind *pe* is still a Noun, in *ape kulak* the construction is in fact *a pe-kulak* at the-region-of my back. But sometimes *ape* comes as a Preposition not before a single word but a sentence, and such a sentence often begins with an Article, thus, *ape o aka me nina veta ma* because the vessel has arrived, *ni we tigotigo ape naranona me malate* he uses a walking-stick because his leg was broken.

(12) Compounds with *ma*; *ama, ame, tama, tame.*

What has been said of the radically substantival character of *pe* holds good of *ma*, and the proofs are the same. The signification of *ma* is that which is 'with' a person.

The presence of two forms *ma* and *me* presents some difficulty, though there can be no doubt that the word is the same. The Preposition never is used except with reference to a person, or at least to living creatures spoken of as if persons; *natanona amen o qoe* his place is with the pig. Examples, therefore, showing when *ma* and when *me* are used are taken from the Personal Pronouns; *amen nau* with me, *amaiko* with thee, *amaia* with him, *amen nina amen kamam* with us, *amen kamiu* with you, *amaira, amenra, amera*, with them. Why the change should be made is obscure. The use of *men* is similar to that of *pen*.

The idiom by which the Preposition *a* has the sense of the English 'from' makes *ama* to mean also not 'with' but 'from,' especially when *ma* hither is added; *ko me lav ilone amensei?* whom did you receive that from? *nau me lav ma amen i gene ilone* I received it from that person.

The prefixing of *ta* making *tama* or *tamen* has a similar effect to that mentioned with *tape*; *o ima nan tamaira* the houses of their country, those that are with them in their place, *o aka tamen kamiu* the ships of your country.

(13) Compounds with *lo*; *alo, ilo, talo.*

The primary meaning of *lo* appears, from its common reduplication *lolo*, to point to the inside of a place or thing. Its use in Ambrym *lon* shows it a Noun. The common meaning of *alo* is 'in,' and of '*ilo*,' with the Preposition of Motion *i*, 'into;' *avea ineia? iake, alo ima* where is he? here in the house, *ni me kalo veta ilo imana* he has gone up into his house. Sometimes *alo* cannot well be translated 'in,' but the sense is the same; *ni me kalo pata alo mate tironin ilo ima* he climbed by the window into the house; *alo* translated 'by' signifies that he went inside the window.

The translation of *talo* is 'of,' the notion being that of having a place in and so belonging; *o tangae talo mot* a tree of the forest, *o linai talo we tuai* a custom of old times.

The use of *alo* as an Adverb, whilst, when, follows on this signification of the Preposition.

Observation.—To some Prepositions it is usual and natural to write the Pronoun suffixed, *muniko, suria, amaira, nania, goroa*; to the others it is not possible so to suffix a Pronoun. With some Persons it may be doubtful whether the Pronoun should be so suffixed, whether it is correct to write *munau, nanina*, not *mun nau, nan nina*. It should be remarked that the Pronoun following these Prepositions is never (except in *apena*) that suffixed to Nouns, but the short form of the Personal Pronoun that is suffixed to Verbs. But there is not in Mota a shorter form of *nau* and *nina* used after Verbs, and it would therefore seem more correct to write *mun nau*, than *munau*, while *munia, muniko, munra* are undoubtedly right. See above, (7).

3. There are many words, constructed of Simple Prepositions and Nouns, which naturally are written as single words and are represented by the English 'upon,' 'above,' 'below,' 'between,' 'within,' 'beside,' 'beyond.' These, as the Noun takes before it the Prepositions *a*, *i*, or *ta*, change their signification accordingly. For example, *vunai* is a Noun, the upper side, *avune vat* is on a stone, *ivune vat* on to a stone, *tavune vat* from on a stone. These are evidently not true Prepositions, but since they are translated by Prepositions they have their place here. In most of them the Noun is, like *vunai*, of the kind that takes an independent termination; a few are made with Nouns that have not that form, such as *vawo, lele*; and these latter cannot change their termination when constructed with another Noun; it is *avune vat*, because *vuna*, the independent form of which is *vunai*, becoming the first of two substantives, part of a compound word, lightens its termination *a* to *e*; it is *avawo ima, alele ima*, and there is no use of *vawo* or *lele* in Mota except in this way.

Examples of these words are *avawo* on, *alele* in, of one kind. Of the other, *vunai, avune* as above; *lalanai* the under side, *alalane ima* under the house, that is, at the under side of the house; *ilalane, talalane* with the change of meaning belonging to the Preposition *i* and *ta*; *o gasuwe me valago ilalane ima*, the rat ran under the house, *o wetov talalane ima* a bottle from under the house; *vatitnai* the middle part (*va* causative, *titinai, tina* inside), *alo vatitnai, alovatitne, ilovatitne, talovatitne*, between; *panei* a hand, *apan* by. These are naturally written in one word, but there is nothing but convenience to cause it. Other words, though translated by an English Preposition, would never be written otherwise than as Preposition and Noun, *tavaliu* a side, *a tavala pei* beyond the water.

All these Nouns are used with the sense of Prepositions when the Prepositions are in fact left out, *vawo vat, vune vat*, as well as *avawo, avune*; *tavala pei, lele ima*: but in Mota the use of the Preposition is correct.

When a person is spoken of, the Pronoun suffixed to the Noun destroys the appearance of a Compound Preposition: *vunai* is 'top,' a Noun, *vune vat*, a compound of two Nouns, top-of-stone, *avune vat* on top of stone, on a stone; it is natural to write *o tangae me masu avune vat* a tree fell on a stone; but 'top of me' is *vunak, o tangae me masu a vunak* a tree fell on me, though

avunak, not *a vunak*, may be written, on top-of-me will not be taken for a Preposition; *a* is always the Preposition really, but *avune* appears to be one.

4. There are words also which may be called Complex Prepositions, because, though no part is a Preposition, the compound has the force and use of one; such is *raveaglue*, *raveag* in a straight direction, *lue* out, *o sinosino loa we sina raveaglue o tironin* the sunbeam shines through the glass.

Other words, which are properly Adverbs or Verbs, are used as Prepositions; *waliog* around, *leas* instead of, *peten* near, *tataga* according to, *lagau* over.

X. Conjunctions.

1. The common *Copulative* Conjunction is *wa*, and.

2. The *Adversative*, *pa*, has but very little adversative force, and is often to be translated not 'but,' but 'and.' A decided Adversative is *nava*, but. These two together *pa nava*, commonly written in one word, make a strongly Adversative Conjunction 'but notwithstanding.' *Nan i Qat me ronotag, wa ni me gilala ran si ratatasina me lav rasoana wa naakana, pa sin siwo gaplot, nava gate lai, ape wot naraga me rip gese; pa ni me galoi matila sin siwo, pa ti tantan gese*, Then Qat heard it and knew that his brothers had carried off his wife and his canoe, and (*pa*) he would have got quickly down, but (*nava*) he could not because the boughs of the nutmeg tree had all swelled to a large size, and (*pa*) he tried in vain to get down, and (*pa*) does nothing but cry.

3. The Conjunction *nan* is a connective in narration, without any logical force or sense of time. It may begin a narration like 'now' in English; and it may be convenient to translate it 'now' or, as above, 'then.'

4. The Disjunctive is *si* or, *iloke si ilone* this or that; and may be repeated as an alternative, *si iloke si ilone* either this or that.

5. The same word *si* is the Conditional *si* if, and 'whether.'

Si is not always expressed when the Verbal Particle is *qe; qe wena qarig* if it rains to-day.

6. Another sense of *si* is illative, 'that,' 'in order that;' *ni me siwo i lau si ni*, or *sin, sugsug aia*, he went down to the beach that he might bathe there; or with *a* and the Infinitive Verb *si a sugsug* to bathe. This also is declarative like 'that,' *neira me gaganag si ni me siwo i lau*, they said that he was gone down to the beach; *nau we nonom mok si te tamaine*, I think that it will be so.

In narrative *si* is used as if a clause was understood before it; *I Qat iloke ni gate toga ran ma, nava si ravevena apena,* This Qat was not from everlasting, but (the story goes) that he had a mother; *nan i Marawa me wurvag gaplot kel mulan o aka, si me wurvag mun napisuna,* so Marawa quickly repaired the canoe again, (they say) that he repaired it with his fingers. In another use it seems expletive, but is idiomatic, *ira tatasina we maros we la naakan Qat mun akara, wa irasoana si mun rasoara,* his brothers wanted to take Qat's canoe for their canoe, and his wife (as if) for their wife.

7. In quotation the declarative *si* is used, but with the sign of quotation *wa*; *ni me vet wa si ni te van ma* he said that he was coming; *wa si* is sometimes *was*: *wa* interposed shows that there is something more than the declaration of a fact, that the words of the speaker are quoted. When a mere fact is declared *wa* cannot be used; it is incorrect to say *neira me ilo wa si ni me mate veta* they saw that he was already dead. The mark of quotation *wa* cannot be called a Conjunction. When the quotation is direct *wa* alone is used; *nan ni me vet mun ravevena wa, Veve, van ma savrag inau ilo lama* then he said to his mother (*wa*), Mother, come and throw me into the sea. If the quotation were indirect it would be *ni me vet mun ravevena wa si ni van ma* he said to his mother that she was to come. There is no need for a Verb; *nan neia mun ravevena wa* then (said he) to his mother that—.

8. The same sound (*wa*) is used again in a third and distinct sense, that of 'lest;' *ilogoro ko wa masu* take care lest you fall. The same is used as a word of warning like 'ware,' *wa iniko nan o vat* get out of the way of the stone, ware stone! *wa iniko* take care of yourself, out of the way.

9. To express cause there is no Conjunction, but a Substantive *manigiu* is used, which may be translated 'cause,' 'reason,' or 'purpose,' and stands therefore for the English 'because,' 'therefore,' 'wherefore,' 'in order that,' 'by way of.' For example, *nau gate ronotag, o manigiu ni gate vava poa* I did not hear because (the cause) he did not speak loud; *manigiu o sava ko me ge? manigiu nau we maros* why did you do it? because I like; *manigiu* (or *o manigiu*) *o ine* therefore, wherefore, on that account; *ko me kos gapua? Tagai, o manigiu apena* did you ill treat him without a cause? No, there was a reason for it; *ni me vega kalo o manigiu sin ilo mantag* he climbed up in order that he might see well; *o manig gale* by way of, with the purpose of, deceit.

10. Till, until, is *gai*; *nau tete loloqon laiko gai mate* I shall not forget you till I die; *nau me mamata vires gai matava* I was awake all the time till morning.

But this Conjunction is often left out: *nau me mamata maran* I was awake (till) morning, *kamam me ur qon* we have done nothing (till) night, i.e. all day.

In many cases in which 'and' is used in English an expression is used in Mota which must be mentioned in this place. It is when, for example, persons or things which can be looked upon as companions or fellows are spoken of: I and my brother, *tak tasik*, Peter and John, *Peter tana John*, you and who besides? *tama isei*; a man is standing between the almond tree and the breadfruit tree *o tanun we tira alo masaoi o nae tan o patau*; we and our fathers *tamam tamamam*. It is plain that it is in fact a Noun *ta*, which may be translated companion or mate, with the Suffixed Pronoun: *tak tasik* my companion, my brother, Peter his mate John, who is your companion? and so on. In the Plural there is a little difficulty, *tamam tamamam* we and our fathers, i.e. our fathers our companions, we and our fathers with us, *tara tasira* they and their brothers, their brothers with them, *tamiu rasei*? who with you? In the Singular there can be no confusion, but in the Plural it is not easy to perceive whose companions are spoken of, whom the *ta* represents; and in consequence *tanina, tamam, tamiu,* though undoubtedly correct, are by some natives viewed with disapproval, and there is some divergence of opinion concerning the Third Person Plural. Is it correct to say *tarasei* or *tara rasei* for 'and some persons,' *taragai* or *tara ragai* for 'and those persons?' to say *ira manua tara gopae* the orphans and sick persons, or *ira manua tara ra gopae*? There is no number in the Noun *ta*; it may be companion or companions: number is shown by the Suffix, *tak* my *ta*, *tama* thy *ta*, *tana* his *ta*; I, thou, he are one person, but *tak* does not tell how many are my companions; if I say *inau tara* I call myself their companion, not them my companions. When *tara* is used the *ta* is the companion or companions of many, not one, of them. If then the phrase is *o manua tara gopae* it is evidently correct if the orphan is one, it is the orphan the sick men's companion; if it be *ira manua tara ra gopae* it is equally correct, meaning the orphans (and) their companions the sick men.

Tak is a common expletive, *esi tak!* but the meaning is 'my mate.'

XI. Numerals.

The numeral system in Mota is imperfectly decimal; that is to say, there is a word for 'ten,' and when ten has been reached all higher numbers are expressed in tens, but there is not a series of independent numerals up to ten. The basis of calculation being the five fingers of one hand, the first five numerals which belong to one hand are repeated with variation for the numerals belonging to the second hand up to nine.

1. *Cardinals.*—These as in ordinary use are—

One *tuwale*, two *nirua*, three *nitol*, four *nivat*, five *tavelima*, six *laveatea*, seven *lavearua*, eight *laveatol*, nine *laveavat*, ten *sanavul*.

It is seen at once that the true numerals two, three, four, are

rua, tol, vat; which appear again in seven, eight, nine. Three is often *tolu*, and four *vati*; as in counting, *rua, tolu, vati.*

The Prefix *ni* is in fact a Verbal Particle, and can be applied also to *tuwale, tavelima,* and *sanavul.*

The Particles in common use with Verbs, except *we, ti,* are applied to all these Numerals, taking of course the place of *ni* with *rua, tolu, vat: me tuwale* it was one, *te tuwale* will be one, *ta tuwale* let it be one, *qe tuwale* if it be one. In this way Numerals are constantly used in Verbal form, as Adjectives are. It may be said that *rua, tolu, vati,* are hardly ever used except in a Verbal form.

The other Numerals commonly appear as Adjectives: *o tanun tuwale* one man, *o qoe sanavul, tavelima, lavearua,* ten, five, seven, pigs.

Sanavul may be said to be naturally a Substantive.

The meaning of the Prefix *lavea* in the Numerals of the second hand has not been made out. In *laveatea* six, *tea* is the Numeral *tea,* one, obsolete in Mota, but in use elsewhere. The Prefix *tave* in *tavelima,* five, has not been explained, but may be *tavaliu, taval lima,* hand on one side.

Twenty, thirty, forty, *sanavul rua, tolu, vat,* and so on up to ninety *sanavul laveavat.*

To mark exactness of reckoning *wonowono,* full, is used; *sanavul tuwale, rua, wonowono,* full ten, twenty.

For the units above tens a substantive is used, *o numei*; eleven is *sanavul tuwale o numei tuwale* one ten, the unit above it one; twelve *o numei nirua,* and so on. It is not necessary always to mention the ten, *o numei nirua* by itself will signify twelve. The Verbal particle may equally be *me, ti, ta* with the *numei*; *sanavul tol o numei me vat* thirty-four, when past time is declared, 'three tens the number-above was four.'

A hundred is *melnol,* that is, a whole *mele* leaf. This may be made a Verb, *o qon me melnol* the days were a hundred; or may be used as an Adjective *o qon melnol* a hundred days.

The sum above a hundred has the name *o avaviu,* from the Verb *av* to put one thing upon another; a hundred and three *melnol tuwale* (or *vatuwale*) *o avaviu nitol,* two hundred and fifty *melnol vagarua o avaviu sanavul tavelima,* twice hundred, the sum-above-hundred five tens.

A Thousand is *tar,* Substantive, Adjective, or Verb; *tar tuwale* one thousand, *o tanun tar* a thousand men, *o vetal me tar vagavat* the bananas were four times thousand. The exact use of *tar* for a thousand is settled in native usage as ten hundreds, but the word is also loosely used for any great number. There is no name for a sum greater than a thousand; *tar mataqelaqela* is a very large indefinite number, *mataqela* blind.

The Mota numeration thus exhibited is clear if lengthy: 1884 is *tar vatu-*

vale, melnol laveatol (or *vagalaveatol*), *o avaviu sanavul laveatol, o numei nivat*, thousand once, hundreds eight (or eight times), the sum-above-hundreds eight tens, the unit-above four.

2. *Ordinals.*—The Cardinals assume a Substantival termination in becoming Ordinals, and the second, third, and fourth take also a Causative or Multiplicative Prefix; *varuei* or *vagaruei* second, *vatoliu* or *vagatoliu* third, *vavatiu* fourth, *tavelimai* fifth, *laveteai* sixth, *laveruai* seventh, *lavetoliu* eighth, *lavevatiu* ninth, *sanavuliu*, or *-ui*, tenth.

Though the terminations are those of Nouns it cannot be said that the words are generally used otherwise than as Adjectives, *o qon vatoliu* the third day. It is, however, equally correct to say *o qon o vatoliu*; and *o sanavului*, or *-iu*, is the tenth, and the tenth part.

It must be observed that the Causative *vaga* or *va* replaces the Verbal *ni* in second, third, and fourth, and that *a* is dropped in sixth, seventh, eighth, and ninth.

There is no Ordinal Numeral in the first place; the word in use for 'first' is *moai*. For 'hundredth' the expression is *melnol anai*, *anai* being the same word explained under Possessives (p. 272) as meaning 'belonging to.'

To express such Ordinals as twelfth, twenty-fifth, where the *numei* occurs, the Numeral belonging to the *numei* alone becomes an Ordinal: twenty-second *sanavul tuwale o numei varuei*, twenty-fifth *sanavul rua o numei tavelimai*. The same applies to Ordinals above a hundred, *melnol vatuwale o avaviu tavelimai* hundred and fifth.

There is a word, *tuara*, which may be generally translated 'other.' If there are two things, either of the two with reference to the other is *tuara*: *o tamate ti kur o tuara gaviga, ti la mun o tanun o tuara* the ghost eats one of the (two) gavigas, and gives the other to the man. So *tuara* is the next, *alo tau tuara* next year, not this, the other. The word also, like 'other' in English, is used indefinitely, *alo tuara qon* the other day, some day, *o tuara tanun* a certain man, *tuarasei* one or the other, some one.

3. *Multiplicatives* are formed with the Causative Prefix *vaga* or *va*; *vatuwale*, or *vagatuwale*, once, *vagarua* twice, *vagatol* thrice, *vagasanavul* ten times, *vagamelnol* a hundred times.

4. A word which cannot be translated in one English word is *visa*, which means interrogatively 'how many?' and indefinitely 'so many.' This has the Verbal Particle, *ni visa?* how many? *ta visa* let them be so many, *me visa?* how many were they? *te visa?* how many shall there be? As a Multiplicative *vagavisa?* how often? how many times?

5. When persons or things under certain circumstances are reckoned the Numeral is not simply used, but is introduced by a word which more or less describes the circumstances. If ten men

are spoken of regarded as in a company together it would not be *o tanun sanavul*, but *o tanun pul sanavul*, *pul* meaning to be close together; ten men in a canoe are *tanun sage sanavul*; *sage visa avune aka ?* how many in the canoe? *sage* meaning 'up' or, as we should say, 'on board.' Using *visa* instead of a numeral, so many things in a bunch together are *sogo visa*; *o gaviga sogorua* two Malay apples in a bunch; arrows are *tira* or *tur visa* standing so many, canoes sailing also are *tira visa*; bats *taqavisa* hanging so many; money is reckoned *tal visa* string so many; so many things or persons at once are *sorako visa*; *ni me tiqa o mes sorakorua* he shot two parrots at a shot, *ratol we vavava sorakotol* the three men are talking all three at once. With something of the same manner of speaking two canoes sailing together are said to sail butterfly-two, *we gamo peperua*. The only use of *wo* with a Numeral is with *tuwale*; *natuna wotuwale* his only child.

6. It is very remarkable that in counting in the game of *tika*, and in that only, a regular decimal series of Numerals is in use; one *qasa*, two *wura*, three *lovi*, four *tama*, five *rina*, six *qaru*, seven *lini*, eight *naga*, nine *viga*, ten *wesu*.

These Numerals appear to be peculiar to Mota, and of native invention, none of them corresponding to the Numerals of other islands. Of the words, *wura*, two, may be the same as that used in Dual Imperative; *wesu*, ten, means arriving at the conclusion; *qasa* one, *qaru* six, seem to refer to the first and second hand respectively, *sa* being elsewhere 'one:' but the use of a pure decimal notation, not of foreign origin, in a game, by people who in common life use one of a quinary character, is very remarkable.

XII. Exclamations, Expletives.

1. Exclamations are some of them such cries as naturally or conventionally express pain, pleasure, surprise, and other emotions of the mind; and though they are not uttered indiscriminately, they are incapable perhaps of exact definition as to meaning. Such as these are *e !*, *ke !* which express a general emotion rather of admiring surprise or satisfaction. With *e !* are combined other sounds, *e ke !* of admiration, *e we !* of disapproving surprise, *e qe !* more emphatic than *e ke !*. The simple sound *a* is not used, but *a wo !* is a cry of astonishment and general emotion, *a qo !* perhaps stronger, *a wa !* of grief or fatigue, *a re !* of pain.

With *e* are combined words which give a meaning to the Exclamation that can be translated; *e si !* I don't know, *si* meaning 'if,' 'whether;' *e wun !* I suppose so, *wun* probably.

2. Other Exclamations are more articulate, and become words,

To express affirmation and assent, besides the upward backward movement of the head, nodding upwards, or a cluck of the tongue, the Exclamation *we!* is used; and various degrees of assent and satisfaction are shown in the character of tone and prolongation of the sound; *we* may be strong and decided, hesitating and timid, or very faintly acquiescing; *uwe* is strong, *we-e* apprehensive.

A Vocative addressed to persons is *gai!* very commonly used, and sometimes with a force of asseveration. The prefix *ra* by which it becomes plural has been noticed; but *gai!* is applicable to one or more persons. Another less common is *ara!* but these are not necessarily addressed to individuals. The meaning of *alova!* is 'indeed!'

The Negative *gate* is used in admiration; *gate tanun gai,* Oh! what a man!

3. There are other words which must be called Expletives, which indeed are by no means devoid of signification, and add clearness and vivacity to native speech, yet cannot be classed with any Parts of Speech. Such are *wa* and *qa*; *tagai wa* no, certainly not, *ineia nan qa* he, that one, to be sure. It is hardly possible to give in words the force of *gina* and *gita,* though they have a certain demonstrative character, as *gine* is 'that' in Vureas; *avea ko we maros? iloke gina,* which do you like? this one; *avea ineia? alo* mo*t gita,* where is he? in the bush. Of these two words some natives say *gita,* some *gina,* most of them *gina.*

XIII. Example of Mota Narrative.

By way of a specimen of native Mota writing is given the following part of the story of Qat. It was written by the late native Deacon Edward Wogale.

O Kakakae apen Qat.

I Qat iloke ni gate toga ran ma[1], nava si ravevena apena, wa nasasana iro Qatgoro; wa iravevena ilone si o vat me mawora nania, pa gate gilala[2] si o vat we savai ilone. Wa ira tatasina mula*n* apena, tuwale nasasana i Ta*n*aro Gilagilala, ni we lolomaran[3] ape savasava *nan,* pa ni we gaganag lue mun neira apena, wa o varuei nasasana i Ta*n*aro Loloqo*n,* ni we loloqo*n*[4] o savasava, pa ni we gege loloqo*n.* Ineira sa*n*avul tuwale o nu*m*ei nirua, we log tataga o no-tangae ta Mota gese; o varue nu*m*ei[5] i Qat. Wa ineira me togatoga a Vanua Lava, alo vatiu o sasai alo Sepere[6]; wa neira me togatoga aia i Qat qara ti*n*ti*n* o savasava. Pa ni me ti*n* paso o savasava *nan,* nava ni gate gilala we ti*n* o qo*n,* pa o maran me marmaran gese[7]. Na*n* ira tatasina me vet munia wa, Gai, Qat, gate wia nake gai o maran vires, ka ge gasei mula*n* ti[8] nia; paso nan i Qat qara sike sin te ge o sava ape o maran ilone. Na*n* ni me ro*n*otag si o qo*n* a Vava, ti ligo raka o rawe, ti map alo aka, ti ga*m*o i Vava,

ti tun[9] o q*o*n nia mun i gene ta aia[10]. Wa ni me la mula*n* munia o toa sin te gaganag o maran si me maran kel mula*n*. Paso nan ni me kel ma sur ratatasina, ti vet mun neira wa, Ilokenake tur ge taurmate o tanoi kamiu te risa sur ilolona; na*n* neira me ge o no-matig, me vau, me wosalag mantag natanora *nan*. Na*n* i Qat me varus neira wa, Kamiu me taurmate paso, ragai? Na*n* neira wa, We, me paso. Na*n* i Qat qara ukeg o q*o*n sin q*o*n[11]. Na*n* ti vet muneira wa, Kamiu qe ilo o nago vanua qe savsavai, pa ineia veta nan, wa tur risa sur siwo ilo tano epamiu. Na*n* neira wa, We-e[12]. Paso nan neira me ilo me silsiliga; na*n* neira wa, O sava nake, Qat? Na*n* Qat wa, Pa ineia veta nake[13]; wa kamiu qe ro*n*otag o sava ape matamiu tur risa roro*n*o nan. Ni me vet ta*m*aine ape matamaragai, ape neira gate gilala o matamaragai. Na*n* me silsiliga mantag, neira me ro*n*otag namatara we maragai; wa neira me vet mun Qat wa, Qat, o sava me ge namatamam? Na*n* neia wa, Ilone o gene nau me vet ti[14] mun kamiu apena, tur risa roro*n*o mantag, wa vataqav namatamiu, tur matur. Wa neira me matur ta*m*a i Qat me varegira ti. Na*n* me q*o*n maul paso, i Qat me la o mavin[15] memea, me teve o q*o*n nia, wa o maran qara rowolue mula*n* ma, si ape o q*o*n me gara goroa ti. Wa neira me toga maul alo vanua ilone Lo Sepere; ni me ti*n*ti*n* o savasava aia.

LITERAL TRANSLATION. *A Story about Qat.*

This Qat (he) was not from everlasting, but (they say) that he had a mother, and her name was Qatgoro; and that mother of his (they say) was a stone that burst asunder from him, but it is not known what sort of stone that was. And he had also brothers; one his name was Ta*n*aro Gilagilala, he understood about all sorts of things, and made known to them about it; and the second his name was Ta*n*aro Loloq*o*n, he was ignorant of everything, and he behaved like a fool. There were twelve of them, all called after the leaves of Mota trees; the twelfth was Qat. And they lived at Vanua Lava at a place the name (of which) is At the Sepere, and (while) they were living there Qat began to make all sorts of things. And he finished making all kinds of things, but he did not know how to make night, and the day was always nothing but day. So his brothers said to him, Hallo Qat this is not good, this nothing but daylight, just manage somehow again about it. Then Qat sought what he should do about that daylight. Then he heard that there was night at Vava, (and) to begin with, he ties up a pig, puts it in the canoe, sails to Vava, buys night with it from a person of the place. And he gave him also a fowl to make known the daylight that it was light again once more. After that he came back to his brothers and says to them, Now get ready a place you will lie down into; and they got cocoa-nut leaves, plaited them, spread well their places (with them). Then Qat asked them, You fellows, have you finished getting ready? Then they (said), Yes, it is finished. Then Qat let go the night that it might be night. Then he says to them, If you should see the face of the land should be something or other, but that is it already, and lie down on to your mat-places; then (said) they, Ye-es. After that they saw that it had become dark; and they (said), What is this, Qat? Then Qat (said), But this is it already; and, if you should feel anything about your eyes, lie quietly. He spoke to them thus about eye-quivering, because they did not know eye-quivering (sleepiness). Then it became perfectly dark, they felt their eyes quivering, and they said to Qat, Qat, what has done (something to) our eyes?

And he (said), That is the thing I spoke to you about, lie perfectly still, and shut your eyes, sleep; and they slept as Qat had ordered them. Then, after it was long dark, Qat took a red piece of obsidian and cut the night with it, and the daylight thereupon came through again, (they say) because the night had come down upon it. And they lived a long time in that place, Lo Sepere; he made all sorts of things there.

NOTES.—[1] *toga* to abide, *ran* right throughout, *ma* hither. [2] Impersonal use of the Verb. [3] *we lolomaran* has become a Verb, but it would be better Mota to write *nalolona we maran* the inward part of him is light. [4] Similarly *nalolona we qon ape savasava* his inward part is night about everything, is better, but the metaphor has become a Verb, which takes the object without a Preposition. [5] The second number-above-ten, so the twelfth. [6] The names of places are generally 'At' a tree, or some other natural object, see p. 162. [7] *maran* is both light and day. Observe that *maran* is reduplicated to show prolongation, and becomes a Verb, 'day only dayed.' [8] This is the *ti* of civility. [9] *tun* is to buy with a great price. [10] This Person, a *Vui* like Qat, not a man but a spirit, was *i Qon*, his name was Night; [11] *qon* becomes a Verb, 'that it might night.' [12] This shows a little apprehension, hesitating assent. [13] *nake* spoken of a thing already present, 'this,' corresponds to *nan*, *nane*, said above, and again below, of the thing still future, not here, therefore 'that:' the demonstrative gives emphasis. [14] *ti* throws the time of his telling them back beyond that of the sleepiness coming on. [15] Obsidian was used to cut native string and threads; the Mota idiom says that the dawn cuts, not breaks, *o maran ti teve*.

XIV. THE SONG DIALECT.

Mota songs are never made in the language commonly used; nor is their language that of any neighbouring place. This holds good of the Banks' Island songs generally; they are always in the song dialect of the Island or district in which they are sung, and that is never the spoken language of any other part. The language of the Mota songs resembles that of Gaua, in Santa Maria, on the one side, or of *M*otlav on the other; but the Mota song is not in the Gaua or *M*otlav spoken language; the example of the Bishop's song here given shows that a *M*otlav song, in the song dialect of that place, when sung in Mota differs from the same when sung in *M*otlav. There is, that is to say, belonging to each Banks' Island language its song dialect. It would seem natural to assume that this song dialect is an archaic form of the spoken language, but there is probably nothing to prove this to be the case.

The characteristic differences of the Song Dialect from the common speech of Mota may be seen in these examples to consist (1) in the casting out of vowels, and consequent contraction of the words, (2) in the occasional addition of a final vowel, (3) in the use of words not used at all or used differently in common language, (4) in the imitation of foreign forms. Examples may be

seen of (1) in *nalnik, nasrik,* for *na lanik, nasurik,* in Song 1; of (2) in *mae* for *ma* in both songs, *vee, lumagave,* in Song 2; of (3) in *nirman* for the Third Person Plural Pronoun, and the Verbal Particle *se* in Song 1, *sa* for *sage,* and the Verbal Particle *e* in Song 2, *sur* for *ape* in both; of (4) in *we* and *wu* in place of the Article in both, *Vano lave,* and *na* as the Article in Song 1, *vonue* for *vanua* in Song 2. The contractions and elongations are no doubt adapted to what may be called the tune. Besides this there is the change of *a* to *e* in *lave, lame, wore,* &c.

To compose a song is to measure a song, *we towo o as,* an expression which shows that there is a fitting of words to a sort of metre. This is not a measure of lines or number of syllables, but an adaptation to a sort of tune. To sing a song is *we sur o as, sur* being the word which when reduplicated means to sew, and the notion that of drawing out a thread stitch after stitch. The string of vowels at the beginning sets in some way the tune or the character of it; and a new strain of different character is introduced in Song 2, in the same way. The song is called the song of the person who is the subject of it, *na-asina*; it is the 'measure' of the poet who composed it, *na towona.* A third person will give money to the poet to compose a song in honour of the subject. To make a song about a person is to *tara* him.

The Bishop's Song was composed in honour of Bishop Selwyn the elder, by a *M*otlav woman. The Mota version of it here given differs from the original, which may be seen at the end of the *M*otlav Grammar, but it is in the *M*otlav style. The other song was composed by a boy at Norfolk Island, and written down by him: it is after the Gaua fashion of singing, but not in the Gaua song dialect.

1. *Naasin Besop.*

Oeoewa! wu roro sa? naroron i Besope ni g*a*m tal na Vano lave; nal*n*ik na la*n* lave, nasrik na ar *M*erlav, ni se turtur ale lame; gis nok melov ok; melov rer me rere levran Rohenqo*n*, nam loslos wore sur na te mul Ulsilane, ro Ti*n*gormew se tur gor norue.

Oeoewa! Wu roro la*n* ni se lul ma ale lame, wu roro ak Besop g*a*m mae, naroron i wowut g*a*m ma; na me ro*n*tag mas naroro*m*, na te ilo nango*m*a ve? Nirman sororo ma napasi nago*m*a, na pasi gar manu*m*a, ni se rer le varan Relepe. Nam ta*n*ta*n*, nam loslos wore sur na te mul Ulsilan.

Translation. *The Bishop's Song.*

Oeoewa! News of what? news of the Bishop, he sails round Vanua Lava. My wind is a great wind, my bones are the Casuarina tree of Merlav; he stands in the sea. Oh! my sailing of the ship; the sailing on the flow of the sea has flowed into the bosom of Rohenqon; I am nothing but rejoiced because I shall go to New Zealand; Ro Ti*n*gormew withstands us two.

Oeoewa! The noise of the wind! it has sounded hither on the sea, the news (noise) of the Bishop's ship sailing hither, the news of the hero sailing hither; I have heard merely the report of you, where shall I see your face? They have brought the report of the beauty of your face, the beauty of the root of your nose, it has flowed into the bosom of Relepe. I have wept, I have only rejoiced because I shall go to New Zealand.

Notes.—*wu* for Article; *na* for *o,* never used in this way in prose; *nalnik* = *na lanik,* in prose *nok o lan*; *nasurik o aru ta M*eralava; *se* a Verbal

Particle never used in prose, no doubt the Fiji *sa*; *melovok=molov aka*; *levran=lo varan*; *nam=na me*; *sur* for *ape*, use of the Preposition only made in songs; *norue=narua, nara*; *mas=mamasa* bare; *nangoma=nanagoma*; *nirman* a Demonstrative Pronoun only used in songs. The song is from *M*otlav, but is not identical in the form of the words with that used in *M*otlav; which see at the end of the Grammar of that language.

2. *Naasin* Mel.

Eale! inam sa, na me ile we ak me sale erow, pe *n*ere ve? pe *n*ere vate. Me tug lue e rer le varan *M*el, te mul soror le vonue, ero vano mae. *M*alamale ta*n* lolowonwon sur paka lave, nin te mul vee? lumagave enin teve laklake, ro*n* naronse me ga*m* mae, e ro*n* naroron kavten te mol kel Nusilane. O aieoe, o eieoa, eoeieoe, weae, nin laklak sur we save? we ak tavea? we ak ta to*n*, ni te mul kel.

Translation. *Mel's Song.*

Eale! I was sitting, I saw a ship had floated in the East, at the point of land where? at the rocky point of land. The flow of the sea drew out into the breast of Mel, he will go and give the news in the village, They two are coming hither. Damsels weep with sorrow for the ship, whither shall we go? Youths, let us rejoice to hear the news of someone who has sailed hither, to hear the news of the Captain who will go back to New Zealand. O aieoe! oeieoa! eoeieoe weae! what do we rejoice about? of what place is it a ship? it is a foreign ship, it will go back.

Notes.—*inam sa=inau me sage*, the *M*otlav *hag* to sit; *we ak=o aka*, Gaua use for the Article; *e row=i rowo*; *nere* face in Ureparapara, lip, beak, in Vanua Lava; *ve=vea* where; *vate, e* added, as in *mae, vee*, below according to the use of songs; *tug* to untie a string, used for the flow of the sea; *e rer=o rere*; *le=lo*; *mul soror=mule sororo*; *vonue=vanua*; *ero=irara*; *sur* in prose cannot be used except of motion to a person; *enin=inina*; *laklake=lakalaka*, the final *a* changed to *e*, as in *vonue*, &c.; *ron=ronotag*; *se=sei*; *gam mae=gamo ma*; *e ron=we ronotag, e* for Verbal Particle; *sur we save =ape sava, we* for *o*. The song is after the Gaua fashion of singing.

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2. *M*otlav, Saddle Island.

The South-western end of Saddle Island, which lies seven miles North of Mota, is *M*otlav, i. e. *Mota lava*, Great Mota. Attached to it by a reef is the islet *a Ra*, in Mota *a Rao*, in which the same dialect is spoken. To the east of *M*otlav is Volow, separated by a district in which the variation of speech is insignificant. On the other coast is Bun, the dialect of which is not very different from that of *M*otlav, but is characterized by the change of r to y. Between Volow and Bun there was a dialect resembling that of Volow, and changing r to dh. The little reef Island of Rowa to

the North-east of Saddle Island has a distinct dialect, not much unlike *M*otlav, but changing k to *g*, and known by a peculiar mincing pronunciation.

The difference of *M*ota and *M*otlav language to the ear is very great, though the people are the same in race and customs, and the Islands are so near. The *M*otlav speech casts out as many Vowels as possible, shortens those that remain, and changes p to mb, n very often to nd. It is what in Mota is called *mavinvin*, thin. An example, in which the same words are used in both languages, will briefly show the difference; *M*otlav, *nabte metweh woqtin, mo lolo gor namtan*, Mota, *o patau me tawosa vawo qatuna, me lolo goro namatana*, a breadfruit smashed on his head, poured over his eyes.

A characteristic of *M*otlav is the shifting of vowels to accord with an anticipated sound. Such words as Articles and Verbal Particles can have no fixed form, *na han, ni nitmer, ma van, mo tog :* in the above example the Article has *a* in *nabte* because that is the Vowel cast out of *bte=patau*, it is *metweh* because *e* belongs to *tweh=tawasa*. In consequence of the shortening of words and the shifting of Vowels it is difficult to write the language clearly.

*M*otlav people will write to one another in Mota, because they say they do not know how to write their own language. The examples here are almost all taken from a Phrase-book by Rev. J. Palmer.

I. Alphabet.

The *Vowels* are a, e, i, o, u, and a short *o*.

There are no Diphthongs; the Mota *lau, maur, tauwe, sao,* are *le, mir, to, he.*

The *Consonants* are k, g; t, d; b, v, w; q; m, *m*, n, *n*; l, r; s, h.

There is no p, b=mb replaces it; *M*otlav people in Mota words will put v for p, *mav* for *map*; b sometimes represents Mota m, *boros=maros.* Mota *n* is often represented by d=nd. Mota s is sometimes h, *ih=us* a bow; h closes a syllable. The sound of q is kmbw, because b=mb=p; before a vowel the whole compound can be heard, *ni qil.*

II. Articles.

1. The *Demonstrative Article* is *n*—combining with a Noun which begins with a Vowel, and before a Consonant having a shifting vowel in accordance with the first vowel of the Noun; *net, n-et,* a man, *nih, n-ih,* a bow, *nok, n-ok,* a canoe : *na tar* a calm, *ne tenge* a tree, *ni til* a certain fish, *no totgal* a picture, *no to* a hill, *nu bug* a debt.

When, as commonly, the first vowel of the Noun with an Article is cast out, the vowel of the Article represents it: *nabte* for *na bate*, *namtan* for *na matan*. But as the language loves to shorten vowels, the Article has often a shorter vowel than that which has been cast out of the Noun: *gohow* rat, *naghow* a rat. Sometimes also the Article has a vowel which properly belongs to the Noun, but is shortened when pronounced in it: *nagmel* for *na gemel*, Mota *gamal*. It is evident that because of the elisions the Article must be generally written in one word with the Noun.

2. The *Personal Article* is *i*, Plural *ir*.

The Feminine sign is r- with shifting vowel: *Ra Las*, *Re Sem*, *Ro G(o)vur*, *Ri Tit*, *Ru Bur*.

I personifies as in Mota: *i meren* = *i gene* the person, *i hav* who?

III. Nouns.

1. There is a like division as in Mota between Nouns which take a Suffixed Pronoun and those that do not.

2. *Verbal Substantives.* The terminations are *e*, *r*, *g*; *mat* to die, *mate* death, *tog* to abide, *natgar* way of life, *vano* go, *navnog* going.

Reduplication often gives the same sense, *dem* think, *nedemdem* thought, *tab* to love, *natabtab* love.

3. *Independent Substantives.* The terminations are *ge*, *n*; *na hege* name, stem *ha*; *nabnege* hand, *ban*; *nenten* child, *nat*; *netlen* egg, *tel*.

This termination has no place in composition; *nabnege*, *nabne men* bird's wing, *nelwege*, *nelwo eg* fish's tooth, *nahege*, *nahe et* a man's name, *nahan* his name; the termination of the first member of the compound is lightened.

The true form of the word meaning tooth is *lewo*, of that meaning name *ha*; the suffixing of *ge* shortens *o* and *a* to *e*, *nelwege*, *nahege*.

4. *Plural.* The sign of Plural is *geh*, the Mota *gese*; *na ge geh* things, *net geh* men. The Prefix for persons is *ra*, *ratelki* some.

That *geh* has the same meaning with *gese* is shown by *kemem to Motlav geh* we are all *Mo*tlav people and no others; *del*, Mota *nol*, is 'all' in the sense of totality, but is also used with the sense of plurality.

IV. Pronouns.

1. *Personal Pronouns.*

Singular.	1. ino, no.	*Plural.*	1. *inclusive*, iged, ged. *exclusive*, kemem.
	2. inek, nek.		2. kimi.
	3. ike, ke.		3. iker, ker.
Dual.	1. *incl.* doro. *excl.* kamamro.	*Trial.*	1. *incl.* detel. *excl.* kamam tel.
	2. komro.		2. kemtel.
	3. koro.		3. kertel.

Observations.—1. These forms are all used indifferently as subject and object, and in indicative or subjoined sentences.

2. The Prefix *i* gives more personal emphasis.

3. In the Third Person *ke* is a demonstrative; *r* (Mota *ra*) makes the Plural.

4. The Dual and Trial are the Plural with the Numerals *ro* and *tel*. The vowels belonging to the Pronoun shift in accordance with those of the Numerals *do, ko,* with *ro*; *de, ke* with *tel*. Why it should be *kemem* in the Plural and *kamam* in the Dual and Trial cannot be explained. The inclusive First Person Plural *ged* gives only *d* to form the Dual and Trial, showing the true Pronoun (see p. 119).

2. *Pronouns suffixed to Nouns.*

Singular.—1. k; 2. (*m*); 3. n.

Plural.—1. *excl.* mem; 2. mi; 3. r.

Examples.—*nabnege* a hand.

Singular.	1. nabnek, my hand.	*Plural.*	1. *incl.* nabnenged, our hand. *excl.* nabnemem.
	2. nabne, thy hand.		2. nabnemi, your hand.
	3. nabnen, his, her, its, hand.		3. nabner, their hand.

na hege a name.—*Singular*: 1. na hek; 2. na he; 3. na han. *Plural*: 1. na hanged, na hamem; 2. na hami; 3. na har.

nangege a face.—*Singular*: 1. nangek; 2. nange; 3. nangon. *Plural*: 1. nangonged, nangomem; 2. nangomi; 3. nangor. *Dual*: 1. *excl.* nango-mamro; 3. nangorro.

Observations.—1. The absence in general use of a suffixed form for the Second Person Singular is very remarkable, and cannot be explained; as in Volow and Vanua Lava; it appears only with the Possessives *no* and *go*. The Noun in the form to which the independent substantival termination *ge* is suffixed is, as it were, in a Genitive Case with the Second Singular: *niqtige* a head, *niqti* thy head, *namtege* an eye, *namte* thine eye. It must be remembered that the termination *ge* is not always suffixed to the true form of the word (III. (3)); *ha* is the stem from which *nahege, nahe* come, *mata* that of *namtege, namte*; a modification of the termination of the true word makes a Genitive.

2. For the inclusive First Plural there is no other form than *ged*, though *d* would seem natural, see Pak; the others are modifications of the Personal Pronouns. The introduction of *n* before *ged* is parallel to the same in the First *exclusive* in Mota, *napanen kamam*.

3. If the Noun to which the Pronoun is suffixed ends in a consonant, a vowel must be supplied before k, n, r; *em* a house, *emar* their houses, *bug* debt, *nebgor* their debts, *nebgun* his fault.

4. For the Dual and Trial there are no special forms; *ro* and *tel* are added to the Plural: but *mem* becomes *mam* before *ro*.

5. In the different Persons the vowels of the stem come out differently before the various Suffixes: e.g. *ha* has been said to be the true word, which, with the independent termination *ge*, becomes *hege*; the shortened vowel remains in *na hek, na he*, the true vowel appears in each of the other Persons.

So the stem of *nangege* is, in its true form, *nago*, and *o* comes out in all the Persons except the First and Second Singular.

3. *Demonstrative Pronouns.*

Igol, gol, igoh, goh, hagoh, this.

Inen, nen, hanen, that.

Examples.—*Ne tenge e we gol bih* a good tree this for a bow, *non he ne helmismis igol*? whose is this knife? *navno liwo igoh* a large land this; *nom malsab inen* your garment that; *na hav nen*? *no qo*, what is that? a pig.

The Personal Pronoun *ke* is also used as a Demonstrative, hardly as more than a Particle: *wos hir ho no totgal ke* nail (it) under that picture, the picture there. A demonstrative expression is *ike genha goh!* he, that one to be sure, Mota *ineia nan qa!*

The Demonstrative which in Mota is *iragai*, those people, is *irge*: *irge ta Qauro te ter geteg nemar* how do the Bauro people build their houses?

4. *Interrogative Pronouns.*

Ihe? he? who? Feminine *irohe?* Plural *irhe?*

Na hav? what? a Noun.

Examples.—*He me bel*? *natga, naghow mo kor* who stole it? No, a rat ate it; *irhe gol*? who are these? *irohe ma van me*? what woman came here?

For 'which,' 'whether,' the Adverb 'where' is used as in Mota: *nali nakhi a ve*? which do you like? your heart desires where?

5. *Indefinite Pronouns* do not appear; *ratkelgi* some persons, (*ra takelei* Mota) a Noun with the Plural *ra*; but *hav* is something, somewhat, as well as 'what?' and *he* indefinite some one. The Distributive *vel* is 'each,' *vel he*, every one, each, *velvel kimi* each of you.

To express an English Relative; *ave net nik mi tig ke* where is the man whom you saw? you saw him; *net nen nik mo woh ke* that is the man whom you struck, you struck him.

V. Possessives.

These are *no* of general relation, m*u* with rather the sense of origination, *ga* of close relation, *ma* of things to drink.

1. *no*.—This is never used with the First Singular Suffix (see VII. (4)): *nih mino* the 'bow with me' is my bow. The Suffix m is used in the Second Singular; in the Plural, First and Second, *n* is introduced. Singular: 1. —; 2. *no*m thy; 3. *non* his, her, its. Plural: 1. *nonged, nonmem*; 2. *nonmi*; 3. *nor*. With the Article *non*om, *nonon*, &c.

2. m*u*.—The meaning is, more distinctly than that of Mota m*o*, that of a thing proceeding from, rather than possessed by, the person; *no me te* m*uk* I saw it myself, *na mun he mi ti*n whose making was it. The Suffix m is not used. Singular: 1. m*uk*; 2. m*u*; 3. m*un*. Plural: 1. m*unged*, m*unmem*; 2. m*unmi*; 3. m*ur*. With the Article *num*uk, &c.

3. *ga*.—In the First Singular this is not used at all; *na kis* is used: *be kis*

hinag for my food. In the Second Singular the Suffix m is used, and the vowel becomes *o*. Singular: 1. —; 2. *gom*; 3. *gan*. Plural: 1. *ganged-ganmem*; 2. *ganmi*; 3. *gar*. With the Article *nagom*, *nagan*, &c.

4. *ma*.—In the First and Second Singular the vowel is *e*; *mek*, *me*; in the other Persons it is *ma*; *man*, *manged*, &c. With the Article *nemek*, *neme*, *naman*, &c.

The Mota *pulai* is *blege*; *nablek qo* my pig, *nable* thy, *nablan* his property. There is not the Mota *anai*; *net mino* the man with me, my man.

VI. Adjectives.

There are pure Adjectives; *et liwo* big man, *nem su* small house; but Adjectives are generally in verbal form; *net nilwo*, *nem nusu*, a man (that) is big, house (that) is small.

The Comparative is made by the Preposition *den*: *no qo nilwo den naghow* a pig is bigger than a rat. When the comparison is of number *hev* is used: *kemem na madeg hev ker* we are more than they.

For 'fond of' *man*, *mansem* fond of money; *mere* possessed of, *meresem* rich; diminutive, depreciatory, *var*, *varsu*, rather small; *na mati et* a good man, *na mali et* a bad man.

The Terminations *g*, *r*, as Mota *ga*, *ra*. The Prefixes *ta* and *ma* shift the vowel before a consonant, or elide, *togolgol* straight, *netgolgol* is straight, *mowor*, *nemwor* broken, *malaklak* happy.

VII. Verbs.

The *Temporal Particles* are *n-*, *m-*, *t-*, with shifting vowel. There is no Modal Particle of the same kind.

1. *n-*.—This is the Indefinite, *na hag* sits, *ni tig* stands, *ne het* is bad, *no gob* is sick, the vowel shifting with the vowel of the Verb. When the Verb has two or more syllables the vowel of the first is elided and is represented in the Particle, *nebros* from *boros*, being, as in Nouns, shortened also. The Particle coalesces with a Verb that begins with a vowel; *nin* rather than *ni in* drinks, *net* sees.

2. *m-*.—The Past Particle is similar in all respects; *ma hag* sat, *me ten* cried, *mo tog* abode, *mi tin* made, *mu wuh* struck; *meslon* put lengthways, *salon*; *met* saw, *et*.

3. *t-*.—The Future Particle is similar; *ta hag* will sit, *te gen* will eat, *to sok* will seek, *tu ruw* will plant; *si ke tes nek*, *nek ta mat ae* if it should pierce, *es*, you, you will die of it.

It follows from the shifting of the vowel after *t-* that there is no distinction of *te* and *ti* in sense as in Mota; there is only the future *t-*, none of continuance; *nagveg tetwag* the Malay apple flowers, Mota *o gaviga ti tawaga*; *na ro bak ti nin te her lokse* the banyan leaf falls, (and) buds again.

Besides these regular Particles there are two others used only with the first and third Persons Singular, *k*, and *ni*.

4. *k*.—After the Pronoun this has the deceptive appearance of the Possessive *nok*, which, perhaps on this account, is never used; *nok hag* I sit, *nok vav* I

speak, *nok boros* I like; but the Ureparapara form *ka* makes it plain that it is a Verbal Particle used only with the First Person Singular, and with a present signification.

5. *ni.*—This again has the appearance of the Indefinite *n-*, but is shown not to be so because the vowel *i* remains before the other vowels in the Verb, and does not shift; *ke ni hag* he sits. This, being used only with the Third Singular, appears like the Mota Pronoun *ni*, but must be said to be, what it is also in that language, a Verbal Particle.

6. *e.*—With *we*, good, *e* is used; *ne tenge e we gol bih* this tree is good for a bow. The use of it in other languages makes the use of it here likely, but not with one word only.

7. In Conditional or Potential clauses the Future *t-* is used, or rather it is from the shifting vowel impossible to distinguish a separate Particle like Mota *ta*; *no tet ke, no te lev hir ke* if I should see him I will give (it) to him. The Particle *wo* is commonly used, but is not a Verbal Particle, *so no wo met ke* if I should see him, or *nok wo et ke.*

8. The Particle which marks a Pluperfect is *to*; *ke me lev lok me no bok ke mevtavtah to alon* he brought back the book he had been reading in.

The same Particle signifies something remaining; *misu lev to* there is still a little. The same also is used in a civil way of speaking; *van to me, van me to*, pray come here.

9. *Without a Verbal Particle* the Present or Indefinite tense is used in all but the First and Third Singular, in which *k* and *ni* are used; *nek hag* thou sittest, *ged vav* we speak, inclusive, *kemem sok* we seek, exclusive, *kimi in* you drink, *ker gen* they eat.

10. In the *Imperative* the Verb has no Particle; *van me* come here; or the Number and Person are marked by a form of the Pronoun; *nek van* Second Singular; *ami van* Second Plural; *amru van* Second Dual.

The Particle *ni* is used, as in Mota, *ke ni van* let him come.

11. A sort of *Infinitive* is the bare Verb; *nek ma van me so mugumugu* you have come here to work.

12. *Suffixes to Verbs.*

Consonantal—g, maneg to convey *mana*; n, *salon* to put lengthways; *r, vetgir* to set on end, *va-tig-ir. Syllabic—heg, borheg* laugh at; *teg, ronteg* hear; *geg, evevgeg* throw away; *veg, matveg* die with.

The last example is of the separable *vag* of Mota, *no qolag murvey ne be* the cask is full of water; but there is another termination not of this character, though of similar force, *ter*: *ne wet tenge memlatter ke* the branch of the tree broke with him. See Volow, Pak.

13. *Prefixes.*—1. *Causative, va, ve; vaeh* make live, *vetgir* make stand. 2. Of *Condition* as mentioned with Adjectives, *m-, t-; nemwor* is broken, *netgolgol* is straight. 3. *Spontaneity, tav; ma tatavser* has come undone, (Mota *me tavasaru,* reduplicated) 4. *Reciprocal, ver; vervav* talk together.

The auxiliary Verbs as they may be called appear as Prefixes; *he* (Mota *so*) *henege* set the face (Mota *sonago*) *hatig* stand up; *tig* (Mota *ti*) *tigkele* turn the back.

14. *Impersonal* Verbs as they may be called do much of the work of Passives, (see Mota); *ne tenge meslon wolwol avwo be* the tree has been laid lengthways across the water, *me vetgir netrag bem* the ladder has been set up against the house. But the sense need not be Passive; *tak na hav ae? tak na gargar ae, ta maw ae* to do what with it? to do the skin disease with it, that it may heal with it; t- the future Verbal Particle.

15. *Reflective Verbs—lok* back is used; *mu wuh ke? si ke mak mat lok ke?* was he killed? (impersonal) or did he kill, (make dead) himself?

16. *Negative Verbs.*—The Negative Particles with Verbs are two, *et* and *te,* which come before and after the Verb; *no et boros te* I don't like, *no tit moros te* I shall not like; *no et et te ke, ne tenge ni tig gor* I did not see him, the tree stood against.

The first Particle goes with the Present and Past, as the Mota *ga*; in the Future the Verbal Particle *t-* precedes it. It may be doubted whether *e* in *et* is not itself a Verbal Particle.

The Cautionary or Dehortative Particle is *tog*; *tog haghag ho nen* don't sit down there; *ni tog* let it not be, is in form a Verb.

17. *Reduplication* is simple because the love of short forms and elisions only allows of the repetition of a syllable, *haghag, tenten.* The notion of repetition and continuation of the action goes with the circumstances. The Verb without the Prefix is reduplicated *metegteg,* fear, *takut* Malay.

VIII. Adverbs.

1. *Adverbs of Place—igoh, inen,* here, there, are the Pronouns this, that; *me* 'hither' makes with *ve* 'where,' the equivalents of 'whence' and 'whither;' *lok* back, *nok lil lok* I return back; *hir, ho* (Mota *siwo*), down, *van* in a certain direction, are pure Adverbs. Others are Compound Adverbs, Nouns with Prepositions; *ae* there, *ave* where, *amag* before; some Nouns without Prepositions *vawo, wo,* above; some in origin Verbs, *beten* near.

Examples.—Nek met ke a ve? Van gin Where did you see him Over there; *nek me ave?* whence are you? lit. you hither at where; *namtehal gol van ave?* where does this path go to? *rav hir ho na gaban* pull down the sail; *ko lu ne lew* pull out the tooth; *he mevher lu ne ternin?* who threw a stone through the glass? *no lo alge* the sun above, *a lege*; *mok aslil* put it outside, *a selil*; *ke na hag aslil* he sits without, in the space outside; *evevgeg aqut* throw it away at the back of the house, *a qut*; *hag beten me* sit near here.

The Adverb *ae* is used as 'thereby,' 'therewith,' 'thereat:' *mi ti nu bul, nem memreren ae* a candle was lighted, the house became light thereby; *ave naqrin nek mu wuh ke ae?* where is the club you struck him with? therewith; *lev me ne qet lot, nok bus no lot ae* give me the pestle, I will pound the pudding therewith; *ke ten ae* he cried thereat.

2. *Adverbs of Time—qirig, a qirig* to-day, *righagoh* now, (*rig* little, *hagoh* this,) *anor* yesterday, *anereh* day before yesterday, *aneh* of past and future time, (*nor, ereh, neh,* Nouns,) *talow* to-morrow, *oreh* day after to-morrow; *ne te* formerly, Verb, Mota *we tuai*; *rigrig* soon, *to* still, *tege* yet, *qoro* thereupon.

Examples.—Terse ker neh bem? when will they be paid for the house? *ke ma van me aneh? anor,* when did he come here? yesterday; *na ma vav vagsiso vatag* I have often said so already; *no met ke to ne te a Mot* I had seen him formerly at Mota.

3. *Adverbs of Manner—qele* as, *qelegoh, qelenen,* thus, so, as this, as that, *qele ave?* how? as where? *hethet* badly, reduplicated Adjective; *galsi* well, *hoqur* without due cause or consideration; *ae* 'there' is used like Mota *apena* 'on that account;' the Noun *manege,* cause, makes 'why'? and 'because.'

Examples.—Ker mo ho a qirig na manege beg they paddled (went out in a canoe) to-day on account of fish, literally, the cause about fish; *na manege na hav nek mak?* why did you do it? *nek mu wuh bel net ba hav?* why, about what, did you murder the man? *no tu ruw geteg ne tenge ke?* how shall I plant this tree? *ker mak qele ave ne qen ke?* how do they make this net? *Ara na hag lolha den na Vno Lav qele so Mot a Vlow* Ara lies (sits) far from Vanua Lav as if Mota from (at) Volow; *ker ma hag bat lo toti tenge* they sat in hiding, out of sight, by the stem of the tree; *no mu wuh ke, ke qoro tenten ae* I beat him, he thereupon cried because of it.

4. *Negative.*—This is not an Adverb but a Noun; *natga* or *netga* No, i.e. *na taga* the nought; *nek mo tog to ale aqirig? Nataga* have you been at the beach to-day? No. 'Nothing' is *nat-* or *net-hav, na* Article, *t-* Negative Particle, *hav* somewhat; *nek me rev neg veveh? nat hav,* how many fish have you caught? None.

A word, *veh,* by which 'can' is expressed, must probably be ranked as an Adverb, *no et rav veh te* I cannot write; it is the Mota *wesu,* to reach completion.

IX. Prepositions.

These are Simple and Compound.

1. *Simple.*—Locative, *a*, *l-* with shifting Vowel; of Motion and Dative, *hir*; of Motion from, *den*; Motion against, *gor*; Instrumental and Dative, *mi*, *ge*; of Relation in Place, *t-* with shifting Vowel; *mi* of Persons; of general Relation, *b-* with shifting Vowel.

Examples.—1. *a.*—This has been shown in Adverbs, *ave*, *aqirig*, *aslil*, and with names of places, *a Mot* at Mota, *a Ra*. In accordance with the idiom explained pp. 160, 292, *a* is translated by 'from,' *ke mi sis gor avwo em* he fell from on the house.

2. *l-*.—This is no doubt in origin a Noun meaning inside; it either coalesces with a Noun beginning with a vowel, *lem* in the house, or shifts its vowel to match that of the Noun when it begins with a consonant, *lo tot tange* at the tree trunk; or it takes the vowel which the Noun casts out of its first syllable, generally shortened or modified as *e* for *o*, *levno* = *l-vono* in the place: *na hav letber*? what (is there) in the dish? *ke ma kal le ternin* he climbed up into the window; *neg ma har le gen* the fish drew into the net; *nek lin ne be letno sugsug* pour the water into the washing-tub (*tano* the place of anything, receptacle); *ke a ve*? *ke lem* where is he? he (is) in the house.

3. *hir.*—The Mota *sur* with wider application. Dative, *nek lav hir ke* give (it) to him; Motion, *van hir ke* go to him.

4. *den.*—Simply 'from;' *lev naqrin den ke* take the club from him; *na Vno Lav et te wiwi te den na Mot* Vanua Lava is not far from Mota, *ke mi sis gor den nem* he fell from the house.

5. *gor.*—The Mota *goro*, explained in that Grammar, p. 293; *kemem ma hag gor nange* we sit (have come to sit) before your face. It is used Adverbially as above, *sis gor* fall against something, *tig gor* stand against.

6. *mi.*—The difficulty felt in Mota as to the identity of this word in origin with *me* is equally or more felt in *Motlav*. Dative, *le me mino* give (it) to me. Instrumental, *mu wuh ke mi na hav*? he was struck with what? *ke ma kar ke mi nih* he shot him with a bow, *ker ma kar ni siso mi nih nonor* they shot many with their bows; *no qolag mur mi ne be* the cask was full with water.

me, probably the same as this, is used at the end of a sentence like Mota *nia*; *na hav nek mak me*? what have you done with it?

7. *mi.*—Relation with regard only to persons. In this way it serves with the First Singular Pronoun instead of a Possessive, 'with me' for 'my;' *le me, mi no ke* give (it) here, it is mine; *tog mi no* stay with me; *ke me gel me no ba lantanu* he was angry with me about the bees. In *nok tar mi no ih* I will shape myself a bow, *mi no* may be equally translated 'for me' or 'my.'

8. *ge.*—To these must be added *ge*, though natives are not clear in their account of it; *le me, nok tar mino ih ge* give it here, I will cut for myself a bow with it.

9. *t-*.—Relation in respect of belonging to a place; with shifting, assimilated vowel, or coalescing; *to Mot* of Mota, *ta Maewo* of Maewo, *Torbarbar* of Ureparapara.

10. *b-*.—The Mota *pe*, but never used, as is the case with *l-* and *mi*, with *a*

preceding; shifting to *ba, be, bi, bo, bu,* or coalescing; *kimi hu me ba qaqare ok* paddle here to the side of the ship; *nek ma van me ba hav*? *ba malsab, be helmismis,* what have you come here for? for clothes, for knives; *vah ne tenge bi bigi gear* plant the trees by the side of the fence; *ke ma hag tab bemtem* he sits leaning back by the door; *mok no ro menmen bekletber* (*be kule taber*) put the cloth behind the dish; *bem, beg,* as above *b- em, b- eg.*

2. *Compound Prepositions* are those in which a Noun with a Simple Preposition has a sense equivalent to that of a Preposition.

Example: *avwo be, a vawo,* over the water; *avwok,* on me, shows *vawo* a Noun.

These Nouns are often used as Prepositions by themselves; *wo, namlig womram* a cloud above the earth; *wor na tabge wovlih* spread out the mat to dry on the grass, *ke ave*? *wo ner* where is he? on the *ner* tree, *reb kal womtig* climb up on the cocoa-nut tree. The same is seen in *lalnek* beneath me, my neath; *naqran gohow lalne em* the rat's hole is under the house. In *levetne* the Preposition *l-* is seen, *net ni tig levetne ner nabte* the man stands between the almond and the breadfruit trees; *ke na hag levetnar ro* he sits between them two, *levetnanged* in the midst of us. Others are, *ne met no tog dilnet nem* the wood is round about the house; *nek mo mol dilnet na Vlow*? *We,* have you gone round Volow? Yes; *ke a ve*? *ke ne res taval tenge ho* where is he? he is lying beyond the tree down there; *Norbarbar taval Row ho* Ureparapara is beyond Rowa westwards; *sili ev* beside the fire. Some are Verbs in origin: *sureg lege nem* throw it over across the house; *hag beten no* sit near me; *nek ma van hog a ve*? *No ma van hog Melwo, qoro mol me,* where did you arrive at? I came up to Melwo, then came here.

X. Conjunctions.

The common Copulative is *wa,* and.

The Adversative is *ba* but; *ke met ke ba memtegteg ae* he saw him but was afraid of him; it is sometimes, however, not much more than copulative. One Conjunction *si,* is Disjunctive, or, Conditional, if, Declarative, that, and Illative, that. There are two forms, *si* and *so,* but the Vowel does not shift.

Sometimes *si* and *so* are used together: *si so Sawa tet ger gor te ke wa ke ma mat* if Sawa had not swum after him he would have died, literally, if Sawa shall not swim and he was dead; *nek me ter naqrin ba hav*? *nok so wuh no qo ae* what were you holding the club for? that I might strike the pig with it; *ave na malsab so nok her*? where is the garment, that I may put it on?

Another Conditional Conjunction is *wo; nek wo kur ta mat* if you eat it you will die.

Others are *tevle, tele,* lest; *et gor tevle leb* take care lest it get dirty; *tevle* or *tele sisgor* (take care) lest it fall; *qoro* the Mota *qara; goh* until, *hag goh den bel* sit till the bell rings. The Noun *manige* because of. 'As' is *qele; ke ma van qele nek ma vav to* he went as you had told him.

The use of a Noun, meaning companion, in a way that must be translated 'and' is the same as in Mota, *metek* my companion = and I; *ino metek ithik* my brother and I; *matan he* he and who besides? *matan he mol?* who will go with him? The *ma* or *me* here is probably the same word as the Preposition *mi*. See Maewo.

XI. Numerals.

1. *Cardinals.*—One *vitway*, two *voro*, three *vetel*, four *vevet*, five *tevelem*, six *levete*, seven *liviro*, eight *levetel*, nine *levevet*, ten *sonwul*. Hundred is *meldel*. Thousand *ter*.

The Verbal Particle *v-* with shifting vowel is evidently employed here, the Gaua *ve*. An indefinitely large number *terterwor*.

2. *Ordinals* are formed by adding *ne*; *vorone* second, *vetelne* third, *sonwolne* tenth, *meldelne* hundredth; the first is *na magi*.

The word used for 'last' *bahbahnegi* corresponds to the Mota *paspasoanai*, and shows *negi* = *anai*.

3. The unit above ten is *nadme*; *sonwul voro nadme vetel* twenty-three: the sum above a hundred *ni vivnegi*.

4. *Multiplicatives* are formed with *vag*; *vagro* twice; *no tin vagveh lo qon vitwag?* how many times shall I drink in one day? *vagtel*, three times; *na ma vav vagsiso vatag* I have said (so) often already; *siso* many.

5. *Interrogative* and *Indefinite*, *veh*; with the Verbal Particle *ve*; *nok ve veh ma gam me a qirig ke? vetel*, how many canoes have sailed here to-day? three.

There is the same way of counting persons and things in certain circumstances as in Mota; *hag veh wok?* how many on board the canoe? *bulveh* how many, or so many, men together, *salakveh* so many at once, Mota *sorako visa*.

XII. Exclamations, etc.

These differ little from those of Mota. The common Vocative is *ae*; the Affirmative *hir we*, combining Mota *sur* and *we!* The expletive *gin* has occurred in one of the examples.

XIII. Songs.

There is in Motlav, as has been said, its song dialect. The Bishop's Song, already given in its Mota form, was composed in Motlav as follows:—

Nasin Besov.

Aeoewae, wo[1] reronse? wo reron e Besove ni gamtel weveno mee, nalni nelenlav, e nasri neer Merlav ni se turture le lame[2]; gis wo melovok; melovrer[3] emrer levrane[2] Rehirqon, nam loslos wor enaen[4] te mul Olsilade. Retingormew se[5] tur gor doro.

Aeoewae, Worerole*n* ni selul me le lame, wo rorooke[2] Besov ga*m* mee nararone[2] wewut ga*m* me; na me ro*n*teg mas narerom[6] na te il nangom[6] loave? Nirman[7] se ror me napsi negom napsi ger meden ni serer levrane Relepe. Nam te*n*te*n* wor, e nam loslos wore naen te mul Olsilade ketlew qo me ti il na me do to mol.

Eoaewae oaeae! gede ro*n* nareron e Besove ken wel tel we vonomee, ken ti*n* gor lam eken ti*n* gor na vono Olsilade, ken weswes gor mete le*n*i lave, ken ga*m* vevelreg pas wo vano tere sal medud pi kele Mewe gen teger wo melig, do[7] te mol qirig Olsilade, mi nom pesi ga*m*ga*m*. Wo vere wose wasvere malmal pulero, do te weswes dero hir Besov, do to mol res li wiwi, iii do to mol Olsilad.

The translation of the first two parts has been given with the Mota song, the latter part is as follows: We have heard the fame of the Bishop that he has bought the land all round, he sets the bounds of the sea and he sets the bounds of the land of New Zealand, he beats in the eye of a great wind, he sails round and round all the lands, he floats far off behind Maewo, he is lost in the cloud; we two shall go to-day to New Zealand. . . . two damsels, we two shall beat till morning against the wind to go to the Bishop, we shall go very far off, we shall go to New Zealand.

A difference between this and the spoken dialect may be observed [1] in the use of *wo* for the Article, [2] in lengthening words by final *e*, [3] in the use of *em* for *me* as the Past Verbal Particle, [4] *enaen* for *ged* inclusive First Plural, [5] *se* a Verbal Particle only used in songs, [6] use of Second Singular Suffixed Pronoun m, [7] *nirman* for *ker*, *do* for *doro*. Generally there is not so much contraction and elision of vowels.

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3. Volow, Saddle Island.

This district of Saddle Island is by the Motlav people called a Vlow, by the Mota people according to dialect Valuwa or Valuga. Their language is not so contracted as that of Motlav. It is characterized by the substitution of *g*=ngg for k, and by the introduction of *e* before *a* and *i* before *e*, in a close syllable. This latter peculiarity is not heard in the mouths of all the people, but it is characteristic. The sentence given as an example in Motlav, with a little change, is in Volow, *no goq me teweh wo quten, na matan me be*, the bread-fruit smashed on his head, his eyes were blinded. The Examples are mostly from Mr. Palmer's Phrase-book.

I. Alphabet.

1. *Vowels*—a, ă, e, i, o, ŏ, *o*. There may be a doubt whether u is ever heard, it is rather *o*. The sound of ă and ŏ is short and sharp. There are no Diphthongs; the Mota *maur*, *sao*, *tauwe*, are *mir*, *ho*, *tŏ*.

2. *Consonants*—g, *g*; d, t; b, v, w; q; m, *m*; n, *n*; r, l; h, s.

There is no k, which turns always to *g*; d = nd; no p, which is represented by b = mb; since k is *g* = ngg and p is b = mb, q = nggmbw, as in *ni qil* the Mota *pul*; in some words *g*, in some b, is most conspicuous, as k and p in Mota.

II. Articles.

1. *Demonstrative Article.*—n- with shifting Vowel before a Consonant, and coalescing with an initial Vowel.

The vowel with n- anticipates the first of the Noun: *na qatag* an arrow, *ne teange* a tree, *ni qil* a candle, *no goq* a breadfruit tree. The first vowel of the Noun is not elided as in Motlav. With an initial vowel, *nat* a man, *at*, *neb* a mat, *eb*, *nih* a bow, *nog* a canoe. The Article goes with names of places: *No* Mot *na rah den no Go veh go Norbarbar bo* Motlav, Mota is as far from Gaua as Ureparapara from Motlav.

2. *Personal Article.*—Both *i* and *e* are used; *ihei* singular, *erehei* plural, who? *i mera* the person, *e hav?* who?

III. Nouns.

There is the same division between those that take and do not take the suffixed Pronoun.

1. *Verbal Substantives*,—terminations e, r, v, g: *mat* to die, *ne mete* death, *tabe* to love, *na tabev* love, *toga* to abide, *no togar* behaviour, *vono* to go, *no vonog* a going. A reduplication of the Verb makes a Substantive, *dod* to think, Mota *nom*, *no doddod* thought.

2. *Independent forms* are in *ge*, and *n*; *benege* hand, *raren* leaf, *wenen* fruit.

3. In composition the final *a* of the former of two substantives becomes *e*; *haha* name, *hehe at* a man's name.

There is the difficulty in this that in the Independent forms of Nouns, the final syllable, when *a* in the stem, is shortened to *e* because of the following termination *gi*, or *en*; thus *gelege*, back, the true stem of which is seen in *galan* his back, to be *gala*. But as *a* is shortened to *e* in both syllables of *gelege*, so in composition *e* appears in the first syllable, *gele teber* the bottom of the dish; the vowels are shortened in view of the length of the following part of the word. In the word *raren* a leaf, no doubt there is a reduplication of a form of the Mota *naui*, Motlav *ron*, the vowel of the true stem *ro* is shortened to *a* and *e*; but in composition *o* appears, *ro meanmean* a wiping leaf, a napkin; *mog no ro meanmean be gele taber* put the cloth under, at the back of, the dish.

The Pronouns suffixed to Nouns affect the vowels of the stem in a manner which can hardly be explained, though no doubt they are more or less shortened according to the value of the suffix: *ne negege* a face, independently, *ne negeg* my face, *ne nege* thy, *na nogon* his, *na nagonged*, *na nagomem* our, *ne negemi* your, *na nogar* their face. The stem must be *nogo*.

4. The *Plural* is made by adding *geh*.

IV. Pronouns.

1. *Personal.*

Singular.	1. ino.	*Plural.*	1. *incl.* iged. *excl.* igemeam.
	2. inig.		2. igomi.
	3. ige.		3. iger.
Dual.	1. *incl.* doro. *excl.* gearo.	*Trial.*	1. *incl.* detel. *excl.* geatel.
	2. gomro.		2. gomtel.
	3. gero.		3. gertel.

The Prefix *i* is used or disused at pleasure. The Pronoun is in fact the same as that of Motlav.

2. *Suffixed to Nouns.*

Singular.	1. *g.*	*Plural.*	1. *excl.* meam.
	2. (*m*).		2. mi.
	3. n.		3. r.

Observations.—1. It has been noticed above that the vowels of the Noun are affected by the suffixing of these Pronouns, III. 3.

2. The Plural forms are modifications of the ordinary Personal Pronouns, except *ged.*

3. The Second Singular *m* is only used with Possessives. The remarkable Genitive Case, as it may be called, in the Second Person, is the same as in Motlav; *negege* a face, independently, *negeg*, g suffixed to the stem *nege*, my face, but *nege* thy face; *hehege* a name, *heheg* my name, *hehe* thy name; the true form of the Noun being in the one case *nago*, in the other *haha*. A modification of the final vowel of the true word has the effect of a Genitive in the Second Person Singular of such Nouns as in the other Persons take a Suffixed Pronoun.

4. In the First Plural inclusive *n* is introduced before the Suffixed Pronoun.

3. *Demonstratives.*—*Iges* this, *ena*, *ga*, that, *eraga* those.

Examples.—*Na hav ga*? *no qo* what is that? a pig, *nat ga me bel no go* that man stole the hook, *no ronhe na gasiel ga*? whose is that knife? *ne metehal ges ma van lo ve*? where does this path come out?

The Plural from the Vocative *ogai* is *eraga*: *eraga ta Baur me ter vehveh nem me ger* how do the Bauro people build their houses?

4. *Interrogatives.*—*Ihe*, plural *erehe*, who? *hav* what?

5. *Indefinite.* Some persons *re teane*, Mota *ra tuaniu.*

Relatives are expressed by Demonstratives: *ave nat nig met ge* where is the man whom you saw? *ete, nat ga nig me weh ge* look, there is the man whom you struck.

V. Possessives.

The Possessive Nouns are (1) *ro*, (2) mo, (3) *ga*, (4) *ma*; but there is considerable irregularity in the forms in use.

1. *ro.*—This is no doubt a form corresponding to Mota *no*, and it takes the Suffixed Pronouns regularly in all but the First Singular; *no rom* thy, *no ron* his, her, its, *no ronged, romeam* our, *romi* your, *ror* their. For the First Singular *rigis* is used, *gis* = Motlav *kis*, meaning a thing belonging to me, and *ri* probably *ro* with the vowel changed to match that of *gis*; *le me, rigis ge* give (it) hither, it is mine.

Often for the First Singular, and sometimes also with other Persons, no Possessive is used, but the Preposition *m-* with shifting vowel; *mono seab* my garment, i. e. with me; *nog me he?* whose canoe? *nog me Matagoro* Matagoro's canoe, i. e. with whom? with Matagoro.

2. *mo.*—The meaning is that of Motlav *mu*, Mota *mo*. The Pronoun is regularly suffixed to all but the First and Second Singular. The form for the First is *megis*, the vowel changed; *no met ge megis* I saw him myself. That for the Second, *mewe*, is very remarkable, because here it is not, as seen above with Nouns (IV. 2. 3.), a modification of the final vowel of the word, but an addition of *we* to it.

3. *ga.*—Usually of food. There is more irregularity in this. For the First Singular *gis* alone is used, *na gis* a thing for my eating, without *ga*. In the Second Singular the Suffixed Pronoun m is used, but the vowel changes, *no gom* the thing for thy eating.

4. *ma.*—Of things to drink. For the First Singular either, as with *ri* and *me*, *gis* is used, *magis* a thing for me to drink, or the Suffix g is used, *na mag* or *na meag* my drink. In the Second Singular *mŏ* is thy thing to drink, the vowel being shortened as with Nouns generally.

VI. Adjectives.

There are pure Adjectives; *nat lowo* big man, *nat heat* bad man, *nem su* small house; but Adjectives are usually in form Verbs, *nat ne heat.*

Comparison is made with *dean* from; *no Vono Lav no lowo dean no Mot*, Vanua Lava is larger than Mota. In comparison of number *heav*; *igemeam no soso heav ger* we are more than they.

Rather small is *su siwi*; fond of money *meansem*, possessed of much money *meresem.*

The Prefixes *m- t-* are those of condition as with Verbs.

VII. Verbs.

1. The Verbal Particles shift the Vowel to assimilate with the first of the Verb, or coalesce with an initial Vowel. They also join on to a preceding word before a consonant; see below, *gem, gen.*

(1) The Temporal Particles are *n-* Indefinite, *m-* Past, *t-* Future.

n- Indefinite, without more than general Present sense: *mi ti ni qil, nem ne mereren ben* a candle has been lighted, the house is light thereby; *ne le naghe ve? ete gin,* your heart desires which? that (see) one to be sure.

m- Past.—The vowel shifts: *nat ma lage ne be* the man crossed over the

water, *ged mo tog* no *Vono Lav* we stayed there at Vanua Lava, *nat mi tig la mahe ner wa no goq* the man stood between the almond tree and the bread-fruit tree, *gero mo ho ni qirig, na manigan beg* they two went out in a canoe (paddled) to-day for the sake of fish. With a Verb beginning with a vowel, as *ag* to do: *ger mag vehveh ne qen*? how did they do the net? Joining on to the preceding word: *gem valeah ge go te le te* he said that he did not take it.

To make the Past sense more distinct the Adverb *vata* is used.

t- Future.—No ta vah vehveh ne teange? how shall I plant the tree? *no tin* (*t-in*) *vagveh le qen votwa*? how many times shall I drink in one day?

To these must be added the Particle used with Numerals *v-*, and one which appears only with Adjectives, *ge; geswi=ge siwi; ne teange me ter geswi bih* wood is cut small for a bow.

(2) There is no narrative Particle; nor of continuance or habit, the Indefinite and the Future are used according to sense; *ne geveg gen* (or *ge te*) *taw* the Malay apple does, or will, flower; *no ro bag gen* (or *ge te*) *hew sor, gen* (or *ge te*) *ihag log* the banian leaf falls, or will fall, off, it comes, or will come, into flower again.

In this is not only an example of the Particle joined on to a preceding word, but it is remarkable that the Pronoun is introduced after the Subject is expressed, *no ro bag ge-n hew* the leaf it falls, or will fall.

(3) *Pluperfect Particle te*; *ge me le log me no bog ge ma vavtap te lon* he brought back the book he had been reading in (it).

The same *te* has the meaning of the Mota *ti*: *le me te* just give it hither, of courtesy in making a request.

The other Mota *ti* of remainder is *ti* in Volow: *ni siwi ve ti* there is still a little remaining.

4. The Conditional *t-* is indistinguishable, because of the shifting Vowel, from the Future *t-*, but no doubt exists; *ge te es nig, nig te memeah ben* if it should pierce you, you will suffer pain from it.

5. Verbs are used without Particles (1) in the Imperative; (2) in Conditional and Subjoined clauses; (3) in the Infinitive.

1. *Imperative.*—With the Pronoun expressed; *nig lin ne be ho le tene loloh* pour thou the water into the bath, *gomi mol ha lem* go ye up into the house; or without a Pronoun, *wir neb wovlih* spread out the mat to dry on the grass, *rev hir ho na gaban* draw down the sail.

2. *Subjoined*: *le me, no go tar mo no ge nih* give it here, that I may cut a bow for myself out of it. *Conditional*: *Sawa gere gear goro ge, ge ta mat* if Sawa had not swum after him he would have died. In this *gere* is no doubt the Mota *kere*, but has the meaning of 'if not' (see Gaua): *nig wo gir nig ta mat ben* if you eat you will die of it. As in Mota *qara* does not need a Verbal Particle after it: *nig ag bah ne ge geh mag, nig qara mol* when you have finished doing things first, then go.

3. *Infinitive*: *ag na hav me*? *ag na gargar me, ge go na maw ben* do what with it? do the skin disease with it, that it may heal thereby.

2. *Suffixes.*—The transitive and directive terminations are the same as in Motlav, with little variation.

(1) g, r; *man* influence, *meneag* to impart it, *tig* to stand, *vatgir* to make to stand on end.

These correspond to the Consonantal Suffixes of Mota, but since the stems end in a consonant, a vowel is needed.

(2) The Mota n*ag*, *sag*, &c. take the form of n*ea*, *hea*, *tea*, *rea*, *vea*.

Examples.—*Matagoro me besnea be mete em* Matagoro stood leaning against the door, *ger mo borhea ge* they laughed at him, *no te rontea te* I don't hear, *iger mi linrea bat be tet teange* they hid themselves behind the trunk of the tree, *sisiwerea be gigit* throw it outside at the back, *ne wet teange ma malatvea ge, ge ma mah ha* the branch broke with him, he fell down, *no golag murhea na be* the cask is filled with water. This last example is valuable as showing that the meaning 'with' is not confined to the Suffix *vea*; it may equally be *murvea*.

The separable Suffix *vag* of Mota, here *vea*, is replaced to some extent in Volow by *ter* as in Motlav: *mol ter, van ter*, to go with.

3. *Prefixes.*—The *Causative* is v- with shifting vowel before a Consonant; *eh* to live, *veh* to save alive; *me veatgir besnea ne tene reabreab* (*tano-raprap* Mota) *be*m, the ladder was set up leaning against the house.

The *Conditional* are m- and t-; *malaglag*, *mowor*, *miliglig*, *togolgol*, *teweh*.

The *Reciprocal* is *vear*; *vearvav* talk to one another.

4. Verbs which are translated as *Passives; ne teange mo mog wolwol wo be*, the tree was put across the water; and as above, *mi til n qil; me ter geswi; me veatgir ne tene reabreab.*

5. *Negative Verbs* are made with *te te* as in Motlav.

The first *te* may have no vowel: *not van te* I don't go, *no tet* (*t-et*) *te ge, ne teange mi tig goro ger*o I did not see him, the tree stood before them two. The vowel shifts with that of the Verb: *na maniginan ge ta vav lowo te* by reason that he did not speak loud: *te* combines, *no temros te* I don't like.

There is no distinction between Present and Past time, but the Future has the Verbal Particle *t-*: *no tit van te* I shall not go, *ne leg tit aghe te* my heart will not desire, *tit=te te*. With the Adverb *teqe*, *te* is not repeated: *no ma talmete nig mag, nig ta vav teqe* I knew you at first, you had not spoken yet.

VIII. Adverbs.

1. Of *Place.*—Some are the same with Demonstrative Pronouns: *ges* here, g*a* there. The greater number are simple.

Examples.—*Me* hither, g*omi ho me ba tarabe og* paddle hither to the side of the ship; *at* outwards, *nig ma van hog ve? no ma van de*n no *Taragveg at*,

qara mol se me where did you go down there? I went as far as (reach, a Verb) there at Taragveg outwards, then came back hither; *no* there at a distance, *ged mo tog no Vono Lav* we stayed over there at Vanua Lava; *hog* down there, i.e. seawards, *se* back; *ve* the place where, *me ve* whence, *gomi mo mol me ve? no* Mot where have you come from? Mota; *ha* down, *ho*, *hir*, down, *wos hir ho no totgal* nail (it) under the picture; *ha*, Mota *sage*, up, *gal* up, *reap gal ha womtig* climb up the cocoa-nut tree; *riwes* near, *nig hag riwes no* you sit close to me; *log* back, used like the Mota *kel*, *log ho* = *kel siwo* seawards but this way, not very far that way; *ige ve? ge mi ris taval teange log ho* where is he? he is lying beyond the tree down over there; *mag* the Mota *moa*, is used of place and time, *i Matagoro mag*, *i Woqas ba kalan* Matagoro before, Woqas behind him.

Nouns, with or without Prepositions, will be translated as Adverbs: *hag be gigig* sit beside me, *gomro ba galag* you two behind me, *ge ma hag la mahe tinan gero* he sits between them two; *mahe* Mota *masaoi*, *tinan* as in Mota *vatitnai*; *tevalege* side, Mota *tavaliu*; *gemram ma hag taveal tawa be nege* we sat on one side at your face, i.e. before you, *na Gawau taval Ranitoto ho* Kawau is beyond Rangitoto seawards; *ne met mo tog wealig nem* the bush is round the house.

2. Of *Time*.—These Adverbs are mostly the same, with the difference of pronunciation, with those of Motlav, and Nouns; *qirig*, *ni qirig* to day; *neh* distant time, *neh* when? in the future, *neneh* when in the past; *te rese ger neh bem?* when will they be paid for the house? *ge mo mol me neneh?* when did he come here?

3. Of *Manner*;—some are simple, some Nouns with or without Prepositions.

Simple: *veh* how, *mag vehveh ne revrev* how is writing done? *bat* out of sight, inwards, *vata* already, *bel* stealthily, *tel* round about, *lo* through, out; *van lo silil* go out into the village, *go lo ni liwege* pull out the tooth, *na qatag ma qal mo ro wor lo ne benen* the arrow struck, came out through his arm, *ge meav wor lo no tornin* he threw through the glass, breaking it; *wor*, asunder, in the two latter examples, shows that the flesh and the glass were parted.

Nouns: *ba hav* why, *nig mi wih bel na ta ba hav?* why did you murder the man? *teten* cause (the same word with *tet teange* trunk of tree, above), *ne teten na hav ge mag?* what was the cause he did it? *maniginan* the Mota *manigiu*. The Preposition *be*, in fact a Noun, with the Suffixed Pronoun *n*, makes an Adverb *ben*, already shown, 'thereby,' 'therewith,' 'thereupon.'

The Negative is *tateh*; *he me bel? tateh, no gohow mo tot* who stole it? No, (nobody) a rat eat it; *veveh ne sem me nig? tateh* how much money have you? None; *tateh vogorne at ges, no mahgeg*, there is no second man here, I by-myself. These examples show that *tateh* is rather a Noun.

IX. Prepositions.

1. *Simple*.—Locative *a*, *l-*; Motion to, *hir*; Motion from, *dean*;

Motion against *goro*; Dative *bev*; Instrumental *me*; Relation, general, *b-*, personal, *m-*, local, *t-*.

(1) *Locative*: *a* at, as in *a ve* where, at what place? *l-* before a vowel, and with shifting vowel before a consonant, in, into: *ge ma gal bat lo tornin lem* he climbed into the house by the window, *lo* and *l-* are the same, in the window and into the house; *neg ma har le qen* the fish drew into the net; *na hav le teber*? what (is there) in the dish? *mog no goq lo bogor* put the bread-fruit into the chest. With both these locative Prepositions there may be a sense of motion.

(2) *Motion to*: *hir* as in Motlav 'to' or 'for,' not restricted to persons; it is also Dative; *le hir ge*, give to him, *van hir ge*, go to him.

(3) *Motion from*: *dean*; *gomi le ves ne tetqeat dean ge* you take away the club from him; *ged ma van dean no Mot* we came from Mota. The use of this in comparison has been observed. It is used at the end of a sentence; *ne teange ges ge mo moh dean* this is the tree he fell from.

(4) *Motion against*, or position after motion over against, *goro*; *ne teange mi tig goro gero* the tree stood before, i.e. came in the way. The meaning and use the same as of Mota *goro*.

(5) *Dative*: *bev*, a Preposition peculiar to Volow; *le bev no me* give it hither to me.

(6) *Instrumental*, *me* with; *no qolag mur me ne be* the cask is filled with water. It is used at the end of a sentence, *ave ne tetqeatge nig me weh ge me*? where is the club you struck him with? *nig me ter ne tetqeatge ba hav*? *no go gi weh no bo me* what have you got hold of the club for? that I may strike a pig with (it). From two examples it appears that another Preposition must be added as Instrumental, *gi*: *no go tar mo no gi nih* that I may cut for myself a bow with it; *no go gi wih no qo me* that I may strike the pig with it.

There is, however, the difficulty that natives do not take the word themselves as equivalent to anything in Mota, as to *nia*; and also that in the second example *me* certainly means 'with.' It is probable that *gi* is *ki, gi*, of Fiji and the New Hebrides. See Motlav Prepositions.

(7) *Relation.*—The Preposition *m-* with shifting vowel, or no vowel, must be held to be distinct from the Instrumental *me*; it is *ma* of Mota, of accompaniment; *ge mo tog mo no* he stayed with me; with other Pronouns with other vowels, *mi nig, me ge, mo gomi*; *ge me gel mo no bo qo* he was angry with me about the pig. Before a Proper name it is *men*, no doubt a Noun with Suffixed Pronoun, *no mo tog men Dilnet* I stayed with Dilnet; *men* his companion, a thing with him.

b- with shifting vowel, or without, the Mota *pe*; *ba galan* at his back; *na qatag ma sal be bersis* the arrow was put lengthways at the side wall; *ho me be teqien og, be beagi og*, paddle hither to the side of the vessel; *mog bo qolag* put it by the cask; *beg* about fish, *bem* at the house. The root Noun makes *ben*, which has been noticed as in use an Adverb, literally in relation to it, rather its relative. In the sentence *ni siwi ve ti* there is still a little, it seems as if *ve* is another form of *be*.

t- the same as Motlav and Mota *ta*, belonging to a place; *nat to Mot, to Not, te Mew, ta Lakon*, a man of Mota, Nuta, Maewo, Lakona, the vowel shifting.

2. *Compound Prepositions* are Nouns with Simple Prepositions; but as the Nouns are commonly used without Prepositions it must be allowed to include words which are merely Nouns.

Such a Noun is *wo* above; *wo veat* on a stone, *ne melig wo maram* a cloud above the earth, *ge ve*? *wo near* where is he? on the tree, *ge mo mol wo hav* what did he go upon? i. e. on board what canoe or vessel; but with Suffixed Pronoun, *no lo wowonged* the sun above us, *wowon* on him, and *woweg* on me, (Motlav *arwek*), the reduplicated *wo* is clear, but it is not clear why it is not *woweg*. In accordance with the native idioms *wo* is sometimes to be translated 'from;' *ge mo moh wo em* he fell from the house, literally, on the house. In *na qarean gohow lalne em* the rat's hole under the house, *lalne* is a Noun in composition with *em*; *lalnege* the under side.

X. Conjunctions.

The Copulative and Adversative are as in Motlav, *wa*, *ba*. The Disjunctive 'or' is *si*. The Illative 'that' go; *ave ne seab no go har?* where is the garment that I may put it on? *nig mo mol me go mimwi* you have come here to work, Mota *si a mawmawui*. The same go is Declarative; *ge ma valeah ge go te le te* he denied that he had taken it. The Conditional is *wo*; *no wo met tig ge* if I should find him, go *ge wo tit maros te* if I should not wish, *nig wo gen nig ta mat ben* if you eat it you will die of it. But in this sentence *wo* may well be taken as the Cautionary Particle, don't eat, you will die; *et gor den wo moh* take care lest it fall; *nan wa masu* Mota. Another Cautionary is *tevele* as in Motlav.

In the sentence given above, *Sawa gere gear goro ge ge ta mat, gere* is equivalent to 'unless;' but, remembering the Mota *kere*, it is possible to translate it as 'Sawa just swam after him, he would (otherwise) have died.'

There is the same expression as in Motlav *ino meteag tihig* I and my brother, *ige matan tehen* he and his brother.

XI. Numerals.

1. *Cardinals.*—One *votwa*, two *voro*, three *vetel*, four *veveat*, five *tevelem*, six *levete*, seven *levero*, eight *levetel*, nine *leveveat*, ten *sanwil*; hundred *meldel*, thousand *tear*. The Prefix *v-* with shifting vowel is a Verbal Particle. The unit above tens is *ne neme*; the number above hundreds is, with Suffix, *ni vivin*.

The full form for 'one' is *tawa*; *taveal tawa* one side; two hundred and fifty-three *meldel voro sanwil tevelem ne neme vetel*; four hundred and six *meldel veveat ni vivin* (its number above) *levete*.

2. *Ordinals* are formed by adding *ne*, with the Prefix *vag*; second *vogorne*, for *vagrone*, third *vagtelne*: 'first' is *mag*.

VANUA LAVA
BANKS' ISLANDS

Codrington's Melanesian Languages. Clarendon Press Oxford.

3. *Multiplicatives* are formed by the Prefix *vag*; twice *vagro*, oftentimes *vagsoso*.

4. The *Interrogative* and *Indefinite*, how many? so many, is *veh*; *nog mo mol me ni qirig veveh? vetel*, how many canoes came here to-day? three; *vagveh?* how often? *hag veh wo og?* how many on board the canoe?

XII. Exclamations, Expletives.

Hirwe as in Motlav; others also the same.

Expletives;—*we* the Mota *wa; ige ve? ige ha lem we*, where is he? he is up in the house; *gin* (Mota *gina*) *nig met ge ve? ete van gin*, where did you see him? there he is over there to be sure; *ne le naghe ve? ete gin*, which do you like? that one to be sure: in these *ete* is literally 'see.'

Vanua Lava.

This largest Island of the Banks' Group, Great Banks' Island, is fifteen miles long. Two small inhabited islets lie close to the eastern side; on one, Ravena, the language of Motlav is spoken, on the other, Qakea, that of Mota. On the island itself each of the districts or groups of villages has its own dialect, viz. Pak, Lusa, Sasar, Leon, Vatrat, Vuras (Avreas), Mosina, Lomrig, Nawono, Alo Teqel, Qatpe, Tolav, and Qe'i. Some of these are, no doubt, very much alike, but the natives themselves thought them different; and between, for example, Pak and Mosina the difference is considerable. The dialect of Nawono, Port Patteson, is lost, the labour trade having destroyed the population, at one time considerable.

The language of Vanua Lava has its own type, of which Pak may be taken as characteristic; the dropping of t is peculiar to it in that region, and it differs from the other Banks' Island languages in its comparatively little use of Verbal Particles. On the side from Ravena to Pak there is and has been much intercourse with Motlav, yet there is no influence on the language to be noticed; h, for example, being entirely absent. From Qakea and Nawono to the south-east there has been much intercourse with the leeward side of Mota, and the dialect of Mosina is more like that of Mota than the others; that and Vuras, which has intercourse also with Gaua, have the Vanua Lava characteristics less marked.

4. Pak.

The district of Pak, called by Mota people Pek, in Motlav Bek, is quite small, comprising only five villages of a few houses each. The language, however, is of much interest, because it exhibits conspicuously the peculiarity of some of the Vanua Lava dialects in dropping t. This practice, so common in some parts of Polynesia, and prevailing also to some extent in the Solomon Islands, is found in full force at Pak; where it may be said that except in borrowed words they retain no t in its original place. The language stands as an example of a well marked variety of the Banks' Island speech, distinct in character from Mota, from Motlav, and from Lakona.

I. Alphabet.

1. *Vowels.*—a, e, i, o, *o*, u, *u*.

The difference between o and u and *o* and *u* is the shortness and sharpness of the latter. There are no Diphthongs, the Mota *tauwe* is, *'o*.

2. *Consonants.*—k, g; t; p, v, w; q; m, *m*, n *n*; r, l; s.

To these must be added the sounds b and d; b is heard between m and r, *amro* sounds *ambro*; d at the beginning of a word is heard before r, but it is only a strengthening of the sound.

1. t is consistently cast out from words in which the analogy of other languages shows it to have an original place; e.g. *me'ei* for *mat* eye, *'olgi* for *tol* egg, *qi'igi* for *qatu* head, *vi'* for *vitu* star. Between two vowels, as in *qi'igi*, a slight break is heard where the gap occurs, and this is conveniently represented by a mark ', which is usefully employed also at the beginning and end of words like *'olgi* and *vi'*, though representing nothing of which the ear is aware. But t is not absent from Pak, it occurs in many words in place of n; a yam is in Mota *nam*, in Pak *tem*, *wena* rain is *wat*, *manui* a nose is *metigi*, whereas Mota *matig* a cocoa-nut is *me'ig*. This change has no doubt come through d, as in Volow *dem*, *wed*, *medigi*. There is also in Pak an occasional appearance of t in words in which t is present also in the neighbouring dialects, *tiktik* small, *to* a fowl; but it may well be conjectured that these are lately borrowed, not true Pak words; and certainly this t is not pure, but strengthened with n, not *to*, but *nto*.

2. It is remarkable that p should be sounded and not mb; yet in the compound sound q it is rather kbw than kpw, without the sound of m.

II. Articles.

1. The Demonstrative Article is *n-* with a shifting Vowel before a Consonant; *no qo* a pig, *ne gemel* a club-house, *nu pur* a candle, (*pul* Mota), *nu pus* a cat, *na ma'an* his eye. Before a Vowel *n-* coalesces with the Noun; *nok* a canoe, *nen* a house. But when a

Noun begins with a Vowel because t has fallen out the Article does not coalesce, but its Vowel shifts as before a Consonant; *ne 'enge* a tree, *no* 'o a hill, *no 'olto* a fowl's egg.

2. The *Personal* Article is *i*; shown in *ise?* who? *irge* they.

III. Nouns.

1. *Verbal Nouns* have the termination r and a; *'oga* to abide, *'ogar* behaviour, *ma'* die, *ma'a* death.

Reduplication of the Verb is a Verbal Noun, *'ap'ap* love, *totot* thought, (Mota *nom*).

2. *Independent Form*;—the termination is *gi*; *penigi* a hand, *sesegi* a name, *'olgi* an egg. These cannot take an Article.

3. In *Composition* the former of two Nouns undergoes no change, *peni 'ansara* a man's hand, *'ol to* a fowl's egg: it is probable, however, that any Noun ending in *a* would change that to *e* in composition; *sa* is no doubt the stem of *sesegi* a name, *sese 'ansar* a man's name.

4. *Plural.* There is a Noun of Plurality *'aur*, a collection, reduplicated to signify a number of assemblages, *'aur en* houses, a collection of houses, *'au 'aur en* many houses.

Totality is signified by *qe'* (Mota *qet*), *tir qe'* they all of them; *ges* does not, as in Motlav, make a simple Plural, *'a Gua ges* all of Gaua and no others.

IV. Pronouns.

1. *Personal Pronouns.*

Singular, 1. ina; 2. inik; 3. ite.
Plural, 1. *incl.* iget, *excl.* ikama; 2. ikimi; 3. iter.
Dual, 1. *incl.* igotro, *excl.* kamaro; 2. komro; 3. tor ro.
Trial, 1. *incl.* igot 'ol, *excl.* kama 'ol; 2. kom 'ol; 3. tor 'ol.

Observations.—1. The Prefix *i* can be omitted.

2. In the Third Singular *te=ne* in Mota *ineia*, the Demonstrative Particle; the same with the Plural personal sign *ra* makes the Third Plural.

3. In the same way in the Plural inclusive, *iget* has the t as corresponding to Motlav *iged*, and more remotely to n in Mota *nina*; which last is thus connected with Florida *igita*, Malay *kita*.

4. In the Dual and Trial it is to be observed how the numeral suffix *ro* and *'ol* affects the vowel in *get, kimi*, and *ter*, making *got, kom, tor.*

5. All are equally used as subject or object with a Verb.

2. *Suffixed to Nouns.*

Singular, 1. k; 2. *m*; 3. n.
Plural, 1. *incl.* t, *excl.* ma; 2. mi; 3. r.

For the Dual and Trial *ro* and *'ol* are added. These Pronouns are suffixed, as in other languages, only to certain Nouns.

Example.—sesegi a name, *gi* being the independent termination, *sa* the original stem shortened before the Suffix to *se* and reduplicated. The true stem, therefore, is *sa*: *Singular;* 1. *ne sek* my name, with the Article; 2. *na sem*; 3. *na san. Plural;* 1. incl. *na sat*, excl. *na sama*; 2. *na sami*; 3. *na sar. Dual;* 1. *na satro, na sam ro*; 2. *na samoro*; 3. *na sarro. Trial; na sat 'ol, na sam 'ol*, &c. The variation of the vowel of the stem in the First and Second Singular is not easily to be explained, nor why the Article is *ne* with *sek* and *na* with *sem*. The First Plural inclusive *t* is the *da* of Gaua, Fiji, &c., not used in Mota and Saddle Island.

3. *Demonstratives*; *tite* this, *tine* that; *ti* demonstrative this or that; *tite ges* these, *tine ges* those; *ne ge ti* this or that thing.

The difficulty in this is that *te* must be in origin *ne*, whereas *tite* is 'this,' *tine* 'that.' The Adverb 'here' is *tite*, as is natural, but 'there' cannot be found. It seems as if the Demonstratives were vague.

The Demonstrative from the Vocative *ige!* is *irge*; *irge 'a* Mo'-*lav* those Motlav people: but *ge* is 'thing.'

4. *Interrogatives, ise?* plural: *irse?* who? *na sav?* what?

V. Possessives.

1. General *ro*; 2. mo; 3. of closer relation, *ga*; 4. of drink, *ma*; with the Pronouns suffixed.

All are used with the Article; *no rok, no rom, na gan, na mat*, &c., mine, thine, &c.

1. It is likely that *ro* through *dro* is the same with the more common *no*. As in Motlav *rok* is not always used for 'my,' a Preposition being preferred with certain Nouns, *vono ma na* my land, land with me. There is, of course, the division of Nouns into the class which has the Suffixed Pronouns and that which makes the Possessive with these Nouns.

2. The meaning of mo is something proceeding from, rather than added to, the possessor.

3. *ga* and *ma* are undoubtedly the true words, yet, as with *sa* above, the First and Second Singular are *gek, gem, mek, mem*, when with the other Persons suffixed it is *gan, man, gat, mat*, and so on.

4. For a pig or such thing *pele*; *pelek no qo* my pig.

VI. Adjectives.

Proper Adjectives are such as *lowo, tiktik*; *nen lowo* a large house, *nen tiktik* a small house: but Adjectives are generally in Verbal form, *ge lowo.*

There are some expressions as in Mota; *ma'ai me'esal* a good road, *sokore me'esal* a bad road, *mer som* one possessed of money.

Comparison is made by the Preposition *'en*, from; *no qo ge lowo 'en gosog* a pig is larger than a rat. In point of number 'more' is expressed by m*ateg*, *na ge* m*ateg*, literally, many things; a *Superlative* expression is *ge me'entol* a very large thing.

Adjectives have the *Prefix* of Condition *ma* with shifting Vowel in common with Verbs; *malaklak* happy; and also what would be t- with a shifting Vowel, but that t is dropped; a Vowel therefore alone makes the Prefix; *'ogolgol*, *'enene* straight.

There are also the *Terminations* proper to Adjectives *g*, and *r*; *meliglig* black, *wotwotor* rough.

VII. Verbs.

Verbal Particles. 1. The *Indefinite* is *ge*; used with Adjectives *ge lowo*, *ge 'ue* old. The Past is *m*; which, however, is often used in a present sense, *nam pu' ravrav* I sit writing, *nam pu'* I sat, *nam ta va'a* I have already done it, (Mota *na me na veta*) *tem vus na* he struck me. There seems to be no Future Particle.

It is plain, even from analogy, that *m* is properly a Verbal Particle; and it is attached to Pronouns which end in a vowel. It is probable, from Leon and Sasar, that with Pronouns ending in a Consonant there is no Particle used. With regard to the Future, *k* is used after *na*, and *n* after *te*, and these must be regarded as Verbal Particles, as Motlav and Ureparapara have *k*, *ka*, and Oba *n*. See further in Leon. *Examples*: *a loq nak va Pak* to-morrow I shall go, or go, to Pak, *nam vav me te si ten va* I told him that he should go.

There is no Particle of continuity like Mota *ti*; *ne marag ten 'awag lo rar* the Malay apple flowers in the winter; and in narrative, *ten vav ma na* says he to me.

The Particle *'i* makes a Pluperfect, *tem le kel ma no pok tem vasne 'i lolon* he brought back the book he had been reading in. The same is in *tiktik la 'i* there is still a little.

There is no Conditional Particle; *si na wa et te* if I see him, *si* and *wa* are Conjunctions; *na 'ar pa get su* if it should be calm we will go out in a canoe, literally, a calm but we paddle.

It is evident from the above that Verbs are often used without any Verbal Particle; and that the temporal force of *ge* and *m*, is very slight. Adverbs are added, *va'a* for the past, *manas* for the future.

2. *Imperative.* Pronouns, some modified, precede the Verb; *nik va*, *nik vav* go thou, speak, *ami va* go ye, *amro va* go ye two, *am 'ol va* go ye three, *nak va* let me go, *ten va* let him go.

3. *Suffixes.* Examples of consonantal transitive suffixes are *sogon*, n as in Mota, and *vepen*=*ve-pu'en* to make to sit. Syllabic

transitive suffixes are *re*, *sepre* throw away, *se*, *porse* ridicule, *ve*, *sirve* shear. The separable *vag* of Mota is represented by *'ur*, *va 'ur* go with, *pu' 'ur* sit with; Motlav *ter*.

4. *Prefixes.* 1. Causative, *va*, *ve*; *vaes* make to live, *vepen* make to sit. 2. Reciprocal *ver*; *vervus* fight, *vervav* converse. 3. Of *Condition*, *m-*; *ser* to tear, *meser* torn, *wor* apart, *mowor* come apart, *le'* break, *mele'* broken: *'a* before a, *'o* before *o*, and so on, *'awag* come open. *Spontaneity*, *'av*; *'avroro* hang down of itself.

5. A *Reflective* Verb is made with *kel* back; *ten ta ma' kel te* he kills himself.

6. *Negative* Verbs. The Negative Particle is *'a*; *na va 'a* I don't go, *lok 'oron 'a* I don't like, *lok 'oron 'a manas* I shall not like hereafter, literally, my heart desires not, *le 'a* it cannot be done.

The Dehortative is *no 'og* (Motlav *ni tog*); but *'a* also is used, *'a tata makane* don't do so.

VIII. Adverbs.

1. Of *Place*; *tite* here, *tino* there; *ka*, *va*, *ekava?* where? *te ka va?* where is he? *nik va va?* where are you going?

2. *Time*; *qere te* to-day, now, *lo qere te* to-day past; *manas* hereafter, *lo nas* heretofore; *aloq* to-morrow, *lo nonor* yesterday, *ires* the day after to-morrow, *lo nores* the day before yesterday: *qere*, *nas*, *loq*, *nor*, *res*, being Nouns with Prepositions.

Other Adverbs, *ma* hither, *at* outwards; *makane* thus, so; *ves*, Mota *wesu*, used as Motlav *veh* completely, quite, *na va ves 'a* I will not go at all, *le ves 'a* can't be at all; *qal*, to strike, in the same sense, *na va qal 'a* I shall not go by any means; *mak* of immediate consequence, *te mak ron* he hears thereupon, or for the first time. The *Negative* is *e 'aga*, no.

IX. Prepositions.

Locative, *a*, *lo*; Motion to, *sir*; Motion from, *en*; Motion against, *gor*; Dative *me*; Instrumental, *men*, *me*; Relation, general *pe*; to Persons, *ma*, *me*; to Places, *'a*.

1. *a* is not common, but it appears in Adverbs, as *aloq*. 2. *lo* in; *tem pu' lo en* he sits in the house, *tem va pa' lo en* he has gone (*pata* inwards, out of sight) into the house. 3. *sir* to persons, *va sir te* go to him. 4. *en* from, no doubt Mota *nan*, Motlav *den*, must have been *ten* and so *'en*; *le en te* take from him, *tine vono me te*, *te va en* that is his place (that) he comes from. 5. *gor*; *ta nor gor 'eqe* make fence to protect the garden, *ten et gor* let him look after it, *va gor* go after. 6. *me*; *le me te* give it to him, same as 9 below. 7. *me*, *men* with; *vus te men qoron* strike him with a club, *tite no qoron tem vus te 'i me* this is the club he struck him with; the same with 6 and 9 below. 8. *pe* at, about, because of; *pe sav* why? on account of what? *te pe me'e en* he

is at the door, *pe wat* because of rain. 9. *ma, me*, with, near, by, persons: in this language not to be distinguished from *men* the instrumental. The possessive use has been mentioned, *vono ma na* my land; it is *ma* or *me*; *ma na, me nik, me te*; *mek'ma* with us, *mek'mi* with you; *tem 'o ma na* he stayed with me. 10. *'a* belonging to a place; *irge 'a Mo'* the Mota people: combines with *lo* and *me*, these being in fact Nouns, *'alo en* belonging in the house, *'a mek'ma* belonging to the things with us.

Prepositions which are plainly Nouns are *vogo* (Mota *vavo*) on, *vogo en* on the house; *lalne en* under the house; *peri ev* beside the fire; *lo ne* in the midst; *ne* represents *tine, 'ine*.

X. Conjunctions.

Copulative, *wa* and; Adversative, *pa* but, not strong; Conditional, if, *si, wa*; *si na wa et te nak vav me te* if I should see him I will speak to him, *na wa et 'a te* if I should not see him; Illative and Declarative, that, *si, wa*; *nam tot wa ten wat* I thought that it would rain, *nam vav me te si ten va* I told him that he was to go, *nam vav si nak va* I said that I would go; Disjunctive, or, *si*; *ten wat si e'aga?* will it rain or not? 'Lest' *wa*, with *en*, from; *et gor en wa* mes look out lest it fall.

The Noun of companionship is *me'e, ma'a*, Motlav *mata*; *ina me'ek 'isik* I and my brother, *ite ma'an 'esen* he and his brother, *inik me'em 'isim* you and your, *irge me'er 'eser* they and their, brothers (*es* and *is* unaccountably changing).

XI. Numerals.

1. *Cardinals.*—One *vuwal*, two *vuru*, three *vu'ul*, four *vuve'*, five *'evelem*, six *leve'a*, seven *leveru*, eight *leve'ol*, nine *leveve'*, ten *sanwul*; twenty *sanwul ru*; thirteen *sanwul wal demei vuul*; a hundred *meltol*, four hundred and nine *meltol vagve' venegi leveve'*; a thousand *'ar*.

The Verbal Particle *vu* is prefixed to the true Numerals, as shown in twenty and thirteen. The unit above ten *demei*, sum above a hundred, *venegi*, Nouns. The Interrogative, Indefinite, *ves*.

2. *Ordinals* end in *gi*; *megi* first; *keregi, lologi*.

3. *Multiplicatives* formed with *va* or *vag*; *vawal* once, *vagru, vag'ol*; *vagves?* how many times? *vagve'* four times.

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5. Leon and Sasar, Vanua Lava.

Leon and Sasar are close together, and about half way between Pak and Vuras; it is natural therefore that the dialects of the two should be much alike, and that both should show a connection

with the dialects on either side. The two are here combined; the language of Sasar being added when it differs from that of Leon. The word Leon means 'on the sand;' one dialect is spoken on the beach and on the point Narames. That there is considerable difference between the Vocabulary of Leon and Sasar is shown by the words for 'house,' *en* and *qeqek*, 'fish,' *mes* and *manat*.

I. Alphabet.

1. *Vowels.*—a, long and short, e, *e*, i, o, *o*, u. There are no Diphthongs.

2. *Consonants.*—k, g; t; p, v, w; q; m, *m*, n, *n*; l, r; s, h ? at Leon.

The dropping of t, so characteristic of Pak, still prevails, but is not so complete; yet less so in Leon, where *vit* is 'star,' *vi'* at Sasar; it comes in for n as at Pek. Before r at the beginning of words d is sounded. The sound of q is peculiar. There may be a doubt whether h is not heard at Leon at the end of a word where s would occur; e.g. in Mota *us*, a bow, is at Sasar *vus*, but at Leon *vuh* or *vu'*, Sasar *ge* is Leon *geh*, Mota *gese*; Sasar *vi*, Leon *vih*, Mota *visa*. But the breathing is not so strong as to demand a symbol, and it is better, probably, to write *vu'*, *vi'*.

II. Articles.

1. The *Demonstrative Article* is *n*; *nen* a house, *nak* a canoe.

It is remarkable that this Article never seems to be used except when a Noun begins with a vowel, and not then when t has been cast out; it cannot be *nenge* with *'enge* a tree: when Nouns also have the Suffixed Pronoun they have no Article; *'arpek* my body.

2. The *Personal Article* is *e*; *ge* a thing, *e gene* the person. In Leon the feminine particle is used, *e ro* before a woman's name.

III. Nouns.

1. Some at least of the Nouns that take the suffixed Pronouns undergo a change when they take them; *ak* is a canoe, with the Article *nak*, but 'my canoe' is *kak*, 'thine' *kam*, 'his' *kan*. No Article is prefixed and *ak* becomes *ka-k*. This, however, is not clear.

2. *Verbal* Substantives have the termination *a*; *me'*, Sasar *ma*, to die, *ma'a* death.

3. The termination of *Independent* Nouns is *gi*; *pinigi* hand, *qu'gi* head, *'olgi* egg, Leon *nagi*, Sasar *sesegi*, name. This termination does not of course appear in *Composition*; *pini 'amar* a man's

hand, *qi'i qo* pig's head, *'ol to* fowl's egg, *na amar* Leon, *sese emar* Sasar, man's name. Observe change of a to e in the latter.

4. There is no *Plural* sign. For houses they would say *vol en* at Leon, that is every house, or *en ge*; at Sasar *qeqek ge'*, taking in all the houses and nothing besides; *en*, or *qeqek, tol* the whole house or all the houses. There is no proper Plural; but *Reduplication* gives number; *tirtirigi* many legs, Leon; *malmalpegi* many feet, Sasar.

IV. Pronouns.

1. *Personal Pronouns.*

Leon. *Singular*, 1. no; 2. nik; 3. te.
Plural, 1. *incl.* get, *excl.* kamam; 2. kimi; 3. ter.
Dual, 1. *incl.* gotro, *excl.* kamaro; 2. komro; 3. tor ro.

Sasar. *Singular*, 1. no; 2. nek; 3. te.
Plural, 1. *incl.* gat, *excl.* kemam; 2. kimi; 3 tar.
Dual. 1. *incl.* gatro, *excl.* kemaro; 2. komro; 3. ter ro.

In both Dialects for the Trial *'ol*, three, is added to the Plural.

Observations.—1. It does not appear that the Prefix *i* is used with the Pronouns, which are substantially the same as those of Pak.

2. In the Dual in Leon, and to a less extent in Sasar, the vowels of the Pronouns are modified by the suffixing of *ro*; *got, kom, tor, ter,* for *get, kim, ter, tar.*

3. There is no difference between the Pronouns as Subject or Object.

2. *Suffixed Pronouns.*

Singular, 1. k; 2. *m*; 3. n.
Plural, 1. *incl.* t, *excl.* mam; 2. mi; 3. r.

These are suffixed, as in the other languages, to certain Nouns only, as 'my,' 'thy,' &c.; *'arpek* my body, *'arpem* thine, *'arpen* his.

3. *Demonstrative Pronouns.*

Leon, *ties, ekes*, this.	Sasar, *tegen, genegen*, this.
tine, ekene, that.	*ṭene, genene*, that.

In *Leon* the Demonstrative Particles are *es* and *ne* this and that; *ti*, the stem, is probably the same with the Pronoun *te*; *eke* represents rather some definite object, *ties* this, *ekes* this thing.

In *Sasar*, while *ne* is the Particle that points to 'that,' *gen*, very different to *es*, points to 'this.' In this dialect *gene* is 'thing' (which in Leon is *ge*); *genegen* and *genene* are therefore this and that thing; and *vol gene* is 'these' or 'those' when definite objects are pointed to, Mota *o ike, ine,* nan.

The Demonstrative which comes from the Vocative *ge!* is in Leon *eraga, raga*, in Sasar *rege*; both 'you people!' and 'those people,' Vocative and Demonstrative.

4. *Interrogative Pronouns* are the same in both; *ene ?* who? *nane ?* what? *n-* being the Article. In Leon 'who?' of a woman, is *roene ?* and 'who?' plural, is *reene ?* the common feminine and plural personal particles *ro* and *ra* being used. In both another plural, *enepa*, is found; *pa*, a plural sign in Lakona. These Interrogatives are no doubt also used as Indefinite.

5. In both a Noun *'owogi* is used, like *tuaniu* in Mota, for 'some;' with *lik* also, which cannot be explained. In Leon *'owo ane, 'owo ane lik* some things; in Sasar *'amar 'owogi lik* some men, *'owogi ane lik* some things.

The Distributive Particle, not a Pronoun, is *vol.*

V. Possessives.

1. General Relation, *ro, dro*; 2. as belonging to, because proceeding from, *mo*; 3. of close relation as food, Leon *ga*, Sasar *go*; 4. of drink, Leon *ma*, Sasar *mo*.

1. In Leon *ro* follows the Noun, *vono ron* his country. In Sasar the Preposition *ma*, as in Pak and Motlav, is used with some words as a Possessive; *vono me te* his country.

For property such as a pig, *pula* in Leon, *polo* in Sasar; *pulak, polok, qo* my pig.

VI. Adjectives.

Though Adjectives are commonly used in Verbal form with *ga*, they some of them stand as pure Adjectives after the Noun; *'amar lowo* a big man, *nen wogrig* the small house.

Comparison is made by a Preposition 'from;' *qo ga lowo ten gosow* (Sasar *en*) a pig is bigger than a rat, *kamam ga mew ten ter* we are more than they.

The Prefix *ma* and Termination *g* characteristic of Adjectives are seen in *melegleg* black, *mulumlum* soft, *qag* white.

In Leon *ma 'amar* is good man; in both *mal 'amar* bad man; but in Sasar *me 'emar* is for some reason correct, not *'amar.*

VII. Verbs.

1. *Verbal Particles* are comparatively little used in either dialect, and there is no difference in those that are used. There are two; *ga* indefinite, and *-m* past.

1. *ga* is used with Adjectives, with words that declare condition; *ga we* good, *ga se* bad, *ga mav* heavy; but also with ordinary Verbs; *no ga van alow* I go to-morrow.

2. *-m* is used only with and after *no, te,* and *kimi* of the Personal Pronouns, those, that is, that end in a vowel; *nom, tem, kimim*; *nom van* I went, *tem ta va'a* he has already done it, *nom van et te ine* I went (and) saw him not.

In Leon this *m* seems to be a part of the word *man*, which is used as a mark of past time; *no man ta* I did, *nek man van* you went, *te man van*, &c.

The First and Third Pronouns Singular take after them, before a Verb, *k* and *n* respectively, but without any temporal force: *nok van* I shall go, *ten van alow* he will go to-morrow, *nok po' ravrav* I am sitting writing (Sasar), *ten po'* he is sitting. This *k* and *n* might be taken for Suffixed Pronouns, were it not that Ureparapara (compare Motlav) has *ka* and Mota *ni* as Verbal Particles. This whole matter is unsatisfactory, from want of examples in which the Subject in the sentence is not a Personal Pronoun.

In Sasar there is a Particle of continuance *te*; *merag te 'awes lo rar* the Malay apple flowers in the winter; in Leon there is none, *vegig 'awes lo rar*.

2. The *Pluperfect* Particle is *'i*; Leon, *tem 'ur kel ma belel te gen 'i lolon*; Sasar, *te 'ur kel me belel tem gen 'i lon*, he brought back the dish he had eaten in.

The same Particle signifies that something remains, as elsewhere; Leon *tiktik va 'i*, Sasar *ga wogrig lav 'i*, there is a little left there.

3. Verbs without Particles appear to be the rule, and without any sign of tense; in Leon, *gotro po'e siksik* we two are sitting and seeking; *nik van, get van, ter van*, you, we, they, will go; *vegig 'awes, te gen*, as above; Sasar, *nek po' ravrav* you sit writing, *get van* we went; *te 'ur* as above. All Verbs are thus used.

4. In the *Imperative* a modification of the Pronouns is used in the Plural; *emi van* go ye, *omro van* go ye two, *'ol van* go ye three; in the Singular the Verb is as the Indicative, *nek van, ten van*, go thou, let him go; or without a Pronoun, *van gasem* go tell.

5. A *Conditional* sentence is expressed either, as in Leon, as Indicative, *nok eso nok asem me te* (should) I see him, I (will) tell to him; or with a Conjunction, as in Sasar, *si no wo et te no mak aram me te* if I should see him I will thereupon tell to him.

6. *Suffixes.*—1. *Consonantal* transitive Suffixes are *n, sonon* to put together, n, *vepen* to seat, *v, vaqev* to cover over. 2. *Syllabic*, *ve, sirve* shear close; *me, ulme* annoy; *re, sepre* throw away; *se*, Sasar, *porse* mock; *'e*, Leon, *por'e* mock (Mota *porosag*, and, as it might be, *porotag*); *ge, vange* go with, *ulge* fall with, *ulge o* fall down with, *kalge rak kel* get up again with.

This last is no doubt the Mota *gag*, if it be right to spell it *ge*, for it is inseparable from the Verb. But it has been also written o. It is clear that it is not the Motlav *ter*, for that word, as in Pak, is *'ur*.

7. *Prefixes.*—1. *Causative, va, ve*; *va 'aka* to hang up, *vaqev* to cover over, cause to turn down, *vepen* cause to sit, *va-pute-n*.

2. *Reciprocal, ver*; *tor ro ver vu* they two beat one another. 3. Of *Condition, m-*; *meser* torn, *mowor* come apart, *mele'* broken, with shifting vowel; *'a*; *'awag* to come open. 4. *Spontaneity, 'am*; *'amol* come loose of itself as a rope.

8. *Reflective Verbs* are made with *kel* back; *te ta me' kel te* he killed himself.

9. *Negative Verbs.*—The Negative Particle is *'e* repeated before and after the Verb; *no 'e et 'e* I do not see, *te 'e van 'e me* he has not come here, *no 'e van 'e* I shall not go. There is no sign of Tense.

This Particle is also used with the Dehortative *'og*; *'og 'e pel-pel* don't steal, *'og 'e ta 'amne* don't do so.

10. *Reduplication* signifying repetition and continuance, *po' po'* go on sitting, *luklukun*, Leon, *vasvasgo*, Sasar, count.

VIII. Adverbs.

In both dialects the Adverbs of direction hither and outwards are *me* and *nar*, the latter a strange word.

1. *Place.*—Leon, *kes* here, *etarti* there, *ekene* there; *te po' ekene* he is sitting there; *ava* where, *nek van ekeva?* where are you going to? *ten van va?* where is he going to? See Demonstratives. Sasar, *aken* here, *etarne* there; *ge tagen 'o aken* this thing stays here, *ge tene 'o etarne* that thing stays there; *pan* and *akne* there, *ava* and *lokva* where? *ten van lokva?* where is he going? In these there appear the Prepositions *a*, *e*, *lo*, and the demonstrative *ne*.

2. *Time.*—In both, *kire* now, to-day, *alow* to-morrow, *mana* hereafter; in Leon, *nanor* yesterday, *aris* day after to-morrow, *naris* day before yesterday; in Sasar, *lova'an* to-day, of past time, *etegine* now, *lo mana?* at what past time? *ras* the day after to-morrow, *lo naras* the day before yesterday, *lo nonor* yesterday.

3. *Manner.*—In both, *'am* as, like; Leon, *'ames* thus, *'amene* so, like this, that; *'am va* (Mota *tam avea*) how? Sasar, *'amgin* thus, *'amne* so, *'am ava* how?

The Negative in Leon is *'iga* (Mota *tagai*), in Sasar *ine*.

IX. Prepositions.

1. *Locative, a* at; *a Pak* at Pak; seen in Adverbs, *ava* where *alow* to-morrow; *lo*, *le*, in, is more commonly used, *lo gemel* in the club house; Leon, *le* en in the house, *leon* on the sand; and in the

Sasar Adverbs *lo naras, lo nonor*; Sasar, *le vene* in the middle, *lo lolo qeqek* inside the house.

2. *Motion to* a person; Leon, *ir*; *van ir te* go to him; Sasar *van gir te*; both strange if forms of *hir, sur.*

3. *Motion from,* Leon *ten,* Sasar *en*; used at the end of a sentence, Leon, *tine vono ron te van me ten,* Sasar, *tine vono me te te van me en,* that is his place he has come from.

4. *Motion against, gor*; Leon, *et gor* look out after, *van gor* go after; Sasar, *ta nar gor go* make a fence against pigs.

5. *Dative, me*; Leon, *'or me te,* Sasar, *'or me te,* give to him.

6. *Instrumental, men*; Leon, *nom vu' te men ker,* Sasar, *nom vus te men ker* I struck him with a club. But at the end of a sentence *me*; Leon, *ties ker nom vu te me,* this is the club I struck him with, Sasar, *tigen ker nom vus te 'i me,* I had struck him with.

7. *Relation,* general, *pe*; *pe ane?* about what? why? *pe ma'aen* at the door.

8. *Relation to Persons, me*; the same with the Dative and Instrumental; Leon, *me no, me nek, me te, men kamam,* with me, thee, him, us, *te 'og meno* he stays with me; Sasar, *mo no, me nek, me te, me get, men kemam, men kimi, me ter.* The termination *n* in *men* with *kemam* (compare Mota), shows the word a Noun.

9. *Relation in Place, 'a,* belonging to; *'amar 'a Mo'lav* man of Motlav, *'amar 'a ve?* man of what place? *'amar 'amen kamam* man of our place, belonging to us.

On these it may be observed that there is no great use of locative Prepositions; the Noun stands alone: *leon Pak* on the sandy beach at Pak. The forms *ir* and *gir* may be explained if both are supposed to be *hir* (of Motlav and elsewhere) borrowed by people who cannot say h, though it would be natural that they should make it *sir,* as at Pak. Similarly *ten* and *en* are no doubt the same word, the Mota *nan,* Motlav *den,* properly represented by *ten* with the characteristic change of n to t; but *en* must be supposed *'en* by the loss of t, and this difference between the two dialects suggests that the Preposition came into them from different quarters.

Nouns used as Prepositions; Leon, *lalana en* under the house, Sasar, *lalane qeqek*; Leon, *venigi* the middle, Sasar, *le vene vono* in the middle of the place; Leon, *te po'e melno ev,* Sasar, *te po' an pensi ev,* he sits by the fire. In the last example *an* shows what is in fact again a Noun used as a Preposition, and with the suffixed Pronoun *n.* The Mota *vawo* is *wow* in Leon, *vogo* in Sasar; a Noun not used here as as a Preposition but as the Noun 'top;' *an wow en* on the house, on top of the house; *ve' ul an wok* a stone

fell on top of me, LEON; in SASAR, *an vogo qeqek* on the house, *an vogok* on me: see also Alo Teqel.

X. CONJUNCTIONS.

The common *Copulative* is *wa*, but often omitted; *nom van et ten mav* I went (and) saw that he was away. *Conditional*, *si* if; *si na 'ar* if there be a calm. *Disjunctive*, *si*, or; *ga we si 'iga?* is it good or not? *Declarative* and *Illative*, *si* that; *tem tek si nok van* he said that I would go, or was going. 'Lest' is *wa*, but not used without *ten* or *en* the Preposition 'from,' which also is used alone with the sense of 'lest;' *et gor ten nek wa ul* look out lest you fall, *et gor ten ul* look out lest it fall; *et gor nek en ul*, SASAR.

The Noun which is translated by 'and' is *'a*, in Leon; *'ak 'isik* I and my brother; in Sasar, *ok isik*, *'am 'isim* you and your brother, *'an 'isin* he and his.

XI. NUMERALS.

1. *Cardinals.*—LEON, one *vowel*, two *voru*, three *ve'ol*, four *veve'*, five *'evelim*, six *leve'a*, seven *liviru*, eight *livi'ol*, nine *leveva'*, ten *sanwul*. SASAR, one *vowal*, two *voro*, three *ve'ol*, four *veve'*, five *'evelem*, six *leve'a*, seven *liviro*, eight *livi'ol*, nine *loveve'*, ten *sanwul*.

In both the sum above ten is *teme*; thirteen *sanwul wal*, or *wel*, *teme ve'ol*. Hundred *meltol*. In LEON the sum above a hundred is still *teme*, in SASAR *virnegi*; a hundred and forty, LEON, *meltol vawel teme sanwul ve'*, in SASAR, *meltol vawal virnegi sanwul ve'*. A thousand is in LEON *'er*, in SASAR *'ar*. The Interrogative and Indefinite in LEON *ve vi*, in SASAR *vo ve*.

With the Cardinals is the Verbal Particle *v-* with shifting vowel; the true Numeral being shown in *sanwul wal*, or *ve'*. After *meltol* the Leon *vawel*, and Sasar *vawal*, do not show the Verbal Particle *va*, but the Prefix *va* = *vaga*.

2. *Ordinals.*—Second, LEON *vorunagi*, SASAR *voronegi*; third, LEON *veolnagi*, SASAR *veolnegi*; with Prefix *va* and shifting Vowel, and *nagi* = Mota *anai*. First, in LEON *meagi*, SASAR *'ow'ow*, Mota *towotowo*.

3. *Multiplicatives* with Prefix *vag* except before *w*; once *vawel*, *vawal*, twice *vagru*, *vagro*, three times *vag'ol*; how many times? *vagvi?*

XII. EXCLAMATIONS.

Vocative, *ge!* Affirmative, LEON *wugi*, SASAR *irgi*, the Motlav *irwe*. Negative, LEON *'iga*, SASAR *ine*.

6. Vuras, Vono Lav.

The district called by its inhabitants Vuras, at Mota Vureas, or Avreas, lies between Mosina and Leon on the coast. The same dialect is spoken in the bay of Vuras and on the promontory *N*erepot, Mota *N*uspaut. It is the part of Vanua Lava which has most communication with Santa Maria.

I. Alphabet.

1. *Vowels.*—a, e, *e*, i, o, *o*, u, *u*.

The tendency is to shorten the Vowels, which are sometimes difficult to distinguish: *e* represents generally the a of Mota, *netui* = *natui*. There is a sharp short e heard in *mĕs* a parrot, as distinct from *mēs* a fish.

The only Diphthong is *ai*.

2. *Consonants.*—k, g; t, d; p, v, w; q; m, *m*, n, *n*; r, l; s.

d = nd often represents the Mota n. Though p is rather to be written, there is a tendency to sound mb; this, however, does not affect q, which is kpw.

II. Articles.

1. *Demonstrative Articles*, *o*, *na*; the latter used only with Nouns which have a suffixed Pronoun; *o qotui* a head, *na qotun* his head.

2. The *Personal* Article *i*; feminine *iro*, plural *ira*; *o vo* a thing, *i vo* the person.

III. Nouns.

There are the two classes, as elsewhere, those which take and do not take a suffixed Pronoun; and again there are those which have a special termination as Nouns.

1. *Verbal Substantives.*—The terminations are *g* and *e*; *vano* to go, *vanog* a going, *meat* to die, *mate* death. Verbal Nouns are often reduplicated verbs, *tem* to love, *temtem* love; Mota *tape*.

2. *Independent* Substantives have the terminations *i* and *gi*, connected with the stem ending in a consonant sometimes by *u*; *qotui* head, *turgi* body.

3. In *Composition* with a second Noun, which stands in a genitive relation to it, a Noun has the form of the stem to which the Independent termination is affixed; *qotui* a head, *qot qo* a pig's head, *doi* a leaf, *do tenge* leaf of a tree, *neregi* a snout, *Nerepot* locust's snout. But the final *a* of a stem becomes *e*, *matai* an eye, *mate govur* a door, *mateqersal* a road. See Mota.

4. *Plural.*—There is no Plural sign but *tare*, a Noun meaning an assemblage; *tare govur* houses, a group of houses; *dol* signifies totality, *o vono dol* the whole land, *kamam dol ta Vuras veles* we are all belonging to Vuras only. *Reduplication* gives the notion of plurality and size; *ranranoi* many, or large, legs.

IV. Pronouns.

1. *Personal.*

Singular, 1. ino, no, na; 2. inik, nik; 3. ine, ne, ni.

Plural, 1. *incl.* inin, nin, *excl.* ikamam, kamam; 2. ikemi, kemi; 3. iner, ner.

Dual, 1. *incl.* doro, *excl.* komorok; 2. komoron; 3. roro.

Trial, 1. *incl.* nindol, *excl.* kamaktol; 2. kemitol; 3. nertol.

Observations.—In the *Singular*, *na* and *ni* are not used as objects of the Verb. The forms of the *Dual* are remarkable: *doro* is a combination of the Numeral *ro* with the Pronoun which in the Plural is *nina*, here probably *na*, of which the vowel has shifted to *o* to match *ro*, and n has been attracted by r to d. In the terminations of *komorok* and *komoron* there are, no doubt, the Suffixed Pronouns *k*, n, of the First and Second Persons Singular; the vowels of *kamam* and *kemi* have shifted to match *ro*, *kamam ro*, *kemi ro*, = *komoro*. It may be supposed, then, that *k* and n distinguish *komoro-k*, my *komoro*, the two of whom I am one, from *komoron* thy *komoro*. In *roro*, *r*, which is the true element of the Pronoun in *ner*, has become *ro* before *ro* two. The *Trial* is more simple: *nindol* has d rather than t because of n before it; in *kamaktol*, k, though not wanted for distinction, must be taken for the Suffixed Pronoun.

2. *Suffixed Pronouns.*

Singular, 1. k; 2. *n*; 3. n.

Plural, 1. *excl.* mam; 2. mi; 3. r.

In the Singular Second Person n is a change from m. In the Plural, in the inclusive, the common *nin* is used.

3. *Demonstratives.*—*Oko*, *iloko* this; *leke* that; *gine*, that thing, is the same with Mota *gina*.

The Plural *ra* makes a Demonstrative; *ra ta Mot* the Mota people. The Plural Demonstrative which comes from the Vocative is *rege*.

In calling to a person they use *vo*, a thing, *vo* standing in place of a name; but a common vocative Exclamation is *i ka*; *esi ika*, Mota *esi gai*, I don't know; *i* in this being the Personal Article.

4. *Interrogatives*; *ise*, feminine *irose*, plural *irase* who? *o so?* what? *i* the Personal Article. These are also Indefinite.

V. Possessives.

The Possessive Nouns taking suffixed Pronouns are *no*, m*ugu*, *ge*, *me*; with the same significations as in the neighbouring languages; *nok* my, *mugu*n thy, of thy doing, *gan* his for eating, *men nin* ours for drinking. For a pig, &c., *bula* a property.

VI. Adjectives.

These are generally in Verbal form with *ga*, but there are pure Adjectives; *govur luwo* a big house, *govur netui*, or *menet*, small house. The Comparative is made by the Preposition *den*, from.

Adjectival terminations are *g* and *r*; *wuwuag* dusty, *wotwotor* lumpy.

VII. Verbs.

1. Verbal Particles have shifting Vowels as in Motlav, according to first Vowel of the Verb. The *Temporal* Particles are *g-* Indefinite and *m-* Past; there is no Future Particle.

1. *g-*: the vowel shifts according to that of the Verb, but does not always become identical with it: thus with Adjectives in the Verbal form, *gi tise* bad, *ga mame* red, *ge dederes* sweet, *go korkor* black; but *go we* good, *go tutun* hot. With Verbs, *na gu mul ma* I come, *na gi siag* I sit.

2. *m-*: *na ma van me il ne* I came (and) saw him, *na mi siag* I sat, *no mo tog ai* I stayed there, *ni mo tur* he stood.

2. The Particle *ti* of continuance and consequence; *o pak ti nun*, *ni qoqet sag* the banian sheds its leaves (and) buds again.

The same Particle with a Pluperfect sense; *ni me le kel me o teper me gengen ti lolon* he brought back the dish he had eaten in. Signifying remainder; *ge menet ti* there is still a little.

3. The Verb is used without a Particle sometimes in the Present, *no qaqaq* I write; and in the Future, *na van* I shall go, *na gagneg* I shall tell.

The Verb with *a*, which must be taken as the Preposition, is often used in the Present and the Future; *nin a siag* we sit, *ner a tur a tenten* they stand (and) cry, *win tar a kalo mes* if it is calm we shall catch fish. It is used with an optative meaning, as in Mota; *nin a van* let us go, *komorok a van* let us two go, *nertol a van* let them three go.

4. In the *Imperative* there is no Verbal Particle, but a modification of the Pronoun; *nik ke van* go thou, *ni ne van* let him go, *ru van* go ye two, used also in speaking to many.

5. *Suffixes.*—These, Consonantal and Syllabic, are the same as

in Mota; *meteg* to eye, *wonot* to confine, *kokor* to keep, *ronteg* to hear, *tegleg* throw away, *porseg* to scoff at, *unmeg* to annoy. The suffix corresponding to the Mota *tak* is *tek*, not a suffix of the same kind as the foregoing *teg*; *vantek* go with a thing, m*astek* fall with, *kal raka tek* climb up with.

6. *Prefixes.—Causative, va, vi*; *vateqev* to hang up, *vies* to save, make live, *vasgir* put on the fire. *Conditional, m-*; *melet* broken, *meser* torn, *mowor* come apart, *mamarseg* pitiful; *ta*; *tanenig* straight, *tawag* come open, *tatewilwil* roll over and over. *Spontaneity, tamo*; *tamoul* come undone as a rope, *tamoras* fall of itself. *Reciprocity, ver*; *vervuvus* fight, beat one another.

7. *Reflective* Verbs, with *kel*; *ne me lig meat kel ne* he strangled himself to death, *no mo vus kel no* I struck myself.

8. *Negative Verbs*; the negative Particle is *te*, used either without a Verbal Particle, *no te ile o so* I don't see anything, or with one, *no me te ile ai* I did not see (him) there.

The Dehortative is *ni tog* as at Motlav, or *mawe*, the Mota *mawia* it is enough; *mawe palpal* don't steal any more. The word of prohibition is *koro*; *koro palpal* don't steal, *koro dada timeakgine* don't do like that; to many persons *ru koro*, literally, don't you two.

9. *Auxiliary* words as in Mota, *ti, so*; *tikule* turn the back, *sonogi* set the face against.

10. *Reduplication*; *dada* do often, *siagsiag* sit as a habit, *sisisiag* go on sitting.

VIII. Adverbs.

1. *Place*; *loko*, here,=*lo oko*, Preposition and Demonstrative, in this, *gine*, demonstrative, there, *ai* there, indefinite, *ave* where. Of direction, *me* hither, *et* outwards.

2. *Time*; *okoi* now, *garqe* now, to-day, whether present or past, *tolow* to-morrow, *ares* day after to-morrow, *nares* day before yesterday, n*ais* hereafter, *nanor* yesterday.

3. *Manner*; *timeak* as, *timeak gine*, like that, so; *timeak ave*, how, in what manner, literally as where? *gese, gese ai*, how? by what means?

4. The *Negative* is *tege*, sometimes as a Verb *ga tege*.

IX. Prepositions.

1. *Locative, a*, at; as in *ave* where? at the place where; *lo* in. 2. *Motion to, sur*; of persons, *van sur ne* go to him; 3. *Motion from, den* from. 4. Against *gor*. 5. *Dative, min*; *la min ne* give

it to him. 6. *Instrumental, min*; *min o so ? min o ker* with what ? with a club. 7. *Ai* at the end of a sentence, the same word with *ai* there, compare Motlav; *iloko ker ne mo vus no te ai* here is the club he struck me with. 8. *Relation* in general, *b-* with shifting Vowel; *bo so* why ? about what ? *bo qotuna* at his head, *be mate-govur* by the door. 9. Of *Persons, me*; *me no* with me, *me nik* with thee. 10. Of *Places, ta*; *ra ta* Mot the Mota people. 11. A Preposition the same as Ureparapara *ri*, on; *li tow* on the hill, *li mekek* on me, i. e. on the top of me.

Compound Prepositions; the last example shows *meke* a Noun; so *alalne govur* under the house, *a lalnak* under me, at my underside, *bersi ev*, without *a*, beside the fire.

X. Conjunctions.

Copulative *wa*; Adversative *pa, nava*; Disjunctive *si*; Illative *si*; Conditional *win*; *na win il ne na gagneg min ne* if I shall see him I will tell him; probably the Mota *wun*.

The Preposition *den* is used for 'lest,' *il gor ten ni mas* look out lest it fall.

The Noun *ta* is used, *tak* I and-, *tan, tan*, &c.

XI. Numerals.

1. *Cardinals.*—One *tuwel*, two *niro*, three *nitol*, four *nivat*, five *tevelem*, six *levete*, seven *lovoro*, eight *lovotol*, nine *levevat*, ten *samul*, a hundred *meldol*, a thousand *tar*.

The unit above ten *deme*; thirteen *samul tuwel deme nitol*; the sum above a hundred *o vivi*, a hundred and forty-two *melnol vagaro o vivi samul vat deme niro*. How many, so many, *ni vis*.

The Numerals *ro, tol, vat*, have the Verbal Prefix *ni*. The vowels in *levete, lovoro, lovotol*, change with the numeral stem: *samul* should, probably, be *samwul* for *sanwul*.

2. *Ordinals*, formed by suffixing *ne* to the true Numeral; second *rone*, third *tolne*, fourth *vatne*, tenth *samulne*; first is *moai*.

3. *Multiplicatives*, with *va* or *vag* prefixed; *vatewal* once, *vagoro* twice, *vagtol, vagvat, vagsamul*; *vagvis ?* how often ?

XII. Exclamations.

The Affirmative is *we !*; *ika ! esi !* have been mentioned.

7. Mosin, Vanua Lava.

Mosin is the part of Vanua Lava nearest to Mota of those districts the dialects of which are given here, lying not far from Qakea where Mota is spoken. It will be seen that the language is more like Mota than the rest. The Mota name is Mosina.

I. Alphabet.

1. *Vowels.*—a, e, i, o, u. These are all sometimes sharp and short. There are no *Diphthongs*; the Mota *lau*, *maur*, *tauwe*, *au*, *sau*, *tursao*, *lai*, are in Mosina *lŏ*, *mur*, *tow*, *ă*, *so*, *metesă*, *lĕ*. The Mota u, when there is a change, is generally represented by ŏ.

2. *Consonants.*—k, g; t; p, v, w; q; m, *m*, n, *n*; r, l; s.

II. Articles.

1. The Demonstrative Article is *o*; *na* is remarkably absent.

2. The Personal Article *e*; *e Masre*; feminine *ero*, plural *era*, feminine *eraro*. It personifies; *e gale* the deceiver, *gale* to deceive; *o va* a thing, *e va* a person.

III. Nouns.

There is the double division of Nouns into those that do and do not take suffixed Pronouns, and those that have and have not a termination marking them as Nouns.

1. *Verbal Substantives* have the terminations *r*, *ea*, *a*; *toga* to abide, *togar* behaviour, *nonom* to think, *nonomea* thought, *mat* to die, *mata* death.

As in Mota *mata* takes the Suffixed Pronoun, *matak* my death. A reduplicated Verb makes a Noun; *tap* to love, *taptap* love.

2. *Independent* forms of Nouns end in *gi*; *penigi*, *qatugi*, *qetgi*, *ulsigi*.

3. In *Composition* the true word takes a Vowel after a final Consonant; *o peni qo* a pig's shoulder, *o qatu ig* a fish's head, *o ulsi gă* the end of a line, *o qetgi motŭ* the stem of a cocoa-nut.

The last example requires explanation, for the independent form is *qetgi*. The Mota *qetegiu* shows the true word to be *qeteg* and *qetgi* to be in fact *qeteg-gi*. The words *metesa* a landing place, *matesala* a road, show *e* as the termination in composition of Nouns which in Mota end in *a*.

4. *Plural.*—The Noun *tare* means an assemblage; *o tare im* houses; there is no other Plural sign, except *ra* with persons.

Totality is expressed by *nol*; *gese* is replaced by *veles* only, Mota *vires*.

5. *Reduplication* gives notion of number and size; *ronronogi* many or large legs.

IV. Pronouns.

1. *Personal.*

Singular, 1. enŏ, nŏ; 2. enik, nik; 3. eni, ni.

Plural, 1. *incl.* enin, nin, *excl.* kemem; 2. kemi; 3. enir, nir.

The Dual is the Plural with *ro*, for *ru*, suffixed; except *kemuro* for *kemi ro*. The Trial is the Plural with *tol* three; except also *kemtol* for *kemi tol*.

2. *Suffixed Pronouns.*

Singular, 1. k; 2. *m*; 3. n.

Plural, 1. mem; 2. mi; 3. r.

In the inclusive First Person *nin* is suffixed. With some Nouns there are vowel changes when the Pronoun is suffixed, e.g. 1. *o pinik* my hand, 2. *pinim*, 3. *penen*; Plural, 1. incl. *penenin*, excl. *pinimem*, 2. *pinimi*, 3. *pener*; the independent form being *penigi*, and the stem no doubt *pen*. In the Dual *penenro*, the hand of them two, shows the introduction, as in Mota, of *n*.

3. *Demonstratives*; *le* this, *no* that; *o va le* this thing, *o va no* that thing; *ile* this, *ilno* that, *o tare va le*, *tare va no* these, those, things.

Another is *ti*, with the Plural *ra*, *ra ti* those persons; *vet row mun ra ti* tell those people. *Ra ta* Mot the Mota people.

This corresponds to Mota *ragai*, but is not made with the Vocative *va*! which means 'thing,' and is used for the person's name.

4. *Interrogative*; *esei*, Plural *erasei*, *erosei*, *erarosei* feminine, who? *o sav?* what? all also indefinitive. The Distributive Particle is *val*; *val sei* each one, *val nir* each of them.

V. Possessives.

Nouns with suffixed Pronouns, 1. *no*; *nok*, *nom*, *non*, &c; 2. m*ugu*; m*uguk*, rather in the sense of done by me; 3. *ga*, of food; 4. *ma*, of drink. With the Article *o nok*, *o* m*uguk*, *o gak*, *o mak*, mine, a thing of mine. A piece of property such as a pig is *polak*.

VI. Adjectives.

Adjectives generally are used in Verbal form, *ga liwo*; but some are used as pure Adjectives, *o im liwo* a large house, *o im manle* a small house.

Comparison is made by the Preposition *nen* from; *o qo ga liwo nen o gusuw* a pig is bigger than a rat. The Adverb *anan* makes a

Superlative; *o kau ga liwo anan* a cow is very large, is the largest. Greater number is shown with *salo*; *kemem ga marag salo* we are more.

As in Mota, *mansom* is fond of money, m*eresom* possessed of much money; *mal* is bad, *mal matesala* a bad road; *tir matesala*, Mota *tur*, the right sort of road.

Adjectival terminations are *g*, *r*; *silig* black, *lenlenir* fluid.

VII. Verbs.

1. *Verbal Particles.*—The Temporal Particles are, 1. *ga*, indefinite and Present, *no ga sag, no ga ravrav* I sit, write; 2. *me*, Past, *no me sag* I sat; 3. *te*, Future, *talow nin te sŏ* to-morrow we shall paddle.

To make the Past unmistakable the Adverb *vetag* is added; *no me nag vetag* I have already done it.

4. *ti*, of continuance, consequence; *o gevig ti taw le rar* the gaviga flowers in the winter; used in narrative, *ti vet mini* speaks to him. 5. The Pluperfect *ti*; *ni me le kel me o pok ni me vosvosog ti lolon* he brought back the book he had been reading in. The same Particle signifies remaining; *manle vog ti*, there is still a little; and *le me ti* is a civil way of asking, just give it here.

The Conditional Particle is *pe*, Mota *qe*; *na pe il ni* should I see him.

The *Imperative* may be the simple Verb; *mul, vet row mi ni* go tell him; or modifications of Personal Pronouns are prefixed; *ka van ka vet*, go, say, *ru mul* go ye two, *tur mul* go ye; *ni mul* let him go.

2. *Suffixes.*—These are much the same as in Mota; Consonantal, *meteg*, from *mete* eye, *sonon, vasager* make to sit, from *sag*; Syllabic, *ronte, savre, sarve, matve*, Mota *ronotag, savrag, sarovag, matevag.* The suffix *tek*, Mota *tak*, is not of this character, *multek* go with, *mastek* fall down with, *mul gaplot tek* go quickly with.

3. *Prefixes.*—1. *Causative, va; es* to live, *vaes* save, *sag* to sit, *vasager* make to sit. 2. *Reciprocal, ver; nir ro ga vergat* they two are talking one to another. 3. Of *Condition, me; meser* torn; *mo, molumlum* soft; *ta*, reduplicated, *tatawilwil* roll over and over. 4. Of *Spontaneity, tav*, and *tam*; *tavror* to go down of itself, *tatamul*, reduplicated, to come undone, *ul* of itself.

4. *Impersonal* Verbs; *me vuwul no* it has tired me, I am tired of it, *ga momos no* it pains me.

5. The little auxiliaries *ti* and *so* are used as in Mota; *tikul* to turn the back, *sonag* to set the face,

6. *Reflective* Verbs with *kel* back; *ni me nag mamat kel ni* he killed, did to death, himself.

7. *Negative* Verbs. The negative Particle is *te*, used without a Verbal Particle; *no te nag ves* I have not done it at all; but *te* is also *ete* and *mote*; *no ete ilman* I don't desire, *no mote ilman*; there is no distinction of meaning or of tense between *te*, *ete*, *mote*. *Dehortative* as Motlav, *ni tog*; *ino ni tog* let it not be I.

8. *Reduplication; sagsag* sit often, *sasasasasag* sit on continuously, the number of reduplications conveying the notion of the length of continuance.

VIII. Adverbs.

1. *Place; ile* here, *pen* there, *eve* where; of direction hither *me*, outwards *nat*. 2. Of *Time; garqe* to-day, whether present or past, *lenor* yesterday, *talow* to-morrow, *we ris* day after to-morrow, *noris* day before yesterday, *anes* when, of future time, *nanes* when, of past time; *vog* still, *towo*, still, *vatag* already, *qarak* thereupon, for the first time, *ves* at all, the Mota *wesu* to arrive at completion.

IX. Prepositions.

Locative, 1. *a* at, and *e*; *ave*, *eve* where: 2. *le* in; *ni ga sag le im* he sits in the house, *ni me mul le im* he went into the house. 3. *Motion to* a person, *sur*; *mul sur ni* go to him. 4. *Motion from*, *nen*; also at the end of a sentence, *lele o vanan ni me tŏ vatag nen*, that is his country that he has already gone away from. 5. *Motion against*, *gor*; *ar gor o vutus* fence in a garden, *ar gor qo* fence against pigs, *sar gor mun siop* dress, clothe over the body, with clothes, *il gor!* look out! look after, *van gor* go after, fetch. 6. *Dative*, *mi*; *le mi ni* give to him. 7. *Instrumental*, *mun*; different it should be observed from *mi*; used also like Mota *mun*; *me le mi no mun polak* given to me for my property. 8. Of general *Relation*, *pe*; *pe sav?* why? The same with the Mota *pe*, but never used as a compound Preposition. It is shown a Noun by *pen*, the Adverb 'there,' which is used also as an *Instrumental* Preposition; *le o ker no me vus ni pen* this is the club I struck him with; compare Motlav *ai*. 9. Of *Relation* to persons, *me*; *komoru me tog me no* you two have stayed with me. This is shown to be a Noun by its being *men* before *kamem* and *kimi*. 10. Of *Relation* to *Place*, *ta*; *ra ta Mot* the Mota people, *ta Mosin*; also *ti*, combining with *pe*

and *le* and making, in fact, *compound* Prepositions; *ti pen le* belonging to this, *ti le lam* belonging to the sea.

Nouns are used as Prepositions; *vogo im* on the house, the Mota *vawo*; *lalne im* under the house.

X. Conjunctions.

Copulative, *wa*. Adversative, *pa*; strong, like Mota *nava, vakvo*. Connective in narration *nag*. Disjunctive, *si*. Conditional, *mu*; *mu tar ga sŏ* if it be calm can (paddle) go on a voyage; *mu wen mote mul* if it rain cannot go; *na mu te il ni* if I should not see him. Illative, Declaratory, *ta*; *no me vet mi ni ta ni mul* I said to him that he should go, told him to go; *no me vet ta no mul* I said that I should go. This Declarative *ta* comes after *wa* the sign of Quotation; *ni me gat mi no wa ta ni van me* he said to me that he was coming. For 'lest' the Preposition *nen*, from, is used; *nen ni mas* lest it fall: 'until' is *gin*; *gin mate* till death: 'as' is *tama*, like.

The Noun of accompaniment is *to, ta*; *tok, tom, tan*.

XI. Numerals.

1. *Cardinals.*—One *towal*, two *niru*, three *nitol*, four *nivet*, five *tevelim*, six *levete*, seven *livuro*, eight *livitol*, nine *livivet*, ten *sanwul*; twenty *sanwul ru*, thirty *sanwul tol*; a hundred *melnol*, a thousand *tar*.

The unit above ten *o numegi*; eleven *sanwul towal o numegi towal*. The number above a hundred *o vivigi*. The interrogative and indefinite *ves*.

The Prefix *ni* is Verbal; the Past or Future Verbal Particle can be used; *me tol ratag* three already, *te tol anes* will be three hereafter. The Vowels of the prefixes *leve, livu, livi*, of six, seven, eight, are affected by those of the Numeral stems. The word *tar*, though used accurately for a thousand, is used also loosely for any great number.

2. *Ordinals* are formed by adding *ne* or *negi* to Cardinals; second *ronegi*, third *tolnegi*, and so on, tenth *sanwulnegi*; or *rone, tolne, sanwulne, melnolne; gi* and *ne* are the Mota *i* and *anai*.

3. *Multiplicative vag*; *vagtowal* once, *vagru* twice.

4. As in Mota there are signs of the character or circumstances of some things numbered; of men together *pulves* so many, of men on board *sagves*, of arrows *turves*, things in a bunch *sogres*, money, so many strings *talves*, things at once *sarakves*.

XII. Exclamations.

The Affirmative is *we!* Negative *ni iv*.

8. Alo Teqel, Vanua Lava.

The Dialect of *alo Teqel*, on the Slope, was spoken by the people between Qatpe and the shore opposite Ravena, below the hot springs. It is valuable as showing something of a different type from Vuras and Mosina on one side, and Pak on the other. While it agrees with Pak in casting out t, it has peculiarities such as the Article of its own. This sketch was given by the late Edward Wogale, who had lived at *Lalne Qog*.

I. Alphabet.

1. *Vowels.*—a, e, *e*, i, o, u.

2. *Consonants.*—k, g; t; p=mp, v, w; q; m, *m*, n, *n*; r, l; s.

The dropping of t is seen in *me'egi* eye, *'ansar* man, *ma'* die; and its substitution for *n* in *ter* they, *tar* blood, *togi* leaf, all as at Pak.

II. Articles.

1. The *Demonstrative* Article is *nan*; *nan pinigi* a hand, *nan pinin* his hand.

This Article, which is peculiar, is not fully pronounced with Nouns with suffixed Pronoun; it sounds rather *n'pinin*. Before a Vowel also it is cut short; *na' 'ansar*, *ne'en*.

2. *Personal* Article *i* and *e*, Plural *ere*; *ise* who? *ge* thing, *i ge* the person, feminine *iro ge* the woman, *erege* those people.

III. Nouns.

1. *Verbal Substantives*; *ma'* to die, *me'e* death.

2. *Independent* forms end in *gi*; *nan me'egi* an eye, *nan pinegi* a hand, *nan qu'ugi*, or *qi'igi*, a head, *nan lowogi* a tooth.

3. *Composition*; *qi'i qo* pig's head, *pine 'ansar* man's hand.

4. *Plural* sign, m*a*teg many; *ne'* en m*a*teg houses, *ansar* m*a*teg men. Totality is *tol*; *get tol* all of us; *ow* is Mota *gese*; *iter ow* they and only they, they all and no others.

IV. Pronouns.

1. *Personal.*

Singular, 1. eno; 2. enek; 3. ite.

Plural, 1. *incl.* iget, *excl.* ikomom; 2. ikimi; 3. iter.

Dual, 1. *incl.* gotro, *excl.* kamaro; 2. komro; 3. toro.

Trial, *incl.* got'ol, *excl.* kama'ol; 2. kom'ol; tor'ol.

2. *Suffixed* to Nouns.

Singular, 1. k; 2. *m*; 3. n.

Plural, 1. *incl.* t, *excl.* mem; 2. mi; 3. r.

The Prefixes *e* and *i* are used or not at pleasure. In the Dual and Trial the changes of Vowels are in all Persons intelligible except in the First exclusive, in which *kama* before *ro* and *'ol* can hardly be a change from *komom*: rather it is that *kamam* is the true form changed to *komom*.

3. *Demonstrative.*—This *tiwo*, *tigen*; that *tine*; this thing *ge tiwo*, *ge tegol*, that thing *ge tene*; *te* and *ti* are the 3rd Singular Pronoun; *erege*, those people, is demonstrative as well as Vocative.

4. *Interrogative.*—Who? *ise*, *ine?* what? *sav? naav?*

A Noun *'ewegi* is the Mota *tuaniu*, some, and this with Third Person Pronoun suffixed is *'awan*, some. The distributive Particle is *vel*; *vel ansar* each, every man.

V. Possessives.

1. ro; 2. *mu*; 3. go; 4. mo.

VI. Verbs.

1. *Verbal Particles* are 1. *ge* indefinite; *ge we* it is good, *no ge po*'o I sit; 2. *m* suffixed, Past, *nom po*'o I sat; *'i* Future, *no 'i po*'o I shall sit. The last is used also as Mota *ti*; *mereg 'i 'aw lo rar* the Malay apple flowers in the winter; and also as Conditional, *'i 'ar 'i le* should it be calm it will be possible. The Pluperfect is marked by *'i*; *nom po*'o *'i* I had been sitting: and the same signifies remainder; *ge vowrig 'i* there is still a little.

2. The *Imperative* is the simple Verb; *van*, *ege*, *gasem*, go, you fellow, tell; or has a Pronoun before it, *kimi gasem* tell ye, *komro*, *kom'ol gasem*, tell ye two, or three, *ten gasem* let him tell.

3. *Suffixes.*—*Consonantal* Suffixes making a Verb directly transitive are seen in *sogog*, (Mota *sogov*), *vaqev*, and *sonon*. *Syllabic* Suffixes are *re*, *le*; *sopre* or *opre* throw away, *siple* hang up; *mol'or*, *van'or*, go with, show the Pak *'ur*, Motlav *ter*.

4. *Prefixes.*—1. *Causative*, *v-*; *es* to live, *ves* to save alive; *vaqev*, Mota *vataqav*. 2. Of *Condition*; *misir* torn, *mili'i* broken, Mota *masare*, *malate*; the same Prefix as in the Adjectives *malaklak* happy, *molunlun* soft; *'a*, *'awilwil* rolling over. 3. Of *Spontaneity*, *'an*; *'anul* to come undone as a line.

5. The *Negative* Verb has the two Particles *'i* and *'e*; *te 'i mol 'e me* he has not come hither, *no 'i mol 'e* I shall not go. *Dehortatory no'og*; *no'og polpol* don't steal, *no'og vus te* don't strike him.

VII. Adverbs.

The common directive 'hither' is *me*, but that outwards is *wel*. Of *Place*; *kowo*, *kogol* here, *kene* there, *eve?* where? the Noun *nan*

ve the place where. Of *Time*; *meren* to-morrow, *lonor* yesterday, *wores* day after to-morrow, *loneres* day before yesterday, *nes* hereafter, *lonenes* heretofore; *nor*, *res*, *nes*, Nouns; *ne* sign of past time. Of *Manner*; *'eme* as, like, *'emewo*, *'emegol* thus, *'emenle* so, *'eme ve* (*tama avea*, Mota) how.

VIII. Prepositions.

1. *Locative*, *e*; seen in *e ve* where. 2. *lo*, seen in Adverbs of Time. 3. *Motion to* a person, *sir*; from *an*; against *gor*. 4. *Dative*, *me*. 5. *Instrumental*, *min*. 6. *Relation*; general *pe*, of place *'a*, to persons *me*.

Nouns used as Prepositions; *lalne en*, or *qeqek*, under the house, *vogo* the top, *ran vogo*, atop, upon, *ra* a Noun also used as Preposition with suffixed Pronoun *n*; *ran vogo ve'e* on a stone, *ran vogok* on me, i. e. on my top. See Leon and Ureparapara, *an* and *re*.

IX. Conjunctions.

Copulative, *wa*. Adversative, *pa*. Disjunctive, *si*; *ge we si na'ager?* is it good or not? Conditional, *si*. Declarative, *si*; *tem tek si 'emenle* he said that it was so. For 'lest' *en*, away from, is used; *et gor en mos* look after it lest it fall; but the Mota *wa* is used as Cautionary; *wa enek* out of the way with you, take care of yourself. The Noun is *mo'o*; *eno mo'ok 'isik* I and my brother.

X. Numerals.

1. *Cardinals.*—One *vo'owal*, two *varo*, three *vo'ol*, four *ve ve'e*, five *'evelem*, six *livi'e*, seven *liviro*, eight *livi'ol*, nine *livive'e*, ten *sonwul*: thirteen *sonwul 'awal temegi vool*: a hundred and forty *meltol sonwul ve'e ran* (upon it): a thousand *'er*: how many? *veves?*

2. *Ordinals.*—First *'ow'ow*, second *vorogi*, third *vo'olgi*.

3. *Multiplicatives.*—*Vagve'e* four times, *vagves?* how often?

XI. Exclamations.

Yes *we*; No *iine*; *na'ager* nothing, no, a Noun.

Vocative, *e ge!* *ge* a thing, standing for the man's name.

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9. *Merlav*, Star Island.

Merlav, Star Island, the nearest of the Banks' Islands to the New Hebrides, shows a little approach in language to Maewo.

The language of the people of the leeward side appears to the Mota people to be 'thick;' those, however, who speak it say that the natives of the windward side speak 'heavy.'

There is a way of almost cutting off a final *a*; *vanov'* for *vanova*.

I. Alphabet.

1. *Vowels.*—a, e, i, o, u. No true Diphthong.

The Mota *lau* becomes *lou*, *lai* becomes *lei*.

2. *Consonants.*—k, g; t, d=nd; b, v, w; q; m, *m*, n, *n*; r, l; s.

The sound of b is mb, but tends towards mp; q in consequence is rather kmpw, or kmbw. There is no h.

II. Articles.

1. The *Demonstrative* Article is *na*. This goes with names of places; *na Vun Lav nu lav dan na* Mot Vanua Lava is larger than Mota.

2. The *Personal* Article *i*, feminine *iro*, plural *ira*. It personifies; *i gale* the liar; *na vei* a thing, *i vei* the person, *iro vei*, *ira vei*; see Mota.

III. Nouns.

The class taking the suffixed Pronoun is of course present; not, however, always the same words with Mota, e. g. *nok vus* my bow.

1. *Verbal Nouns.*—The terminations are *va*, *ne*, *ia*, *a*; *vanova*, *muleva* a going, *togne* behaviour, *matea* death, *vatgoa* teaching, *dodomia* thought.

2. The termination of Independent Nouns is *gi* and *i*; and the Vowels of a dissyllabic stem are in some cases modified when the termination is suffixed, appearing in their true form when a Pronoun is suffixed. Thus *sesei* a name, from *sasa*, *nasasak* my name; *teqei* stomach, from *taqa*, *limei* hand, from *lima*; *qoii* knee, from *qou*; *qati* head from *qatu*; while *daloi*, neck, *dalok*; *nusui*, lip, *nusuk*; *qotogi*, beginning, *qotogina*; show no change.

3. When two Nouns are compounded together in a genitive relation, and the former ends in *a*, it changes the final *a* to *e*, and the foregoing vowel also may be shortened, as in Volow; *na sese tadun* a man's name, *sasa*; *na sinsine aloa ma sin lue le turodid*, the sunshine shone through at the window.

(1) When the genitive of a person is signified, when the second word is a Personal name, or a Pronoun, the Suffixed Pronoun is used, *na liman Wenag* Wenag's hand; yet the lighter ending is used, and *i* is also sometimes inserted, *na limei sei* whose hand? In *na ak isei? na ak i Woqas*, whose canoe? Woqas'

canoe, it may rather be thought that *i* is the Personal Article. The house of the two *im i rarua*, by the hand of the two *ni lime rarua*.

(2) Words ending in a Consonant, which in the Independent form have the ending *i* or *gi*, are compounded in their true form; *na qat qoe* a pig's head, *na utol ov* a hen's egg, *kesin nu sag be bag bei* he sits by the water side.

4. *Prefixes.*—An instrumental Prefix is *ga*; *gavala* tongs, *bala* to take up with crossed ends of sticks, *gabulut* glue, *bulut* to make to stick, *gasva*, *ga sava*, how. A roller for a canoe is *geilan*, in which *ga* is apparently combined with the Prefix *i* of the Mota and Fiji.

5. The *Plural* sign is *ges*; *na im ges* the houses, *ges* having the same radical signification as the Mota *gese*. A word meaning a company is also used; *na tore tadun*.

Dol is 'all,' with the sense of totality; *tagu*, an Adverb, signifies completion; *na im dol* all the house, *na im ges tagu* all the houses.

A Plural Prefix, with terms of relationship, &c., *ra*.

IV. Pronouns.

1. *Personal Pronouns.*

Singular, 1. ino, no, na, o; 2. iniko, nik, ko, k; 3. kisin, a.

Plural, 1. *incl.* igida, da, *excl.* ikamam; 2. ikamiu; 3. ikera, ra.

Dual, 1. *incl.* durua, *excl.* kamarua; 2. kamrua; 3. rarua.

The Trial has no distinct form, the numeral is added to the Plural Pronoun; *igida bultol*, we three.

Observations.—1. The Prefix *i* is used or not with more or less of emphasis. 2. The Third Singular *kisin* is evidently not the original Pronoun, but is the same with the Gaua demonstrative *kosen*; the original was probably *ke*. 3. In the Dual inclusive *da* has become *du* by the influence of *u* in *rua*. The longer forms of these Pronouns are regularly used as the subject, but may be the object of a Verb.

2. Personal Pronouns as the object of a Verb, or after Prepositions, have a form so far different from that which they have when the subject, that it is desirable to exhibit them separately.

Singular, 1. o; 2. k; 3 a. *Plural*, 1. *incl.* da; 3. ra, r.

After a Consonant *i* is introduced before the Pronoun; *vus* to strike, *vusio* strike me; *dan* from, *danik* from thee.

These forms are the true Pronouns without the prefixed parts of the Pronouns used as subject in a sentence: *a via na tadun nik ma matania*? where is the man, you saw him? *nik sa surmeleir nes be im*? when will you pay them for the house? *kisin ma gon mi o* he was angry with me.

The Pronouns in these forms are generally written in one with the Verbs, or Prepositions which precede them are taken as Suffixed.

3. *Pronouns suffixed to Nouns.*

Singular, 1. k; 2. *n*; 3. na. *Plural*, 1. *incl.* da, *excl.* mam; 2. miu; 3. ra.

In the Second Singular *n* represents the more common *m*. It is remarkable that in one case, at least, the form of Pronoun used as suffixed to a Verb occurs where, in other languages, the form suffixed to Nouns is employed. In Mota *inau magesek* is I by myself, alone, *magesema* thou alone, and so on, *magasei* being in fact a Noun; in Merlav it is *ino gaso, iniko gasek, kisin gasea, gasegida, gaskamam, gaskamiu, gasera,* as if *gas* were a Preposition.

The Dual is not formed simply with the ordinary Dual Pronoun after the Noun (with *e* if the termination be *a* as given above), except in the 3rd Person: e. g. *na limadrua*, inclusive, *na limamarua*, exclusive, hands of you two. In the 3rd Person *na limerarua*. The hands of us three *na limada bultol.*

4. *Demonstratives.*

Ke, kei, kekei, this, *kekei ges* these; ne, n*ia*, that, *ges* n*ia* those.

The Demonstrative formed from the Vocative is *vatlumer*; and another *rava* = Mota *ragai.*

A Vocative 'you people!' is *semiu*; *vatlumer* and *rava* can be explained by the Gaua exclamation *vae*! (= Mota *gai*) and m*er* (= Mota m*era*), a common word for boy; *vatlumer* is then *vae*! *tolu* m*er*! 'three,' being used often in addressing a number of persons.

Examples.—Na tankei nu wia ikei be vus the tree is good this for a bow; *na ak isei ke*? whose canoe is that? *non isei na tevtev keke*? whose is this knife? *na tadun* ne *kisin ma bal na mavid* that man, he stole the glass (bottle), literally, the obsidian; *na sava le tamber* n*ia*? what is in that dish? *rava ta Qaur ma tor gasva na* i*mara*? how do those Bauro people build their houses? *avia nik nu maros*? *keke gina,* which (where) do you wish? this, to be sure.

5. *Interrogatives.*

I sei? feminine, *iro sei?* plural, *ira sei?* who?

Sava? what: 'which' is expressed by 'where.'

6. *Indefinitive.*

Sei and *sava* are indefinite as well as interrogative, some one and some thing. There is also *tia* any; *taga tia* not any, not at all.

The Relative in English is represented by a Demonstrative, or has nothing to represent it: *le ma na ve na ma warek apen* give me the thing I spoke to you about it (observe *ware* to 'speak to' has the object Pronoun *k*); *na tadun ma le mino na gagav ma mat vita* the man (who) gave me the garment is already dead; *kisin na tadun nik ma vusia* he is the man you struck (him).

V. Possessives.

1. *no*, general relation; 2. m*ugu*, relation of proceeding from the person whose the thing is; 3. *ga*, of closer relation, as of food; 4. *ma*, of drink.

1. *no*, with the Article, *na nok* mine, *na non* thine, i.e. a thing of mine, &c.; *le ma, nanok*, give it here, (it is) mine. The word is never *ano*.

2. m*ugu*, or m*ug*; *na* m*ug isei*? or *na mugun sei*? whose doing is it? *na ma mata muguk* I saw it myself. The word has the same use as the Mota m*o*, on behalf of; *mugu*n for you, m*ugumam* for us, on our behalf.

3, 4. *ga* and *ma*, as at Mota and elsewhere.

For property, such as a pig, *bili* is used; *na bilira sei na qoe?* whose (plural) property (is) the pig?

VI. Adjectives.

1. There are pure Adjectives; *na tadun lava* a big man, *na ima wirig* a small house; but Adjectives generally have a Verbal Particle; *na tankei nu wia* a good tree.

2. Adjectival Terminations are *ga, g, ra, r*. *Mamaraniga* lightsome, (*maran* light), *silsilig* dark, *wotwotor* rough.

3. The Prefix *ma* is common in Adjectives.

4. *Comparison* is made by *dan*, from; *na qoe nu lav dan na gasuw*, a pig is bigger than a rat; *kamam nu karea danira* we are more than they, many from them. The word *vever*, Mota *vara*, signifies comparison; *ikike vever nu lava* this is comparatively large.

5. The expression that in Mota, and elsewhere, means 'possessing much' here means 'fond of;' m*ersom* fond of money; *tagsom* is rich in money, Mota *tag*, proprietor.

A depreciatory or diminishing prefix is *wes*; *nu wes lav* rather large.

VII. Verbs.

1. *Verbal Particles* are, Indefinite *nu*; Past *ma*; Future *sa*; of Continuance *ti*; Pluperfect *tu*; Conditional *mi*.

1. *nu* is Present and Indefinite; *na nu sag* I sit.

2. *ma* is Past, but to mark decidedly past time is assisted by *vita*; *kisin ma mat vita* he is already dead.

3. *sa* is Future; but probably is Fiji *sa*, which is Indefinite.

4. *ti* describes what is habitual, or of constant occurrence, and continued action; *na gavig ti tawgas le raravia* the Malay apple flowers in the winter; *wo ti na bul na* im *ti mamaraniga* light a candle, the house is light with it.

5. *tu* throws the time back; *kisin ma le kel me na bok ma vevev tu lolon* he brought back the book he had been reading in (it).

The same Particle signifies that something remains: *na werig tu* there is still a little left; and is used in the way of civility, *le ma tu* just give it here.

6. *mi*; *si na mi matania, na sa sur* if I should see him I shall tell him; *si nik mi gan, nik sa mat ben* if you eat it, you will die of it.

2. Verbs are used *without Verbal Particles* in subjoined clauses, in the Imperative, and after certain Adverbs.

1. *Avia na gagav? na sasar,* where is the garment? that I may put it on; *le me, na tara nok vus,* give it here that I may cut my bow, a bow for myself.

2. In the *Imperative* the Verb may be simply used, or with a Pronoun, or with certain signs.

Lin suwo na be ile tan sugsug pour the water into the bath; *wor na eb make valis* spread the mat to dry on the grass; *mab na qoe le taber* put the pig into the dish; *nik sag be liwak* sit you by my side; *nik mul* go you, *gida mul* let us go.

The signs of the Imperative vary with each Person: *Singular,* Second, *wo,* Third, *ti. Plural,* First, inclusive, *da*; Second, *aru*; Third, *ge. Singular,* Second, *wo vasog na tankei be ban geara,* or *nik wo vasog,* plant the tree beside the fence; Third, *kisin ti mul* let him go. *Plural,* First, *da mul* let us go, *da* being the true stem of *gida*; Second, *aru sua me kalke be liwe ak* paddle here to the side of the vessel, *aru mul me be gatogok* come here behind me; Third, *ker ge mul* let them go. To three persons *aru mul bultol,* which shows that *aru* cannot be, as it would seem, the Mota *ura,* a Dual.

3. There are no doubt other words besides *kere,* which is not easy to explain. In one sense it gives reason or ground, as in Mota: *na ma vusia sur kisin kere da nok bok* I struck him just because he damaged my book; but also, as in Motlav, it has a negative sense; *si Saw kere gar goroa* mar *kisin ma mat* if Sawa had not swum after him it was as if he (would have) died.

3. *Suffixes.*

The *Consonantal* Suffixes as they are used in Mota, n, r, t, appear in *matan, kokor, wonot,* but g is absent; the place of g is taken by a lengthened ā; *mata* an eye, *matā* to eye a person, *man* influence, *manā* to convey influence.

The *Syllabic* Suffixes are those common in the Banks' Islands but without g; *va, vanva* to convey, *ra, vilra* to distribute, *la, sibla* to hang up, *na, besna* to lean against. The Suffix *van* represents the separable *vag,* besides *va.*

Examples.—Barta be gub im throw it at the back of the house; *ma visra na gatogon make vat* his back was broken on a stone; *na wot tankei ma malatvania ti soe suwo* the branch of the tree broke with him he falls down; *van gui va na taber* go through with a dish, *va* separable.

4. *Prefixes.*

1. The *Causative* is *va*; *vatabu* to make holy; but it is not commonly used, the Verb *da* to make, taking its place; *na mug isei ma da sar na gagav?* who tore the garment? whose doing was it?

2. The *Reciprocal* is *var*; *rarua ma varvus rarua,* they two beat one another, *na ak irua sua vardin* two canoes paddled to meet one another.

3. The *Conditional ma* and *ta*; *wor* asunder, *mawor* broken; *lat* to break, *malat*; *taavav* to be unsteady.

4. The Prefix of Spontaneity is *tawa*; *na boto ma tawadan* (Mota *tavanana*) *make qatuna, na matan ma qel* a breadfruit came off on his head, his eyes were blinded.

5. The *Impersonal* use of Verbs is shown by examples; *na lua ma salna be beresin* the arrow was put lengthway on the wall; *nu da gasva na revrev* how is writing done? *sa da sava nia? sa da na gatgat nia, ti maw ben*, to do (future) what with it? to do the sore with it, it heals with it.

6. *Negative* Verbs are preceded and followed by the particles *ti* and *tia*; *na ti maros tia* I don't like.

In the Present and Past *ti* alone is used before the Verb: *na ti matania tia be tankei nu tur goroa* I do not see him because a tree stands before him, or I did not see him; *na ma valgira iniko amoa nik ti manas tia* I knew you at first, before you had spoken, literally, you spoke not; no Verbal Particle.

In the Future *bi* (see Lepers' Island and Araga) is added before *ti: no bi ti maros tia* I shall not wish, *si kisin bi ti maros tia* if he should not be willing. To this *vit* also is added, *si na bi ti vit maros tia* if I should not like; *vit*, however, has much the appearance of *bi ti*.

7. What were called in Mota compound Verbs are thus shown, *nik ma din avea*? *na ma mul din a le qil, na ni kel me*, where did you get to? I went-to-get to the pool, then came back hither.

VIII. Adverbs.

These are either simple Adverbs or Nouns with Prepositions; they can be shown by Examples.

1. *Place.*—With demonstrative Particles, *kalke* here, *kalne* there, *avia kisin? kalke le im*, where is he? here in the house; *nik ma matania avia? ka vano ne*, where did you see him? there, up that way. Direction hither *me*, outwards *at*; up *kalo, sag*; *isei ne ma kal sag?* who is that who has climbed up? down *suwo, sur; na madun sage, na velen suwo*, your nose above, your mouth below; *rev sur suwo na gaban* haul down the sail; out *lue*; *was lue na liwoi* pull out the tooth. With the Preposition *a* and *ia, aia* there, *nik ma mul aia be sava? Be gagav*, what did you go there for? for clothes. The place where, *via*, with Preposition *a* at, *avia?* where? with *me* hither, whence, *kamiu me avia* whence are you? *kamiu ma mul me avia?* where have you come from? with *i*, to, whither, *na metsal kei nu mul i via? nu mul i Veverau*, where does this path go to? to Veverau; *amoa* first, *Woqas amoa, Wober be gatogon*, Woqas first, Wober behind him; *nik wo mul amoa, ino tagur*, go thou before, I after.

2. *Time.*—*Qarig* present, *na qarig* past, to-day; *rarua ma sua na qarig na manigi be iga* they two have gone out in a canoe (have paddled) to-day for fish; *nes* when, of future, *na nes* of past; *nik sa surmeleir nes be im*? when shall you pay them for the house? *kisin ma mul me na nes?* when did he come here? *weis* the day after to-morrow, *na weis* the day before yesterday; *na nanoa* yesterday (*na* the sign of past time); *ronia* now, *na qetogi na sava*

kisin me matur ronia? ma nal be suasua, why is he sleeping now? he is tired with paddling. The Verb *pas,* finish, is used, as Mota *paso,* adverbially; *kisin ma mogmogi pas ti mul i varea* when he has finished work he goes into the village; *varea* the village; *mab a varea* put it outside, i. e. not in the house; *i varea* into the place.

3. *Manner.*—How *gasva, ga* the instrumental Prefix to Nouns, and *sava* what; *na sa vasogi gasva na tankei?* how shall I plant the tree? *mar* as; *mar avia* as where, how, *ker nu da mar avia na gabe?* how do they do the net? Why, *be sava,* what for; *nik ma vus bal na tadun be sava?* why did you secretly strike the man? *manigi* a cause, reason; *na manigi na sava nik ma da? na manigi na nu maros?* why did you do it? because I like; *gab* without cause or consideration; *nik ma kasia gab? tege, na manigi ben,* did you ill-treat him without cause? No, there was a reason; *bal* secretly; *bat* inwardly; *wolwol* crossways, *na tankei nu lan wolwol make bei* the tree lies crossways over the water; *visol* over, *na tadun ma row visol na bei* the man jumped over the water; *barta visol na im* throw it over the house; *tal* round about, *nik ma van tal?* have you come round about? *waliog* round, *geara waliog na im* fence round the house.

The *Negative* is *tege*; *isei ma bal? tege, na gasuw ma norot* who stole it? or did anyone steal it? No, a rat ate it: *taga* is the same word, a Noun; *taga tia* none at all.

IX. Prepositions.

1. *Simple.*—Locative, *a, le*; Motion to, *i, sur*; Motion from, *dan*; Motion against, *gor*; Dative, *min*; Instrumental, *mi, ni, gi, nia*; Relation, general, *be,* of place, *ta,* to a person, *me, mi.*

1. *a* at, as in many examples; *gid nu tog a Kohimarama* we are staying at Kohimarama; to, *nik ma din avia? a Tasmat,* where did you get to, arrive at? to Tasmate; from, according to Melanesian idiom, *kamiu ma mul me avia? a Mot,* where have you come from? from Mota.

2. *le* in, *na sava le taber?* what (is) in the dish? *na qatia ma leia, me revea lue le banen,* the arrow struck him, came out through in his arm; *kal tal le turodid,* come round and climb, climb round, in at the window. With *i,* as below, into: *kisin ma kal sara le turodid i le im,* he climbed and got in by the window into the house; *sara* move into an opening.

3. *i,* motion to a place; *i varea* to the village, *i via?* to what place? With *le* into; *na iga ma sara i le gabe* the fish drew into the net; *aru mul i le im* go ye into the house.

4. *sur,* motion to a person; *wo van suria* go to him. There is, however, a more general use of the Preposition, with a sense of motion, but not to a person; *sur sa?* what to? what for?

5. *dan* from; *aru le reag na ker dania* take away the club from him; *gid ma mul dan na Mot* we have come from Mota; *kisin ma soe dan na im* he fell from the house. The sense of motion is not always present; *na Mot nu asau dan na Merlav mar Vun Lav a Vava* Mota is distant from Merlav as Vanua Lava is from (at) Vava; *kisin ma tur ron dan no be liwe tankei* he stood in hiding from me by the trunk of a tree. The Preposition may come

at the end of a sentence, *na im keke kisin ma soe dan* this is the house he fell from.

6. *gor*, same as the Mota, always with a sense of 'against,' motion to meet; *kamam nu sage gor na nagon*, we are sitting, have come to sit, before your face.

7. *min* is no doubt from a word *mi*; *min* being *mi* with the Pronoun *n* suffixed. It is necessary to allow the form *min* as a Preposition; *wo le minia* give to him.

8. *mi* instrumental, with: *na qolag ma vuvur mi na bei* the cask was filled with water.

9. *ni* instrumental, with, by: *nik ma vusia ni na sa? ni na ker*, what did you strike him with? with a club; *ma wet maremare ni na gae* he was tied fast with a rope. There is a use of *ni* corresponding to the Mota use of *mun*, a man buys a thing *ni na bulan* for his property, takes a boy *ni natun* for his son, Mota *mun pulana, mun natuna.* It is introduced into a sentence also as 'withal;' *le me, na ni tara nok vus*, give it hither, that I may cut myself a bow, my bow, withal; and with something of the same meaning, *na ma mul din a le qil, na ni kel me*, I reached (the place) at the pool, with that I came back.

10. *gi*, also 'with;' *gi na sav? gi na ker* with what? with a club.

11. *nia*, as in Mota, comes at the end of the clause: *be sav nik me tor na ker? na si a vus na qoe nia*, why have you got a club in your hand? that I may strike a pig with it; *na ben kalke no ma rev tu nia* this is the pen I have been writing with. As in Mota *nia* is used with *ris* to turn, *na bei ma ris dar nia* water turned into blood; also *gasva nia?* how? *a* is the Pronoun, *nia* as *mia.*

12. *be*, of general relation, by, near, at: *Woqas ma besna be mate* im Woqas was leaning at the door, *nik sage be liwak* sit by my side, *kisin nu sag be bag bei* he sits by the water side. The suffixed Pronoun in *ben*, shows it a Noun; *ben* is used as thereby, thereat, therewith, *ti maw ben* it heals with it, *na manigi ben* there is a reason for it; *ben* is also 'because,' *nik ma le na bei minia be sava? ben kisin ma siam* why did you give the water to him? because he was ill; and *be* alone must sometimes be so translated; *na ti matania tia be tankei nu tur goroa* I did not see him because a tree stood before him, though *be* here is a Preposition before the clause *tankei nu tur.*

13. *ta* has the same meaning as in Mota; *rava ta Qaur* the Bauro people.

14. *me, mi*, relation to a person. There are two forms, *mi* and *me*, the Mota *ma*, and this *mi* must be distinct from *min.* The form of Pronoun governed by the word is that which follows Verbs, not Nouns; it is *mia*, not *min*; with me *me o* or *mi o*, with thee *mi iko*, with him *mi a*, with them *me ir*; *tog me o* stay with me, *nik ma tog mi Woqas* you stayed with Woqas; *kisin ma gon mi o, mi iko*, he was angry with me, with you.

2. *Compound Prepositions* are made up of Nouns with Prepositions; with which must be taken Nouns serving as Prepositions, though perhaps they are strictly the members of a compound, as *lan im* under the house.

Above, on, *make*; *na aloa make gida* the sun above us; *na maligo make maram* a cloud above the earth; *makek* above me, *maken* above thee, *maken*

on him, it; *kisin ma mule Qakea make sava?* on board what (canoe) has he gone to Qakea? *avia kisin? make nei* where is he? up an almond tree, on; *kal make matua* climb up a cocoa-nut tree; *tavala* side, the other side, *avia na qoe? tavala geara,* where is the pig? beyond, the other side of, outside, the fence; *avia kisin?* where is he? *kisin nu on tavala tankei suwo* he is working down there beyond the tree; *na Go tavala Merig suwo* Gaua is on the other side of Merig to the west; *na lul gasuw lan im* the rat's hole (is) under the house; *lalanan* under it; *lolon* inside it; *mab na manman be gatogo tabera* put the cloth under the dish, at the back of; *na tadun nu tur le wesan nei tan na boto* the man stands between the almond and the breadfruit tree; *kisin nu sag le vatitne rarua* he sits between them two.

X. Conjunctions.

The Copulative is *dan*; in connected narrative *le nei* 'in that:' *si* is Disjunctive 'or,' Conditional, 'if,' Illative and Declarative 'that;' *si nik ma gan* if you eat; *si sa asiko sa magavsik ben* if it should sting you you will suffer pain from it; *na ma warea si kisin sa mul* I told him that he was to come; *na me sur si na sa mul* I said that I would come; *kamiu ma van me si sa mogmogi* you have come here that you may work.

In these examples it is to be observed that *si* is followed by the future Particle *sa*. In an example given above there is a difference; *na si a vus* that I may strike, the order is different, and *a*, the Preposition before the Infinitive Verb, is used as in Mota.

The sign of quotation is *a*=Mota *wa*, with *si* before it, or not.

The Noun *ta* is used as in Mota, *tak*, *tan*, *tan*, and I, and thou, and he, *tarsei?* they and who besides? *na nei tan na boto* the almond tree and the bread fruit tree.

XI. Numerals.

1. *Cardinals.*—One *tuwale*, two *irua*, three *itol*, four *ivat*, five *tavalim*, six *livetia*, seven *livearua*, eight *liveatol*, nine *levvat*, ten *sanavul*, twenty *sanavul rua*, thirty *sanavul tol*, a hundred *meldol*, a thousand *tar*.

The Verbal Particle *i* is prefixed to *rua, tol, vat,* being, as is commonly the case, one not used except with Numerals.

The unit above *ten* is *demei*; eleven *sanavul tuwale demei tuwale*. The sum above a hundred *avavi*; a hundred and ten *meldol vatuvale avavi sanavul*.

The Interrogative and Indefinite 'how many?' 'so many,' *visa*, with *i*; *na ak ma mul me na qarig i visa? i tolu* how many canoes have come here to-day? three.

2. *Ordinals* are formed by prefixing *vaga* to *rua, tol, vat,* and by suffixing to those and others substantival terminations.

There is some irregularity; second *vagaruei*, third *vagatoli*, fourth *vagavati*, fifth *tavalmei*, sixth *levete*, seventh *livearue*, eighth *liveatoli*, ninth *lev-vati*, tenth *sanavuli*. First is m*oai*.

3. *Multiplicatives* are formed with *va* or *vaga*; *vatuwale* once, *vagarua* twice.

Men together are *bul visa*, on board *sage visa*; things taken up together *sogo visa*, things done at once *sarak visa*.

Examples.—Taga tia na vaguruei tadun kalke, ino gaso, there is not a second, an other, man here, I by myself; *na sa sim vagavisa le qon tuwale?* how often shall I drink in one day? *sage visa make ak?* how many on board the canoe?

XII. Exclamations, Expletives.

Exclamations are much the same as in other Banks' Islands. *We!* = Mota *e! we si!* I don't know! *na sava* ne *? we si! na sava?* what is that? I don't know! what is it?

The Expletive *gina*; *avia nik nu maros? keke gina*, which do you wish? this to be sure.

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10. Gog, Santa Maria.

The Island of Santa Maria has two languages very much unlike, one of which, that of Lakon, occupies but a small part of the island. There are dialectical variations in the language which generally prevails, but the difference between any two is small in comparison with that between any one of them and that of Lakon. The north-eastern part of the island is properly Gog, by which name, in the form of Gaua, the whole island is known in the Banks' Islands and Northern New Hebrides.

The dialect here represented is that of Tarasag, which is substantially that of Gog. The people have a good deal of intercourse with Mota, Merlav, and Vureas in Vanua Lava.

Compared with Merlav the language is 'thin.' There is a good deal of elision of Vowels, and some such attraction of vowel sounds as is characteristic of Motlav.

The examples here given are almost all written by a native translating from the Mota.

I. Alphabet.

Vowels.—a, e, i, o, u; a and o are by some persons made very short. There are no Diphthongs.

Consonants.—k, g; t, d=nd; b=mb, v, w; q=kmbw; m, *m*, n, *n*; r, l; s.

The elision of Vowels is conspicuous in Nouns with the Article *na* and a suffixed Pronoun: *liman* hand, *nalmak* my hand, *govur* a house, *nagavrur* their houses. In the latter example the Vowel *o* is changed to *a*. This modification of Vowels by attraction to the sound of a succeeding Vowel is seen in the Prefix *wa, we, wo*; *wa lo, wo vul, we v(i)tig, we liw,* the Vowel does not, as in Motlav, anticipate the following sound, but is modified to meet it, *a* before *o, o* before *u, e* before *i*.

II. Articles.

1. The *Demonstrative* Articles are *u* and *na*, the latter used only when a Pronoun is suffixed to the Noun.

It is necessary to write *na* together with the Noun to which it belongs when the first Vowel of the Noun is elided: *le ma na te tar navsuk* give it here, I will cut my bow, *na vusuk*; *nu sar lu nalwon* his tooth was pulled out, *na liwona*. It is natural, therefore, to write together always this Article with the Noun. Before a Vowel this Article is *n-*, *nak* a canoe.

2. The *Personal* Article is *i*, the feminine *iro*, plural *ir*. This personifies as in Mota; *va* a thing, *i va* a person.

3. There is a Particle in frequent use which is not an Article, but approaches to one. Since the Vowel in it shifts according to the one that follows, it has no fixed form, but it is the Mota *wo*, a word originally meaning something round or a lump. This is used with the names of things of a generally round or lumpish form, but is more widely applied, so much so that it is likely to be taken for an Article. Sometimes when it is used there is no Article, sometimes *u* is used with it. *Examples: wa lo makeked* the sun above us, *u wak me ru me su vardin* two canoes paddled to meet one another, *nik me le u weliw mini abe sa? abe ni me sem* why did you give the water to him? because he was sick, *u weg me sar ale gab* the fish drew into the net, *wor u web meke we velis* spread the mat to dry on the grass. In these the particle is used with *lo, ak, liw, eg, eb, velis*. With Nouns which begin with a Vowel, *w-* coalesces.

For a similar use of *wa* see Nengone. The same *wo, wa, we,* is prefixed to shortened forms of personal names.

III. Nouns.

The division of Nouns into those that take and do not take the suffixed Pronoun of course obtains.

1. *Verbal Substantives* end in *g*, and *i*; *vano* to go, *vanog* a going, *dodom* to think, *dodomi* a thought.

2. *Independent Nouns* have the only certain termination *n*; *lima* hand, the true word, *na lima-k* my hand, *liman* a hand independently. Other Nouns end in *i* or *u* when unconstructed and grammatically independent; *suri* a bone, *natu* a child, *vini* skin,

qotu head; but it may be doubted whether these terminations have any distinctive character.

3. Nouns in *Composition*. The former of two Nouns, the latter of which is in a genitive relation, appears in the true form of the word, without an added termination; *nus* the root form of the independent *nusun*, snout, *nus qo* a pig's snout; *qotun*, independently, a head, *qot qo* a pig's head; *tawagesin*, *tawages*, a flower, *tawages regai* flower of a tree; *met govur* a door, house's eye. It is thus when the root form ends in a consonant.

Many words the root forms of which certainly end with a Consonant assume a Vowel before the suffixed Pronoun, but only for the sake of pronunciation: *qot* the root, but *naqotun* his head, *nus*, *nanusun* its snout; *tawur* back, *taw(u)ruk* my back, *natawru teber* the back of the dish.

When the root form of the Noun ends in *a* the termination in composition with another Noun is modified to *e*; *lima* hand, *lime todun* a man's hand; *u sinsine walo me sin lu ale turudid* the sunshine shone through at the window. This is the case also when a person is the possessor, *nake se u wak kere? Woqas*, whose canoe is this canoe? Woqas'.

Here, however, *ak* is the ordinary form; *aka*, whence *ake*, seems to be used rather to show the character of the construction; compare Merlav. In the word for 'name' the vowel changes to *i*; *sa* is the root, *nasak* my name, but *u si todun* a man's name.

4. *Prefix.*—The instrumental prefix is *ga*; *ga-manman* a cloth for wiping, *man* to wipe.

5. *Reduplication* of Nouns signifies size and number; *ronronon* great or many legs, *limliman* great or many hands.

6. *Plural.*—The word, no doubt a Noun, *vaweg*, added to a Noun gives a plural sense; *todun vaweg*; but it is not common to mark the plurality of Nouns. The common word *ges* is used in its more proper sense; *u todun ges* including all in view as men, and excluding all others, men and nothing but men. Totality is signified by *dol*.

IV. Pronouns.

1. *Personal.*

Singular.	1. ina, na.	*Plural.*	1. *incl.* igid, gid. *excl.* ikama, kama.
	2. inik, nik, ke, k.		2. ikemi, kemi.
	3. ini, ni, i.		3. inir, nir, ir, r.
Dual.	1. *incl.* idoru, doru. *excl.* ikamar, kamar.	*Trial.*	1. *incl.* idotol, dotol. *excl.* ikamatol, kamatol.
	2. ikomur, komur.		2. ikomtol, komtol.
	3. iroru, roru.		3. irotol, rotol.

Observations.—The Prefix *i* is used or not, according to the emphasis desired to be laid on personality.

In the Second Singular *ke* corresponds to the Mota *ko; ke te van ve?* where are you going? *si ke qe moros* if you please. In the Third Singular and Plural *i, ir,* are used as the object after Verb or Preposition, and are written as Suffixes. In the First Plural exclusive *kamă* is pronounced shortly, as if *m* were cut off from *kamam.*

The Dual and Trial are seen to be made by adding the Numerals *ru, tol,* to the true Pronouns, *d, kama, kem, r*; and the Vowel in the Pronoun is modified by that of the Numeral; *do, ro* before *ru* and *tol, komur* for *kem ru.*

2. *Suffixed Pronouns.*

Singular, 1. k; 2. *n*; 3. n. *Plural,* 1. incl. da, *excl.* mai; 2. mi; 3. r.

Example.—liman a hand.

Singular.	1. *nalmak,* my hand.	*Plural.*	1. incl. *nalmada.*
			excl. *nalmamai.*
	2. *nalman,* thy hand.		2. *nalmami.*
	3. *nalman,* his hand.		3. *nalmar.*
Dual.	1. incl. *nalmadru.*	*Trial.*	1. incl. *nalmadotol.*
	excl. *nalmamar.*		excl. *nalmamatol.*
	2. *nalmamuru.*		2. *nalmamtol.*
	3. *nalmaruru.*		3. *nalmarotol.*

In the Second Singular *n* is a change from *m.* In the Dual and Trial it is to be observed how *u* and *o* are introduced before *ru* and *tol,* but not in the exclusive Trial, where *mai* changes to *ma.*

3. *Demonstrative Pronouns.*

Kere, kerel, kose this; *keren, kosen* that.

Kere, keren, kose, kosen this, that, thing; *i kere, i kose, i keren, i kosen* this, that person.

The Plural of *kere,* and *keren,* is *ker vawege.*

There are also Demonstrative Particles rather than Pronouns, *e* and *nene*; *u regai ve wi e abe vus* a good wood this for a bow, *u sa nene?* what is that? *u todun nene ini me bal u wetov* that man he stole the bottle.

The Demonstrative made from the Vocative *vae!* is *irava,* or *rave; rave ta Qaur me ter gasag na gavrur?* How do the Bauro people build their houses? *irava* is the Mota *iragene,* not *iragai.* There is also, corresponding to the Merlav words, *ra melmer* Vocative and Demonstrative, you people! and those people; *rarmer* you two! and those two; *ratolmer* you three! and those three; *mer* meaning boy, child.

4. *Interrogative Pronouns.*

Se? ise? who? feminine *irose,* plural *irase.*

Sa, u sa? what? Both *se* and *sa* are also used as Indefinite Pronouns.

The English 'which?' is represented by an Adverb 'where;' *ave nik ve moros?* which do you wish for?

5. Examples will show how the Demonstrative is used where the Relative would be used in English: *u todun me le mina na gagav ve mat vata* the man (who) gave me the garment is dead already; *ave u todun nik me kervi?* where is the man whom you saw? you saw him; *ini u todun nik mevsi? me v(u)si,* where is the man whom you struck?

V. Possessives.

The Noun of ordinary relation *no*; of closer relation as of food *ga*; possession as of a thing done or caused by oneself m*u*; of things to drink *ma*. Of a chattel such as a pig *bula*.

1. With the Pronoun suffixed *nok, non, non* my, thy, his, and so on; and with the Article *nanok* mine, &c.; *le ma, nanok* give it here, it is mine. It seems that *no* becomes *na; nan se u gasal kere?* whose is this knife?

2. *Namun sei,* or *namusei, me da meder u gagav?* whose doing was it that the garment was torn? *na me kere namuk* I saw myself. With an elided vowel, *nablerase u qo?* whose property (plural) is the pig?

VI. Adjectives.

1. Adjectives are commonly used in a Verbal form; *u todun ve lav* a big man; though there are some pure Adjectives like *weskit*; *u todun weskit* a small man.

2. Adjectival terminations *g, r*; *wirwirig* black, *taninig* straight, *qotqotor* rugged.

3. The *Comparative* is expressed by *den* from; *u qo ve lav den u gosug* a pig is bigger than a rat; *u Vunlav ve lav den u* Mot Vanua Lava is larger than Mota; *gid ve lol denir* we are more in number than they. Adverbs *wos, leler,* express a *Superlative; ve lav wos, ve lav leler* very great. 'Rather' is *man; man lav* rather large.

4. M*eresom* rich, *mansom* avaricious, as in Mota.

VII. Verbs.

1. *Verbal Particles.*—The Temporal Particles are, *ve* Indefinite, *me* Past, *te* Future.

1. *ve* corresponds to the Mota *we,* but it is used when the Past *me* would be used in Mota: *ve qon vata* it is already night, *ve mat vata* he is already dead.

2. *te* is used both for the Future and as the Mota *ti* of sequence or habit. The sentence *ave u gagav na te sar?* where is the garment I shall put on? was written by a Gog native as a translation of the Mota *avea o siopa si na saru?* where is the garment? that I may put it on. It may be that a Future is more natural in the language than a subjoined clause; where is the garment?

I shall put it on; or it may be translated by the Relative, where is the garment that I shall put on?

2. The *Pluperfect* Particle *ti* is used; *le me u va na me vavarek ti aben* give me the thing I spoke about, *ni me* nor *ti* he had been asleep.

The same *ti* in the civil way of asking; *le me ti* just give it here; and of remaining; *weskit ti* there is still a little.

3. The *Modal* Particles are *qe* and *te*; *si ni qe moros* if he should wish, *si ni te moros* the same. But *to* is another form of the latter; *mu to tar* if it should be calm.

4. Another Verbal Particle *i* is used with Numerals; with which again *te*, not the Future sign, is used.

5. Verbs are used without Verbal Particles after a Conjunction such as *mu* above. After Adverbs such as *tov*: *nik ve din ave? na me van din a le qil, na tov kel ma* where did you get to? I went as far as to the pool, I then came back; *tov*=Mota *qara*. After *kere*, with a negative sense as in Motlav and Merlav: *ise kere gar goro ve tan ni ve mat*; if some one had not swum after him it was as if he would have died; literally, some one just swum after him (if not) it was as if he were dead.

6. *Imperative* Verbs have no Particles, either the Verb is simply used, or with a Pronoun, or other sign.

Examples: sa suw sit down; *mab u manman abe tawru teber* put the cloth at the back of the dish; *nik van* go you; *ar*, though it must properly refer to two persons, is addressed to two or more, *ar su mei belwe ak* paddle hither to the side of the vessel; *ar mul i govur* go into the house; *tol*, the Numeral, is used in addressing three, *tol van* go you three. For the Third Person, *ni, nir, van me*, let him, them, come hither, and the First, *na, gid, van*, let me, us, go.

7. The Verb in what may be called the infinitive is a Noun: *te surmaler abe nor mowmowu* they will be paid for their work.

8. *Suffixes*, transitive and determining.

1. The *Consonantal* Suffixes are the same as in Mota, *g, n, v, r, s, t*, n. For example, *kere* to see generally, *kerev* to see some thing or person, *na me kere namuk* I saw myself, *na me kerevi* I saw him; *magav* pain, *magavsi* to cause pain.

2. The *Syllabic* Suffixes are *vag, tag, sag, lag, mag, rag, gag, nag*, but these are sometimes cut short to *te, sei, nai, ni*.

Examples: vanvag convey, *rontag* hear, *mabsag* breathe, *gaslag* hang up, *adumag* annoy, *matarag* gaze at, *sargag* put together; *u qeti me salanai abe bersin* the arrow was laid lengthways upon the top of the wall; *Woqas me pasini abe met govur* Woqas stood leaning against the door; *me visarag na gatogon a meke vat* his back was broken on a stone; *ke tivsi u regai abe ban garar* plant the trees alongside the fence.

The Suffix *vag*, with, is separable; *u wut regai ve malatvag ni, ni tov so suw* the branch of the tree broke with him, he thereupon fell down; *ni me van revaglu leme vag u teber* he went through the garden with a basket.

9. *Prefixes*, Causative, *va;* of Condition, *ma, ta;* of Spontaneity, *tava, tav;* Reciprocal, *ver.*

1. *va; tur* to stand, *vatru*, for *vatur*, to set on end.

2. *ma; wor* apart, *mowor* come apart, broken; *lat* break, *malat* broken; *seksek, maseksek* cheerful; *metil*, Mota *matila*, vain. The Vowel shifts to some extent in sympathy with the one following.

3. *ta; wak* to open, *tawak* to come open.

4. *tava*; here also the final Vowel changes: *rus* to draw out, *tavurus* to draw out of itself like a rope, *tavaras* to fall of itself; *u pata me tavadun* (Mota *tavanana*) *amek qotun, namatan me qel*, a breadfruit came off its stalk on to his head, his eyes were blinded.

5. *ver; iroru ve vermanas* they two are talking to one another.

10. Verbs have no Voice, and therefore must frequently be translated as if Passive: *ve da gasa u reverev?* how is writing done? how do they do writing? *te da u sa ni? te da u gagarat ni, te maw aben* to do what with it? what will be done with it? will do the itch with it, it will heal because of it.

In the sentence given above, *u qeti me salanai*, the subject of the Verb is *u qeti*, but it must be translated as if the Verb were Passive, the arrow was laid lengthways. The Verb *magavsi* is impersonal, like *vivtig* in Mota: *si mu to asik, ve tan ni ve magavsik aben* if it were to pierce you in that way it would hurt you.

11. *Reflective Verbs; kel* back, gives a reflective sense; *ni me da mat kel ni* he killed himself.

12. *Negative Verbs.*—The Negative Particle with Verbs is *ta*, inserted between the Verbal Particle and the Verb: *na ve ta moros* I don't wish, *na ve gil inik amo, nik ve ta manas* I knew you at first, you did not speak; *na ve ta kervi* I did not see him.

With the Future *man* is added; *na man ta moros* I shall not like; with the Conditional, *na mo to ta vana ma* if I should not come here.

13. The union of two Verbs, the latter of which becomes almost an Adverb, such as was called in Mota a Compound Verb, is shown in the sentence above, *nik ve din ave? na ve van din a le qil*, where did you reach to? (*din* = Mota *nina* arrive at) I went (and) reached the pool.

14. Verbs are reduplicated much as in Mota: *vus* to strike, *vuvus, vuvuvus* go on striking, *vusvus* strike often.

VIII. Adverbs.

1. *Of Place.*—The Pronouns *kere, keren, kosen*, serve as Adverbs

for 'here' and 'there;' *ave ini?* where is he? *kere a govur* here at the house; *aben* (see *be* the Preposition) is 'there.' The Adverbs of direction, hither and outwards, are *ma*, *me*, and *at*. Many Adverbs, like *a ve* where, *i ve* whither, are compounds of Nouns and Prepositions.

Examples: *ve* the place where, *ave?* where? *ma ave?* whence? *kemi me mul ma ave? a Mot* where have you come from? from Mota; *kemi ma ve?* whence (are) you? *nik me mul aben abe sa? be gagav* what did you go there for? for clothes; *mo* the fore part, *tuwur* the back, *Woqas amo Wober be tawrun* Woqas before, Wober behind him; *vere* the village place, *mab a vere* put it outside the house; *U Gog tavla Merig suw* Gaua is the other side of Merig westwards; *sag* up, *suw* or *sug* down; *isei me deg sag?* who has climbed up? *na modun sag, na valan sug* his nose above, his mouth below; *ror* down, the Mota *roro* deep; *rev suw ror u gapan* draw down the sail, *lin ror weliw le ten sugsug* pour down the water into the bath; *waleg* round about, *garar waleg u govur* fence round the house; *lu* through, out, *mul lu* go through, *me sara lu nalwon* his tooth was pulled out; *u qeti me la agni me reva lu ale benin* the arrow hit him, came through in his arm; *tal* by a roundabout way, *nik me van tal?* did you go round? *kal tal le turidid* go round and climb in, climb round, by the window; *viteg* away, *gar viteg sal govur* throw it away over the house. Perhaps *sal* should be a Preposition, but it is rather an Adverb 'over;' *u todun me row sal weliw* the man leapt over the water.

2. *Of Time.*—The Nouns *nes* distant time, *no* yesterday, *is* two days off, make up many Adverbs of Time; *na* signifying the Past.

Examples: *qerig* now, to-day, *naqerig* to-day of past time; *Iroru me su naqerig u qetgin abe eg* they two have paddled out to-day because of fish; *nik te surmaler anes abe govur?* when shall you pay them for the house? *ini me mul ma nanes?* when did he come here? *nano* yesterday, *ais* the day after to-morrow, *nais* the day before yesterday. Of Present time, now, *anoknok: u sa ini ve nor anoknok? ve nal abe susu* why does he sleep now? he is tired with paddling. The Verb *bas* finished, is used as in Mota as an Adverb: *ini me mowmowu bas, tov mul vere,* when he had finished work, he went into the village; *tov* thereupon, is an Adverb.

3. *Of Manner.*—As, like, is *tan*, used commonly with *ve* as a Verb; as that, like that, *tan ni*, so; *tan ni ave* how. Many are simple Adverbs.

Examples: *inir ve da tan ni ave u gab?* how do they make a net? also *gasa* how? *na telwun gasa u regai?* how shall I plant the trees? The Mota *gap*, without due cause or consideration, *ab*: *nik ve kesi ab?* did you beat him for nothing? Cause is *qetgin* beginning: *u qetgin u sa nik me da? u qetgin na ve moros,* why did you do it? because I like; *wolwol* crossways: *u regai ve lan wolwol ameke liw* the tree lies crossways over the water. The Verb *bal* to steal, is, as Adverb, stealthily: *nik me vus bal u todun abe sa?* why did you murder the man?

Negatives.—'No' is *tagar; nik me kesi ab? tagar, u qetyin aben* did you illtreat him without cause? No, there was a reason for it; *isei me bal? tagar, u gosug me* nonot who stole it? No, a rat eat it. Another word *bek* is a Noun, nothing; *u bek u ruanan u todun kere, ina magesek* there is no other man here, I alone; literally a nothing, a second, a man.

IX. Prepositions.

Simple Prepositions are Locative, *a, le;* Motion to, *i, sir;* Motion from, *den;* Motion against, *gor;* Dative, *mi, min;* Instrumental, *ni;* of Relation, general, *be;* of Place, *ta;* with Persons, *me, ag.*

1. *a* at, as with names of places, *a Tasmat; gid ve tog a Ver* we are living at Ver. By native idiom *a* comes to be the English 'from;' *inir me gam me a Mot* they sailed hither from Mota.

2. *le* in; which, being originally a Noun, has the Prepositions *a, i, ta,* with it; *lin ror weliw le ten sugsug* pour the water into the bath; *u weg me sar ale gab* the fish drew into the net; *u sa ale teber apen keren?* what is there in that dish? *mab u qo ile teber* put the pig into the dish.

3. *i* to, the same as in Mota; *u matawirsal kerel ve mul i ve? ve mul i Ver,* where does this road go to? to Ver; *ar mul i govur* go into the house.

4. *sir* to, of persons only; *van siri* go to him.

5. *den* from; *ar le rag u ker deni* take away the club from him; *gid me mul den u Mot* we have come from Mota; *ni me tur dodo den na abe liwe regai* he stood hidden (or hiding) from me by the trunk of a tree; *u Mot ve asau den Merlav ve tan ni Vunlav a Vav* Mota is as far from Merlav as Vanua Lava from Vava. This Preposition comes also at the end of a sentence: *u vonu kosen nir ve van ma den* that is the place they came from.

6. *gor,* same as Mota *goro; kama me sa gor nanagon* we have come to sit before you, sit over against your face; used also rather as an Adverb; *na ve ta kervi, abe u regai ve tur gor* I did not see him because a tree stood in the way.

7. *mi* to; in *lemni* give to him, the Vowel of the Preposition is elided; *min sei?* to whom? *mi ni* to him.

8. *ni,* with, Instrumental; *u qolag me vuvur ni weliw* the cask is full of water, filled with; *me it mamartig ni u gae* it was tied firm with a line; *ni me vusi ni ker* he struck (him) with a club. This also comes at the end of a sentence; *kose u ker ni me vusi ni* this is the club he struck him with; *abe sa nik me ter u ker? na te vus u qo ni,* why have you got hold of a club? I shall strike a pig with (it); *ti wobul, u govur te marmaran ni* light a candle, the house will be light with it. As in Mota *ni* is used after the Verb *ris* to change; *me ris qo ni* turned into a pig. This *ni* is used like the Mota *mun*: *ni me wol o qo ni nabulan* he bought a pig for his own property; a man takes a boy *ni notun* for his son.

9. *be,* shown to be a Noun by the use of Prepositions *a, i, ta,* before it, and the Pronoun *n* suffixed in *aben*; the Mota *pe.* The word is used simply, or

with a Preposition, making really a compound Preposition; *nik me mul abe sa? be gagav*; many examples have been already given. In the constructed form *aben*, with the Preposition and the suffixed Pronoun, the Mota *apena*, the word is either the Adverb 'there' (see Adverbs of Place) or is an Adverb translated 'thereby,' 'therewith,' 'withal;' *nik te gan nik te mat aben* if you eat it (you shall eat it) you will die of it; *u qetgin aben* there is a cause.

10. *ta* of, only with reference to place: *u manas ta Gog* the language of Gaua. It joins with *be* and *le, tabe, tale.*

11. *me* with, of accompaniment, is shown to be a Noun by being often preceded by *a*. It is used simply: *nik me tog me Woqas* you stayed with Woqas; *ini me vogol mek abe sa?* why was he angry with you? With this word, as with the Mota *ma*, being a Noun, it would be reasonable to expect the suffixed form of the Pronoun *k*, n, *n, amen*, as in fact we find *aben*; but the Personal Pronoun, in the shortest form in which it is the object of the Verb, is in fact found suffixed, as it is in Mota; with me *ame na*, with thee *amek*, with him *ame ni*, with us, inclusive, *amed*, exclusive, *ame kama*, with you *ame kemi*, with them *amer*.

12. *ag* with, in reference to persons, seems peculiar to Gog; *ag na* with me, *ag nik* with thee, *ag ni* with him; *u qeti me lai ag ni* the arrow struck him, came to meet with him; but it is remarkable that *aginsei?* with whom? seems to show *n* suffixed as to a Noun; although it may be *agin* for *ag ni* like *tawrun* for *tawur-n*.

2. *Compound Prepositions*, properly Nouns with a Preposition, are often represented by the Noun alone: *a meke* upon, *a mekek* on me, that is, at top of me; and also *meke* alone; *walo ameked* the sun above us; *u melig a mek maram* a cloud above the earth; *ini me mul i Qeke a meke sa?* on what (canoe) did he go to Qakea? *deg meke motu* climb up on to a cocoa-nut tree. So *lanan* the under side, *tavali* the other side, *vetitnan* the middle, *wasenin* the space between, *lon* the inside; *u lule gosug ale lan govur* the rat's hole is under the house; *ave ini? ini ve on a tavla regai iror*, where is he? he is lying on the other side of the tree down there; *ini ve sa ale vetitne roru* he sits between them two; *ve tur ale wasen nae tan pata* stands between the almond and the breadfruit tree. In *abe ban liwi* beside the water, there is nothing of a Preposition in *ban*.

X. Conjunctions.

The common *Copulative* is *wa*. As in Mota *si* is *Disjunctive, Conditional*, and *Illative*. Another *Conditional* is *mu*. The mark of quotation is *wa*.

The Conditional *si* is used together with *mu*; *si mu to asik* if it should pierce you; or *mu* stands alone, *mu to tar* should it be calm.

The Cautionary Particle is *tov*, used with the Preposition *den* in the sense of 'lest:' *ker gor den tov so* take care lest it fall; *tov so!* don't let it fall!

The Noun *ta* is used as in Mota, *tak* my companion, he and I, *tan* he and you, *tan* and he; *u nae tan u pata* the almond tree and the breadfruit.

XI. Numerals.

1. *Cardinals;* one *tuwal*, two *iru*, three *itol*, four *ivat*, five *tevelim*, six *levete*, seven *leveru*, eight *levetol*, nine *levevat*, ten *sanovul*.

The unit above ten is *domen*; twelve *sanovul tuwal domen teru*; twenty *sanovul ru*; a hundred *meldol*; a thousand *tar*.

The sum above a hundred *avavin*; a hundred and thirty-four *meldol vagatuwal, avavin sanovul tol domen tevat*.

The Interrogative and Indefinite 'how many?' 'so many' is *vis*.

The Verbal Particle *i* is only used in counting numbers; in numeral statements *te* takes its place, which is not the same as the Future Particle; *u wak me mul ma naqerig te vis? te tol*, how many canoes came here to-day? three. In a statement concerning the past, the Past Verbal Particle *me* may be used: *u wak me ru me su var din* two canoes paddled to meet.

2. *Ordinals* are formed by adding *nan, an*, to the Cardinals; second *rua nan*, third *tol nan*, fourth *vat nan*, fifth *tevelman*, sixth *levetan*, seventh *leveran*, eighth *levetol nan*, ninth *levevat nan*, tenth *sanovul nan*, a hundredth *meldolanan*. First is *amo*, no Ordinal.

In these *anan, nan*, is evidently the Mota *anai*; and *an* in *levetan, leveran*, must be taken to be the same.

3. *Multiplicatives* are formed by prefixing *vaga*, or, before *u* and *o*, *vago*; once *vagatuwal*, twice *vagoru*, thrice *vagotol*, four times *vaga vat*, and so on; *vaga vis*; *na te sim vaga vis ale qon tetwal?* how many times shall I drink in one day?

4. Particular accompaniments of the Numerals are used as in Mota in view of certain circumstances; *ve sa vis ameke ak?* how many men on the canoe? so many men together are *te bul vis*, things done at once *sarako, sarako tol* three at once.

XII. Exclamations, Expletives.

U sa nen? a si! u sa? what is that? I don't know, what is it? *nik me mat ni ave? a van in* where did you see him? up there, to be sure, Mota *gina*. 'Yes' is in words '*ve dun*,' true.

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11. Lakon, Santa Maria.

The language of Lakon is spoken in a district on the North-West of Santa Maria, from Lakon itself to Lotarar, some seven miles along the coast and reaching back to the Tas, the central lake. Beyond Lotarar to the East the people speak nearly as at Gog.

At Togla inland and Ulrata, to the South of Lakon, the language is more like Mota. The language of Lakon is indeed remarkably different from the speech of the rest of the island; the people who speak it themselves consider it to be hard (*gona* complicated), and do not expect others to learn it. They say that they 'hear,' that is, that they understand when they hear, a good deal of the language of Torres' Islands; and the Torres' Islanders say the same of Lakon. They have in common the change of t to tch, written j, which is traced along the West side of the islands from Api to Santa Cruz, in Espiritu Santo in the New Hebrides, and in Lakon and Ureparapara in the Banks' Islands. The language is characterised by a sharp, quick, and abrupt pronunciation; their peculiar *r*, *t*, and *d*, make the words difficult to catch.

I. Alphabet.

Vowels.—a, e, i, o, u; ă is sometimes very short and sharp.

Consonants.—k, g; t, *t*, d, *d*; j; p, w, v; q; m, *m*, n, *n*; r, l; s, h.

The dentals *t* and *d* are modifications of t and d, produced by an imperfect contact of the tongue and the teeth; there is a certain vibration as the breath passes over the tongue, and with quick and abrupt pronunciation the Consonant is sometimes hardly heard. The sound represented by j is tch, and sometimes rather dch, taking the place of t and d; as *jelnan* for *talina* ear, *jime*, *meljel* for *numei*, *melnol*, Mota, and *domen*, *meldol*, Gog. The compound q is kpw. There are two ways of sounding r; at the end of words it is not trilled, and sometimes with abrupt pronunciation is not heard; it is convenient to indicate the cut-off r as *ta'* for *tar*. The Aspirate is explosive, as if vh, or hv; when it closes a syllable it has not this character.

II. Articles.

1. The Definite Article is *en*; which is never used when the Pronoun is suffixed; *umek* my house; nor when the notion is general.

2. The Personal Article is *i*; *i Qotenen*; with the feminine sign *ro*, *iro*, and with the plural sign *ge*, *ige*; e.g. *vă*, a thing, *i vă* a person, *isei*, *irosei*, *igesei* who? masculine, feminine, and plural; *ige at Gau* the Gaua people.

III. Nouns.

There is the double division of Nouns; with and without a special termination; and capable or incapable of a suffixed Pronoun.

1. *Verbal Substantives;* terminations *e*, *g*; *mat* to die, *mate* death, *van* to go, *vanog* a going. A reduplicated verb is often used; *galegale* lying.

2. *Independent Substantives;* the terminations are *n* and *gi*; *en panen* a hand, *en qotun* a head, *en qetgi* a beginning, *vingi* skin.

3. In *Composition* these Nouns are not always the mere stem to which *n* or *gi* is suffixed, as *en pane qo* a pig's shoulder; but change, as *en qată măh* a fish's head, *en qete raga* a tree trunk.

A final *a* of a Noun with suffixed Pronoun is in some cases lightened to *e*; *uma* a house, *umek, umen, umen*, my, thy, his, house; but *lima* a hand, *limak, liman, liman.*

4. *Plural;* the particle *pa* is not properly a Plural sign; its meaning is rather that of the Mota *gese*; *tatun at Lakon pa* all Lakona men and no others; *uma pa* houses, taking in all; still there is no other sign used to mark a plural; *iheog pa* these things.

5. *Reduplication* signifies size and number; *ronronon* many or great legs.

IV. Pronouns.

1. *Personal Pronouns.*

Singular, 1. ina, na; 2. nik, ke; 3. ne.
Plural, 1. *incl.* get, *excl.* gama; 2. gamu; 3. ge.
Dual, 1. *incl.* woto, *excl.* gamar; 2. gamou; 3. woro.
Trial, 1. *incl.* teleji, *excl.* telema; 2. telemu; 3. tele'.

Observations.—1. The Prefix *i* may be used probably with any one of these, as *ina, iwoto, iworo.* 2. The Second Singular alone has two forms; of which *nik* is used both as Subject and Object, but *ke* only as Subject of the Verb. 3. In the Plural *ge* instead of the common *ra* is remarkable, *r* being in use as a Suffix to Nouns. It would seem that it is the demonstrative stem of *get*, which is no doubt the *gid* of Gaua. 4. The *Dual* is remarkable as being something more than the usual Plural with the Numeral. The First Inclusive appears to be compounded of four elements, if *iwoto* be taken. Of these the personal Prefix *i* is plain; the second is *wo*, which may be taken to be *wo* used with Proper Names, and in the Exclamation *wote!* the third is t the true Pronoun, as *t, ta, da*, in so many languages; the remaining *o* may be taken to represent *ro*, two, the *r* having been absorbed in t. To pronounce r after *t* is perhaps impossible; at any rate, an educated native would not allow r to be written, while he still asserts the virtual presence of the Numeral. The First Exclusive is plain; the Second appears to be *gamu ru* in a modified form; the Third shows again *wo*. The *Trial* is equally remarkable in that the Numeral precedes the Pronoun; in *teleji, ji* = *t* represents t of *get*, and *tele* is *tel* three. In the Third Person nothing but the Numeral is heard, *ge* or *r* are expected; probably r is, according to the habit of the language, cut off: *tele'* not *tele.*

2. *Pronouns suffixed to Nouns.*

Singular, 1. k; 2. *n*; 3. n.
Plural, 1. *incl. t, excl.* ma; 2. mu; 3. r.

In the Third Plural *r* is not trilled. The Pronouns are not suffixed simply

in the Dual forms; e.g. 1. *umetru, umemar,* 2. *umemou,* 3. *umeru,* in which there is no appearance of *woto* or *woro.* In the Trial the ordinary Trial Pronoun is added, not to *ume,* but to *umen*; *umen teleji* the house of us three; compare Mota, &c.

3. *Demonstrative* Pronouns; *iheog, heog* this, *iherek, herek* that; for the Plural, these, those, *iheog pa, iherek pa.*

There is no Demonstrative made from the Vocative: the Personal Article with the Plural sign *ge* becomes a Pronoun, *ige at Lakon* the Lakon people.

4. *Interrogative* Pronouns; *isei, irosei* feminine, *igesei* plural, who? *en naha?* what? These are used also as Indefinite; there is also *otun* some.

5. The *Distributive* Particle is *val*; *val tatun* each, every man, *val vanu* each land, or the land in every part.

V. Possessives.

1. *na* general; 2. mo; *nat vat* mo*k* I shall go myself; 3. *ga*; 4. *ma* of drink.

ga is used of food, a garden and reef producing food, of an arrow meant to kill one, of rain or sunshine obtained for one by charms, of a ghost with whom one has magical intercourse. A pig is *pulansei go* someone's property. These are the Possessive Nouns with suffixed Pronouns, *nak, nan, nan, nat,* &c.

VI. Adjectives.

Adjectives appear always to be used with the Verbal Particle *ga.*

There is the Adjectival termination *g,* and the Prefix of Condition *ma.*

Comparison is made with d*en* from; *en go ga rig* d*en wohow* a pig is bigger than a rat; *gama ga qihi* d*en ge* we are more than they. A *Superlative* expression is *ga rig ga won* very large; *won* to complete.

VII. Verbs.

1. *Verbal Particles* are of two kinds; *ga, te,* and *e,* of the ordinary character, and *t,* and *n,* combining with Pronouns. Of these *ga, e, t* are indefinite in point of Tense, *te* is Future, and *n* Past.

1. *ga* is used with all words which convey quality, such as Adjectives in Verbal form; but also *nek ga hag heog* you are sitting here, *ke ga maris oha?* why do you want it?

2. *e* corresponds to Mota *we*; *na e teh, nik e teh* I am, you are, writing.

3. *te* is Future; *na te van ată* mo*k* I shall go see for myself. The same is used of continued, regular, action or condition; *gavig te tatwag le mawu* the Malay apple flowers in the winter.

4. *t* is suffixed to a Pronoun, with which it coalesces; *nat hag* I sit, *ket hag*

thou sittest, and so *net, gamat, gamut, hag,* he sits, we, ye, sit. After the First Inclusive, *get*, there is no room for the Particle, it is *get hag*; for the Third Plural *re,* the very common Plural Particle, is introduced, *ret hag.* In this alone the Pronoun, if the Nominative, is not expressed; but it is correct also to use *ge ret hag,* they sit, and *nik ket hag,* thou sittest; compare Lepers' Island. The Particle is also *et; kama et,* and *kamat.*

5. *n* the sign of the Past is suffixed to the Pronoun, but has also an independent form *en: qirig nan hag nere nik* to-day I sat waiting for you; *ken hag* thou satest, *nen hag* he sat, and in the Plural *ge ren,* or *ren hag* they sat. At pleasure, however, *en* is used; *get en hag, gama en, gamu en*; *en vat en siv maken* a stone fell upon him.

2. The *Pluperfect* Particle *te* can hardly be the same as the Future; *nen as sapel nen gan te lolon* he washed the dish he had been eating in. Observe *sapel* for *taper* of Mota.

3. Another Particle is *to; van ma to* just come here, will you? It is used also of remainder; *ga sik to* there is still a little.

4. Verbs are used without Particles in the Conditional and the Imperative.

1. *Conditional; na won ate ne te vala mun ne* if I should see him I will tell him, speak to him; in this *won* is the Mota Adverb *wun,* probably, I suppose.

2. *Imperative*; without Pronoun, *van ma* come here, or with the Pronoun expressed, *ke van, ke vala ehe* go thou, tell thou there. In the Plural, *tu' van* go ye, *wu' van* go ye two, *tel van* go ye three. In the Optative, *ne van* let him go, *na van, ge van* let me, let them, go.

5. *Suffixes.*—The directing transitive terminations are present as in neighbouring languages, *manag, sogov, porsag*; and the separable *vag; siv vag* fall with, *siv hew vag* fall down with. There is also a word of another character *ses; van ses* to go with; compare *ter,* in Motlav.

6. *Prefixes.*—1. Causative, *va; taka* to hang, neuter, *vatka* to hang, transitive. 2. Reciprocal, *va'; va' ateate* see one another, *va' vuh* strike one another, fight. 3. Of Condition, *ma; mawra* burst; *ta, tawilwil* rolling over, *tatwag* coming open. 4. Of Spontaneity, *tav; tavulvul* come undone of itself.

7. *Reflective* Verbs; *nen vuh kel ne* he killed himself, struck himself back.

8. *Negative* Verbs.—The Negative Particle is *te,* and it is used with the Verbal Particle *ga,* as in Mota; *na ga te ate* I don't see. After the Verb *avo* is added; *nik ga te ate avo ne ehe* you will not see him there, *na ga te maris avo* I don't wish: *avo* is probably an Adverb 'at all.' The Negative sentence need not have *ga*; *na te van avo* I shall not go. There is no sign of Tense. The *Dehortative* is *sao*; *sao noo* don't sleep.

9. The auxiliaries *ti* and *so* are present; *nen ti nawon* he set his face; *sotal.*

10. *Reduplication.*—As in Mota a different idea is conveyed by different ways of reduplicating; *hag* to sit, *haghag* to sit repeatedly, *hahag* to sit continuously. The word above, *tavulvul*, shows how a consonant belonging to another part of a word is added to a reduplicated syllable, *tav, ul, tavul-vul.*

VIII. Adverbs.

Adverbs of direction hitherwards and outwards, *ma, at.* Adverbs of *Place*; *heog* here, *herek* there; Demonstrative Pronouns; *herek* is there not far off, *hou* is there at a distance, *ehe* is indefinitely 'there;' *iri ve, have,* where; *ve* is the Noun, the place where. Of *Time*; *noknok* now, *qerig* to-day, *no'no'* yesterday, *na'ihni* day before yesterday, *talow* to-morrow, *a'ih* day after to-morrow; *no'* is *nora, a'ih* in other languages *aris.* Of *Manner*; *mere* as, like, as at Oba; *mereheog* like this, thus; *oha* why, *makala* how.

IX. Prepositions.

1. *Locative, a; a Lakon* at Lakon, *amina* with me. 2. *Motion to a person, uh; van uh ne* go to him. 3. *Motion from,* den; *la* den *ne* take from him; *herek uman nen rowol den* that is his house he has come out from. 4. *Motion over against,* corresponding to *goro, wo; kama et peret wo mas* den *qo* we fence gardens against pigs, fence against garden from pigs; *nik ken sar wo nek men ulosalsal* you clothe yourself over with garments; *ată wo heog ne mete siv* look after this lest it fall; *ată wo nek mete siv* take care, look after it, lest you fall, *van won tun* go after water; the last example with suffixed Pronoun *n* shows *wo* a Noun. 5. *Dative, mun; la mun ne* give to him, *nen wel mun pulan* he bought it for his own. 6. *Instrumental, men; nen vuh ne men ke'* he struck him with a club. At the end of a sentence it is *mi; iheog ke' nen vuh ke mi* this is the club he struck him with. 7. *Relation* in general, *to; ne tu to mateuma* he stands at the door; *to oha?* why? concerning what? what for? 8. *Relation* as to *Place, at; en tatun at Lakon* a Lakon man. 9. *Relation* to *Persons, mi;* no doubt the same word with *mi* and *men* above, shown to be a Noun, not only by *n* in *men,* but by the use of the Preposition *a; mi na* and *a mi na* with me, *mi nek, a mi nek* with thee, *mi ne, mi get,* &c.

The diversity of these Prepositions from those common in the Banks' Islands generally marks the peculiar character of the language; the absence of the

familiar *pe*, as well as the presence of *wo, uh, to*, which are unknown in this region, show that this language represents some distinct branch from the common stock which has somehow made its way into Santa Maria, and into which no doubt many words and uses have been introduced from the other parts of the island.

Nouns used as Prepositions are *make* top; *nen siv make vat* he fell on a stone, *en vat en siv makek, make*n, *maken*, a stone fell on me, thee, him; *talva; to en vahu talva uma* a fowl laid eggs under the house; there is also the common *lalna, lalna*n underneath you. The common *le* also is used as a Noun with *to; ne nen hag*, or *net hag, to le uma* he is sitting in the house.

X. Conjunctions.

The Copulative is *ton*, but not often used. The Adversative, but, is *to; nan van, to na te ate avo* I went, but I did not see anything; it has little adversative sense; *to noha?* but what is it? *to nik?* but you? what did you do? Disjunctive, *le; heog ga we le ga sa?* is this good or bad? Declarative, *sa; ke ga maris oha? sa na teh mi*, who do you want it for? that I may write with it. There is no Conjunction in the following: *ken van ehe ken makav naha?* he went there that he might do what? went there, did what? 'Lest' is *mete; ate wo mete siv* look after it less it fall. 'Till' is *gai; nan mawmawu gai qe*n I worked till night.

There is no Conditional Conjunction; *won*, the Mota *wun*, cannot properly be called so; *ne won ta' te hal wes, ne won naw, sao* if it should be calm it will be possible to catch fish, if there is surf, it cannot be: *wes* = Motlav *weh* as *lai* in Mota; *sao* is used like the Mota *pea*, 'nought.'

The Noun of company translated 'and,' is *mete; ina metek Weqa*n I and Weq*a*n.

XI. Numerals.

1. *Cardinals;* one *tuwa*, two *niru*, three *nitel*, four *nivas*, five *tivile*m, six *letuwa*, seven *lavuru*, eight *lavitel*, nine *lavas*, ten *gapra;* eleven *gapra jime tuwa*, twenty-three *gapra ru jime nitel;* a hundred m*eljel;* a hundred and thirty m*eljel tuwa gapra tel;* a thousand *tar*. Interrogative and Indefinite *vih*.

These are the ordinary Banks' Islands Cardinals with the exception of *gapra, ga pra*, Mota *we purat*, many, become however a Numeral. The first of the second hand has *tuwa* instead of the common *tea*. The Verbal Particle *ni* is used with *ru, tel, vas*. There is no name for the sum above a hundred.

2. *Ordinals* do not appear; mo is first, *niru* second as well as two. *Multiplicatives* are formed with *vag; vagtuwa* once, *vagru* twice, *vaggapra* ten times, *vagwih?* how many times?

So many men together are *pulvih*; on board a canoe *hagvih*; bats hang *takavih*; two at once *halakru*.

XII. Exclamations.

Affirmative *hoo*; Negative *gaiv*, a Verb; *ga iv heog* there is nothing here.

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12. Norbarbar. Ureparapara. Bligh Island.

The native name of Bligh Island, commonly called Ureparapara, is Norbarbar, the place full of slopes. Its language is more like that of Saddle Island than any other of the Banks' Islands, having the Vowels of Prefixes assimilated to those of the stem, and being of much the same phonetic character, with the change of r into y, and the introduction, as in Volow, of i before a Vowel. The change of t to tch, written j, occurs here on the Western side of the group as in Lakona and Torres' Islands. The dialects represented here are, in the first place, that of the bay on the Eastern side, and in the second, that of Retan on the Western. The difference is not considerable; there is a certain variation in Vocabulary, and in Retan r is always y, b is p, there is no j=tch, and i is not inserted before e. There is some difference of dialect even between a village on the beach of the bay and one on the heights above.

I. Alphabet.

Vowels.—a, e, i, o, u. In Retan *e*. There are no Diphthongs; Mota *tauwe* is *tow*, *tau* is *te*.

Consonants.—k, g; t, d=nd, j=tch; b=mb, p at Retan, v, w; q; m, *m*, n, *n*; r, l; h, s.

The change from t to j=tch is before i and u, *jin* for *tin*, *qujugi* for *qutugi*; not at Retan. d represents often n, as in Motlav. The practice of pronouncing r as y cannot be limited precisely; it is always followed at Retan, but in the Bay children and some adults do it; r would at any rate be written. In some words there is a dialectical difference in the use of s and h, *vasger* and *vahger*. The nasal n is sometimes slightly palatal.

II. Articles.

1. The Demonstrative Article is *n-*, coalescing with a Noun which begins with a Vowel; *en*, *nen* (pronounced *nien*) a house; and when the Noun begins with a Consonant taking a Vowel corresponding to the first of the Noun; *na tar* a calm, *ne men* a bird, *ni til* a cer-

tain fish, *no to* a fowl, *nu qujugi* a head. *Norbarbar* shows it used with the name of an island.

2. The *Personal* Article *i*, feminine *iro*.

A Plural does not appear; *de tovea* is Mota *ira tavea* the people of any place; *de* a Plural Particle; see *ihei*.

III. Nouns.

Two divisions of Nouns have or have not a termination as such, and take or do not take the suffixed Pronoun.

1. *Verbal Substantives*: the terminations are *e* and *a*; *mat* to die, *mete* death, Retan *mate*; *van* to go, *vana* a going.

Verbs are, as of course, used as Nouns, but, what is unusual, not always reduplicated when used in the sense of a Verbal Substantive; *don* is thought, thinking, while *dodon* is to think, though *tabtab* is loving, love, *tab* to love.

2. *Independent* Nouns have the terminations *gi* and *n*; *pinigi* a hand, *hegi* a name, *tojin* a beginning, *hirin* a bone. In Retan *gi* is not so often used; *pini* hand.

3. *Composition* of two Nouns is simple; *ni pini men* (*ne peni mon*, Retan), a bird's wing, *nu quju qo* (*no qotu qo*, Retan), a pig's head, *ne heat* a man's name.

A Noun with a Suffixed Pronoun is, in fact, a composition of the same kind; *ni pinik, ne hek, nu qujun*, my hand, my name, thy head; but with some words *e* is introduced before the Pronoun; *no tojin* a beginning, *no tojein* its beginning; *sina* food, *ni sinaen at* man's food, *ni sinaen no qo* the pig's food.

The Vowels change in some words, as elsewhere, when Pronouns are suffixed; see below under suffixed Pronouns.

4. *Plural.*—Many is *moson*; *nien moson*, houses, is in fact many houses. Totality is expressed by *dol, del*; *no vonio dol* (*ne vene del*, Retan), the whole island. The meaning of *geh* is properly to exclude all that is not included; *kemem to Norbarbar geh* we are all of us Ureparapara people and no others; but *geh* is used, less strictly as in Motlav, as a Plural sign.

IV. Pronouns.

1. *Personal Pronouns*; *Singular*, 1. ino, no; 2. niek, nek; 3. kie, ke.

Plural, 1. *incl.* ren, *excl.* kemem; 2. kimi; 3. kier.

Retan, 1. *incl.* gen, *excl.* kamam; 2. kimi; 3. ker.

Dual, 1. *incl.* renro, *excl.* kemro; 2. komoro; 3. kiero.

Retan, 1. *incl.* genro, *excl.* kamaro; 2. kemero; 3. kere.

The Trial is made by the addition of *tol, tel*, three, to the Pronouns.

Observations.—1. Where *kie* is used *ke* is the form for the object of a Verb; *kie mo wuh ke* he struck him; probably because the position does not favour a lengthened form. 2. The two forms of the inclusive Plural probably represent the two forms of Mota and Motlav, *ren=nina, gen=ged*; the Pronominal element being n=d=t, and *re* and *ge* being demonstrative Prefixes; *gen* is plainly the same as *ged*; the Prefix *re* cannot equal *ge*, but naturally connects with *n*. 3. The Dual has the Pronouns to some extent modified by the suffixed Numeral. There is no real Trial.

2. *Suffixed Pronouns.*

Singular, 1. k; 2. *n*; 3. n.

Plural, 1. *incl.* ren, gen, *excl.* mem, mam; 2. mi; 3. r.

Example, showing change also in the stem; *ni pinigi* a hand.

Singular.	1. nipinik, my hand,	Retan,	ne penik.
	2. ne penen, thy hand.		na panen.
	3. ne penen, his, her, its hand.		na panen.
Plural.	1. *incl.* ni pininren, our hand.		*incl.* ni piningen.
	excl. ni pinimim, our hand.		*excl.* ni pinimam.
	2. ni pinimi, your hand.		ni pinimi.
	3. ne penier, their hand.		na paner.

Dual.—1. *incl.* ni pininro, *excl.* ne penememro; 2. ni pinimoro; 3. ne peniero. *Trial*, tol in place of ro.

The inclusive Plural has no special form; the introduction of *n* before *gen* and *ren* corresponds to the Mota *na panen kamam* when the suffixed form *mam* is not used.

3. *Demonstrative Pronouns*; *keke* this, *gene* that, *keke geh*, *gene geh* these, those; with the Article *ne keke*, *ne gene*; *ne* itself is demonstrative in Retan *ihe ne*? who is that?

The Demonstrative made from the Vocative *gei* is in Retan *raga*, but on the other side there is no such, *qer* corresponds to it. Another Pronoun, as it must be called, is *de*, which takes the place of the common *ra* (which still is suffixed in the Third Plural), *de to Motlav* (*da ta*, Retan), those of Motlav, the Motlav people.

4. *Interrogative Pronouns*; *ihei*, plural *dehei* who; *na hav* what; Nouns with Articles *i*, *na*; plural particle *de*; also used indefinitely.

5. *Indefinite*; *takalegi* a somewhat, Mota *takelei* a part; *takal at*, (Retan *tekel at*) a somewhat of men, some men.

The distributive Particle is *val*, *vel*; *val at* every man.

V. Possessives.

1. Ro; 2. *m*u, mo; 3. ga, ge; 4. ma, me.

1. As in Pak *ro=no*; the Possessive comes after the Noun, *nu wuh rok* my bow, *no woh rok* my paddle, *nien rok* my house. In Retan *rok* is not used; it is, as in Motlav, *rekes*; *nu wuh rekes*. In the inclusive Plural *ro* does not appear; the Preposition, or the word used as Preposition, *mi* or *me*, takes its place; *wuh miren*, or *megen*, our bows, as in Motlav *ih mino* my bow. The

Vowel in *ro* is also affected by that of the Suffixed Pronoun; *remem* our, exclusive (in Retan, *remam*), *rimi* your. 2. As with *ro* the Vowel in m*u* changes; *nu* m*uk* a thing of my doing, but *no* m*on* thine, *no* m*on* his, *no* m*omem*, *no* m*omi*, *no* m*or*; the inclusive *no* m*on gen*. In Retan, however, it is always m*o*. 3. The Vowel changes; *ne gek* a thing for my eating, or in close relation, *na gan*, *na gan*, *gan ren*; in Retan *na gak*. 4. So with a thing for drinking; *ne mek*, *na man*, *man ren*; in Retan, *na mak*, *man gen*.

VI. Adjectives.

There are pure Adjectives; *nat luwoa* a big man, *nat set* a bad man, *nien sosoyut* (in Retan, *nen seget*) a small house.

Comparison is made with the Preposition *den*; *no qo ne luwoa den gosow* a pig is bigger than a rat, *kemem ne moson den kier* we are more than they. As a superlative sign *re*, above, is used; *luwoa re* exceedingly large. In Retan *sal* is used in comparison; *luwoa sal* larger than.

Adjectival terminations are *a*, *ra*; *mililia* black, *wuwua* dusty, *qaqara*, from *qaqa*, lumpy. The Prefixes of condition *ma* and *ta*, with assimilated Vowels, appear as with Verbs; *mosur* calm, *togolgol* straight.

VII. Verbs.

1. *Verbal Particles.*—Those that mark Tense, Past and Future, present no difficulty; but it is otherwise with those that are indefinite in respect of time and only mark the Verbal character and employment of a word. These indefinite particles appear to be four, and to be employed in the Singular Number only, each Person having its appropriate Particle; (see Motlav.)

1. The Particle belonging to the First Person is *k-*, either coalescing with a Verb which begins with a Vowel, as *no ket* I see, *no k-et*, or else with a shifting Vowel assimilated to that of the Verb, *no ko toron* I desire, *no ki visi* I pay, *no ku wuh* I strike, *no ka van* I go; sometimes with a less perfect assimilation, *no ke ji* I stand.

In Retan *k* is suffixed to the Pronoun; *nok van*, as in Motlav.

2. With the Second Person *wu* is used; *niek wu van* you go; but in Retan it does not appear, *nek van*.

3. With the Third Person *ni*, *ne*, *n-* is the Particle; *kie ni van* he goes, *lon ne toron* your heart desires; in Retan *ken van* he goes, *len ni tirin*.

In the Plural no Verbal Particle is used; *ren*, or *gen*, *van*; *kemem*, *kimi*, *ker*, *van*, we, you, they go.

A fourth Particle not specially marking time is *va*; *ke va ta va ? ke va to ve ?* Retan, where is he staying ?

2. The Particle marking Past time is *m-* with shifting Vowel; *ke ma mat* he has died, *kemem mu mugu* we have worked,

Retan *kamam mu mumuw*; *nom et*, I saw, as in Retan *nom van*, I came, shows the Particle coalescing with the Pronoun. The assimilation of Vowels is not always complete; *me tir*, Retan, not *mi tir*.

3. The Future Particle is *ji* without any change; *no ji van* I shall go. But in Retan it is *t-*; *no tet*, *t-et* I shall see, *ke te tir* he will stand, *no ta van* I shall go. This Particle *ji* is used to express continuance; *ne geve ji tewa le rara* the Malay apple flowers in the winter. So the future Particle in Retan, *ne vege te tawa le rara*. Observe the metathesis *vege*, *geve*.

4. The Pluperfect Particle is *ji*; *keke no bok ke ma vatah ji lon* this is the book he has been reading in; in Retan *te*; *ke mo ho lok ma ne pelel ke ma gangan te lon* he brought back the dish he had been eating in.

5. The same signifies remainder; *sosogot lap ji* there is still a little; in Retan *na sogot ve ti*.

6. There is no Conditional Particle of the same character with the foregoing; but there is a Particle added to a Future Verb which expresses condition, and is interesting as being the same with that similarly used in Florida, *ke*; *no ji van ke* if I should go.

A Conjunction is also used, *wo*: *no wo van ke* if I should go, *no wo ket ke* if I should see him; in Retan, *nek wo van* if you go; and with the Verbal Particle suffixed to the Conjunction; *no wok van*, *ke won van*.

7. *Imperative.*—The Indicative sometimes serves as an Imperative; *niek wu van* go thou, *ke ni van* let him go; but *ro van* is go ye two, *tol van mo* come here you three.

8. *Negative Verbs.*—The Verb, or the word which conveys the idea negatived, comes between two Negative Particles *teji* and *ta*; *teji ke ta* it is not he; *ke teji van ta* he has not gone; *ke teji moros ta* he does not wish; *no teji van te* I will not go, or I am not going; *ke teji van qo* he is not going yet; *niek wo teji moros teji mas ta* if you don't wish it cannot be. In Retan it is *tat* and *te*; *ke tat van te* he has not come; *no tat lolmaran te ne* I don't understand that; *ne lek tati tirin te* my heart does not desire. It may be conjectured that *teji* and *tat* are in fact a negative *te*, *ta*, and the Verbal Particle *ji*, *t*.

9. *Suffixes* directing transitive force of Active Verbs are, Consonantal, *v*; *heriv*, Mota *sarav* to rub; *n*, *hogon* to stow; Retan, *harav*, *hegen*; Syllabic, *te*; *ronte tere* feel pain; Retan *ronta*; *sa*, *meksa* to breathe; *ran*, *mav* heavy, *mavran* to bear heavy upon.

As in Motlav, Pak, &c., *tor*, Retan *ter*, is used as a Suffix equivalent to the

separable *rag* of Mota, to be translated 'with,' *vantor*, or *ter*, to go with, *hator* to sit with; *no wot tenge ma melet tor ke* the branch of a tree broke with him; in Retan *na sawan tenga me melet ter ke.*

10. *Prefixes.*—1. *Causative*, *v-* with Shifting Vowel; *ji* to stand, *vijigir* make to stand; Retan, *vatgir*; *hag* up, *vahger*, Retan *vasger*, to place up upon; *visis*, Retan *vusus*, Mota *vasus*, to give birth. But the Vowel does not always assimilate; *vatogar* to establish, *vabulbul* to make to stick. 2. *Reciprocal*, *ver*; Retan *var*; *verwuh* beat one another, *vervav* converse. 3. Of *Condition*, *m-*; *mowor* come asunder, *melet* broken, *motoltol* thick; *t-*; *togolgol* straight. 4. Of *Spontaneity*, *tovo*, *tava*; *tovohora* drop of itself, *tavases* drop suddenly of itself; in Retan *tavohoro*, *tavses.*

11. *Reflective Verbs* are made with *lok* back; *ke ma da mat lok ke* he killed himself; Retan *ke me ge mat lok ke.*

VIII. Adverbs.

The general Adverbs of direction are, hitherwards *mo*, *ma*; of direction outwards *lok*, which is also 'back.' The Particles *ke* and *ne* which appear in Demonstrative Pronouns make up Adverbs of *Place*; *keke* here, *gene* there, in Retan *kene* here, *en* there: 'where' is *va*, *ve*, a Noun, sometimes used with the Article; *ne va*; and in Retan with the Preposition *a*, *ave*; 'there' is *e*; *ne vene ron en ke mo wot e* that is his place he was born there, i. e. where he was born. *Adverbs of Time*; *qiri* to-day; *nor*, Retan *nonor*, yesterday, *reh* day after to-morrow, *nereh* day before yesterday; of future indefinite time *naih*, Retan *neh*; of past indefinite *nenaih*, Retan *neneh*, Adverbs of *Manner*; *venan* like, as, *venan keke* thus, *venan gen* so; *venan va* how, as Mota *tam avea*; *ve* is probably a Verbal Particle, *ve nan* is like. In Retan, *danon ke* thus, *danon en* so, *da geta* how.

IX. Prepositions.

1. *Locative*; the Retan *ave*, *ve* being a Noun, shows the presence of the Preposition *a*, but it is certainly not often found; *le* properly meaning 'in' is used as a locative; *le en* in the house (in Retan *len*), *le vene* in the place. 2. *Motion to a person*, *hiv*; *van hiv ke* go to him. This is also *Dative*; *ho mo hiv no* give it hither to me; (see Torres Island.) 3. *Motion* from, *den*; shown in its use in comparison. 4. *Motion against*, *gor*; as in other Banks' Islands. 5. *Instrumental*, *mi*; *ke mo wuh mi ni qejige* he struck with a club; Retan *mun*; *mo wuh mun qetiga.* At the end of a sentence in Retan *ne*; *keke ne qetiga no mo wuh ke ne* this is the club I

struck him with; but in the other dialect *e*, the Adverb used for 'there' is employed as in Motlav; *keke ni qijige mo wuh ke ji e* this is the club he had struck him withal. 6. *Relation* in general, *be*, Retan *pe*; *no ji rise be ron mamugu* I shall pay him for his work; *be hav? be qo* what about? about a pig. 7. Relation to *persons*, *mi*; *mi no* with me; *no ko toto mi ke* I am staying with him, *mi niek* with you. Retan *me ke*, *mi no*. 8. Relation to *Place*, *to*, Retan *ta*; *de to* Mot the people of Mota; Retan *da ta* Mot.

For 'upon' *re*, which is no doubt a Noun, is used; *re vet* on a stone, (see Ambrym and Nengone.) The more common *vowo* is also used; *vowo vet* on a stone, shown to be a Noun by *vowok* on me, i. e. top of me; in Retan *vowo*, *vowok*. In Retan *lalane en* is under the house. The Adverb *lon* is literally 'in it;' *na hav gene lon? tejigai*, what is that there, in it? nothing; Retan *na hav lon? tatiga son*.

X. Conjunctions.

The Copulative is *wa*; Adversative, *ba* but, and *no* stronger; Disjunctive, *si*; *ne wia si tege?* good or not? *lon ne toron ne va? keke si keke?* which do you like, this or this? Conditional *wo*, as shown with Verbs.

The Preposition *den* is used for 'lest;' *et gor den tovohora* take care lest it fall. As sometimes in Mota 'till' is not expressed in the sentence; *kemem mu mugu qon* we have worked (till) night.

There is no Noun, as in the Banks' Islands generally, signifying a companion, and used where we should say 'and.' The Preposition *mi* is used; *no mi Kere* I and (with) Kere, *no mi tihik* I and my brother.

XI. Numerals.

1. *Cardinals*; one *votowa*, two *voro*, three *votol*, four *vovet*, five *terelie*m, six *levejea*, seven *levero*, eight *levetol*, nine *levevet*, ten *sanowul*. In Retan *vetwa*, *vera*, *vetel*, *vevat*, *tavale*m, *levete*, *levera*, *levetel*, *leverat*, *sanwol*. In these *vo* and *ve* are Verbal Particles. The completeness of ten is shown by the addition of *wonowon*; ten *sanowul towa wonowon*, twenty *sanowul ro wonowon*.

The unit above tens is *deme*, Retan *dome*; eleven *sanowul towa ne deme votowa*; twenty-two, Retan, *sanwol ra dome vera*. Hundred is *meldol*, and there is no name for the sum above; a hundred and thirty-six *meldol vatowa*, *sanowul tol*, *ne deme levejea*. Thousand is *ter*, *tar*.

2. *Ordinals*; second *voronan*, third *votolnan*; Retan *veranan*, *vetelnan*; but tenth *sanowulin*, hundredth *meldoldin*; first is

maran made of *ma*, Mota *moa* fore, and the suffix *ran*, which appears in Retan *sanwolran* tenth.

3. *Multiplicatives* with the Causative *va*; once *vatowa*, as *meldol vatowa* above, twice *varo*; *vatol*, *vavet*.

XII. Exclamations.

Yes is *ne*; No *tege*. The Noun, nought, none, *tejigai*, Retan *tatiga son*. The Vocative to call a Person is *gei!*

II. *Torres Islands.*

14. Lo.

The Torres Group lies some forty miles to the N. W. of Ureparapara, the nearest of the Banks' Islands. The Islands of the group, beginning from the North, are Hiw, Metoma uninhabited, Tegua, Lo, and Tog. The whole group has got the name of Vava, from a certain part near Lo with which the Ureparapara people were acquainted; but there is no native name for the group. Tog has in some unexplained way come to be called Pukapuka by traders. The names of the islands here given belong properly in fact to a single district in each, not to the whole of each island.

The language of Lo represents the group very fairly, though there are several dialects. It belongs evidently to the group of Banks' Island languages, and to that division of them to which Lakon belongs. The explosive h, the peculiar *t*, *d*, and j=tch, belong to both, and those who speak one or the other recognise the likeness. The following Grammar of the language was obtained from the native Deacon Edward Wogale, who established, and died in carrying on, a Mission Station at Lo.

I. Alphabet.

1. *Vowels.*—a, *a* short and sharp, e, *e* like French e, i, o, *o* German ö, u, *u* French u. There are no Diphthongs.

2. *Consonants.*—k, g; t, *t*, d=nd, *d*, j=tch; p, v, w; q; m, *m*, n, *n*, ñ; r, l; h.

The sound of *t*, *d*, resulting from an imperfect dental check to the breath, is the same as in Lakon; *t* answers to the Mota n, *tomtom* to think, Mota *nomnom*; j represents the change of t before i into tch, as in Ureparapara. As in Vanua Lava p is pure; v approaches nearly to b. In q the sound of p is not

as conspicuous as of the other components, k, w. The sound of ñ is a palatal nasal, not very clear, though certain in the words in which it occurs; it is not worth while to mark it by a separate symbol for native use. As at Lakona h is explosive, except when it closes a syllable; s is not used at Lo, or elsewhere in the group except at Tegua; but, unlike the Santa Cruz people, the natives have no difficulty in pronouncing it.

II. Articles.

1. The *Demonstrative Article* is *n-*, coalescing with a word which begins with a Vowel, and before words which begin with a Consonant taking a Vowel more or less assimilated to that of the following Noun; *nima* a house, *nu* a bow, *ne tela* a man, *no qo* a pig, *ne hur* a bone, *ne pe* water.

2. The *Personal Article* is *e*, but it is not used with men's names. It personifies; *ja* a thing, *e ja* a person; *e lololnew* the surf-board swimmer. To feminine names *ro* is prefixed.

III. Nouns.

1. The distinction between Nouns that take and do not take the suffixed Pronouns is a matter of course; but the language differs from those of the Banks' Islands in not having any independent form of the Noun.

2. *Verbal Nouns.*—Terminations are *i*, *ve*, *r*; *met* to die, *miji* death, *mule* to go, *muleve* a going, *tog* to abide, *jigar* behaviour.

In *miji* and *jigar* there is a double change in the stem, of *met* to *mij*, and *tog* to *jig*; as in Motlav the addition of the Suffix has changed the vowel of the stem, *e* to *i* by assimilation, *o* to *i* by shortening; t then before *i* becomes by the custom of the language j = tch.

3. In *Composition* the final *a* changes, as in Mota, to *e*; *dalina* ear, *daline qo* a pig's ear, *vala* mouth, *vale iga* fish's mouth. Nouns which end with a Consonant prefer to take a Vowel when compounded with another; *qat* head, *qatu tela* man's head, *pan* hand, *pane tela*.

4. *Reduplication* signifies number and size; *puhpuhgav* crab's claws; *te qatqatranona!* what large legs he has!

5. *Plural.*—The plural sign *lol* comes before the Noun; *lol ima* houses, *lol tela* men, *ne lol hinega* food of all kinds; it is a collective Noun.

Another sign *pah* is used with not much more than a plural sense, though its proper meaning is 'all' of many things, the word being the same as the Mota *paso* finish; *tela pah* the men, all of them, *ne temegjor pah* tomagos of all sorts. A word answering in meaning to *gese*, *geh*, of other islands is apparently *ia*; *kemem ta Lo ia* we are Lo people all of us, and no others.

Nouns are often Plural that have no Plural sign.

IV. Pronouns.

1. *Personal Pronouns.*

Singular, 1. noke, nok, no; 2. nike, ke; 3. ñia, ñi, a, e,

Plural, 1. *incl.* daga, da, *excl.* kemem; 2. kemi; 3. ñihe, he.

Of these *no*, *ke*, da, *he*, are used only as the object of a Verb; *noke ma nat ñia* I struck him; *ñia*, or *ñi*, *ma nat no* he struck me; *ñihe mi ji he* they saw them; *nike mi ji he* you saw them; *ñihe mi ji ke* they saw you, *mi ji* da saw us.

Dual, 1. *incl.* doro, *excl.* kemaro; 2. komor; 3. hor.

Observations.—Of these Pronouns only *ñia*, *kemem*, and *kemi* require no particular notice. 1. The use of *no* alone as 'me' shows that it is the common *no* = *nau*, and the use of *ke* alone as 'thee' shows that it is the Pronoun without *ni*, as *ko* in Mota. It may be said, then, that *ñi* in *ñike*, and in *ñia*, is a demonstrative like *ne* and *ni* in Mota *neia* and *iniko*. The Suffix *ke* in *noke* remains to be explained, and may possibly, but not very probably, be *k* the suffixed Pronoun. 2. With the Preposition *mi* there is used *e*, making *mie* with him; with *hiv*, *a*, *hivia* to him; showing *a* and *e* to be forms for the Third Singular Pronoun. 3. In d*aga*, da is the Pronoun in a form common as a Suffix, but *ga* cannot be explained. 4. In *ñihe*, *ñi* is a demonstrative Prefix, and *he*, the Pronoun, is quite an unique example. 5. The Dual is made by the suffixing of *ro*, representing the Numeral *rua* two; the Vowel of the Pronoun is modified by the approach of *ro*, or of *r* in the anticipated form of *ro*. 6. There is nothing to be called a Trial; d*aga palagatal* we three-at-once, and so on.

2. *Pronouns suffixed to Nouns.*

Singular, 1. k; 2. (*ma*); 3. na, n.

Plural, 1. *incl.* da, *excl.* mem; 2. mi; 3. he.

The second singular is not commonly used; as in Motlav the Noun without a Suffix stands alone, but with a Vowel as its termination.

Examples: na pan a hand. *Singular*, 1. *na penik* my hand, 2. *na peni* thy hand, 3. *na penina* his, her, its hand. *Plural*, 1. incl. *na penida*, excl. *na penimem*, 2. *na penimi*, 3. *na penihe*. Another word for 'hand,' *lime*: 1. *na limek*, 2. *na lima*, 3. *na limena*.

1. In these, as in Motlav, the addition of the Suffix affects the Vowel of the Stem, but in a manner not easy to explain. No doubt *pen*, *pan*, is the true word, with *i* as the Vowel termination, and *lim* with *e*; but the suffixing of *k* makes *limek*, as *naie*, a name, makes *naiek*. 2. It will be seen that *ma* is used with Possessives. 3. In the Plural, as elsewhere, the ordinary Personal Pronouns are suffixed, with the modification only of *mem* and *mi*.

There are no special forms of suffixed Pronouns used with the Dual: (see below, Possessives.)

3. *Demonstrative Pronouns.*—Demonstrative Particles *ke* and *na* point here and there and become Pronouns this and that. With

the demonstrative *ni* prefixed these become *ñieke* this, *nina* that; there is also *kike* this. With the Article *nak* is 'this thing,' *nana* 'that thing;' and with the sign *pah*, *nake pah* these all of them, *nana pah* those.

The Vocative Pronoun is *haqoqera*! you people! which is not used as a demonstrative, though *qiqera* is; *qiqera ta* Mim the people of Mim. Another Demonstrative Pronoun corresponding to the Merlav *vatlumer* and Gog *melmer*, though not connected with a Vocative, is *hemer*, compounded of *he*, they, and *mer*, in many languages a boy; *hemer te Lo* the Lo people.

4. *Interrogative Pronouns.*—Who? singular *paiia?* plural *paihe*; *ne va* is what? *va* being a Noun, as appears in the expression *na ven ge* in which *n* is a suffixed Pronoun.

5. The Noun *tekele*, in Mota *takelei* a part, makes as in Ureparapara an Indefinite Pronoun; *tekel tela na mot, pa tekel tela na wia* some men are foolish, but some men are good.

6. The *distributive* Particle is *valu*.

V. Possessives.

1. The Possessive Nouns, stems to which Pronouns are suffixed to make the equivalents to my, thy, his, &c., are 1. *no*; 2. *na*; 3. *ga*; 4. *ma*.

1. *no*; this is only used as equivalent to 'mine,' 'thine,' &c., and not to 'my,' 'thy;' is not used to qualify a Noun like a Pronominal Adjective (see 2, below): *nok ge* mine this, or that, *nom ge* thine, *non ge* his, *noñe* theirs this, or that. As in Motlav the Pronoun *ma* is suffixed.

2. *na*; this corresponds partly to the Mota *mo*; *nok ite nak* let me see for myself; *nak, nama*, and so on; but is used of property, *nak qo* my pig.

3. *ga*, but with the First Singular Suffix *go-k*, as usual of things to eat, and producing food; *gok ten* my ground, *gama jieg* your field, *gamem hinega* our food. But, as usual, it is applied to all things regarded as in peculiarly close relation; *gana wonor* a club to kill him with.

4. *ma*, of things to drink; *mak pe, mama, mana*, my water for drinking, thine, his.

2. It has been said above that *no* is not commonly used as a Possessive: the ways in which the Possessive relation is commonly expressed are two, by the use of the Preposition *me, mi*, and by juxtaposition; as, first, in Motlav, second, in Mota. Examples of the Dual and Trial of one Noun *ima* a house, in a Possessive relation, and of the Singular and Plural of another, *u* a bow, will show both ways.

Examples: 1. *u*, with the Article *nu*, a bow; *nu mino* my bow, *nu meke* your bow, *nu mie* his bow, *nu meda* inclusive, *nun kemam* exclusive, our bows,

nun kemi your bows, *nu mehe* their bows. The Preposition *mi*, with, is in simple juxtaposition with the Personal Pronoun, with the genitive or possessive relation which obtains in these languages. With *kemem* and *kemi* the construction is different; as in Mota, the suffixed Third Person Pronoun appears with *u*, it is *nun* his bow, *nun kemem*, *nun kemi*, literally, his bow (and) ours, yours (see Mota, page 267.) 2. The other Example will require no further comment; *ima* a house, with the Article *nima*, and with the Vowel modified by the Suffixes *nime*; *Dual*, *nime mi doro* inclusive, *nimen kemaro* exclusive, the house of us two, *nimen komor* of you two, *nime mi hor* of (with) them two. *Trial*, i. e. *Plural* with added Numeral expression, *nime me da* house of (with) us, *nimen kemem* our house, *palaga tal* three of us, *nimen kemi* your, *nime me he palaga tal* the house of (with) them, three of them together.

VI. Adjectives.

1. Words are used as pure Adjectives; *nima ririg* a small house, *tela luwo* a big man; but Adjectives are commonly used in a verbal form; *tela na wia* a good man.

2. The Adjectival terminations *ga*, *h*=Mota *sa*, and *na*, are seen in *meligliya* black, *tatereh*, Maewo *tatarisa*, equal, *magmagarina* pitiable; and the Prefix *me*, *ma*, in the last word and in *melunlun* soft.

3. *Comparison* is made with the Preposition *den* from; *ne tow na wia den mijiv* water from a spring below high-water mark is better than water from the hollow of a stone. More in number is expressed by *levi*; *kemem na vehe levi he* we are more than they.

4. The superlative expression *varamat*; *na wia varamat* exceedingly good; is compounded of *vara*, used in Mota as to enhance a quality, and *mat*, which in Florida expresses a superlative (*uto mate* exceedingly, perfectly, good); *ho luwo* is rather large.

5. Prefixed words expressing character and quality are: *to*; *towuhwuh* fond of beating, the Fiji *dau*; *lili*, Mota *lul* to abound; *liliqo* possessed of many pigs, *lilihuru* possessed of much clothing; *jir*, Mota *tur*, real; *jir mena* almighty, truly powerful, *jir tewotner* true virgin.

VII. Verbs.

1. The Verbal Particles are remarkable because among them, as in Maewo, there are secondary Particles which are only used in subjoined clauses. The direct primary Particles are, Indefinite *na*, *ve*, Past *ma*, Future *ji*.

1. *na*, the common sign of a Verb, as used with Adjectives in Verbal form. It has no temporal force, but translates the Present; *noke na hag tehteh* I am sitting writing, *na gaviga na tetetewch li rara* the Malay apple flowers in the winter. The Vowel may be modified by that of the Verb.

2. *ve*, *va*; the Particle used with Numerals, the Mota *we*, having no temporal force; *ne tela va hag* the man is sitting; *nike mun ne pe ve he* you

have drunk much water; *ñihe ma gal ve pero* they came slowly, delaying; *ve he, ve pero* like Mota *we qoqo, we maul,* are indeed Verbs, though translated by an Adjective and an Adverb.

3. *ma*; before a Vowel *m-* coalesces with the Verb, *mun, m-un* drank, *mije* saw them; though *ma* is the usual form, the Vowel shifts as modified by that of the Verb; *ñia me ven me na* temee he came here to-day; *ñihe me lia no qo* they chased the pig; *nike me qulqul mino* you made friends with me; *ne vat mo ho* the stone fell; *nike miji he* you saw them. In the latter example *it* takes *i* euphonic before *he*, and *iti*, by rule of the language, becomes *iji*, with which the Verbal Particle coalesces to make *miji*. The addition of *te, t,* to *ma* makes it more decidedly past, and *te* must be taken as an Adverbial Particle: *nike mat un ne pe?* have you drunk the water?

4. *ji*, simply a Future Particle; *ja kike ji mola?* will this person go back? *ne va ni ji da hivia?* what shall he do to him?

2. There is another way of expressing the Future which is not simple, by the use of *te ke*; and this in two ways, either 1. the two particles combined before the Verb, or 2. the particles separated by the subject; *te* being the Future Particle=*ji*.

Examples: 1. *maren kemem te ke rav niga* to-morrow we shall catch fish. 2. *te noke ke ven, te nike ke ven, te nina ke ven,* I, you, that person, will go; *ke* must be taken as an *Adverb*. When the Plural Pronouns are the subject of the Verb, a further Particle *ga* is introduced (see Secondary Particles); *daga te ga ke ven; kemi, ñihe, te ga ke ven*; we, ye, they, will go.

3. The *Pluperfect* Particle is *te*; *na wonor ki* (or *ñiek*) *ni ma nat ñia te* this the club he had struck him (with). The same makes a civil demand; *ola te ma* give it to me.

4. *Secondary Particles.*—If it were not for the use of Secondary Particles in Maewo these would be much less intelligible; (see the Grammar of that Language.) It is remarkable that as in Ureparapara, (see Norbarbar, VII. 1,) these Particles, which are there the common Indefinite, change with the Number and Person of the subject. These are mostly used in a subjoined clause, and therefore are called Secondary. They are *ka, wa, ga, ge.*

Examples: noke ma hag ve pero nateme ka hag ve jege nike I sat a long time (delaying) to-day, sat waiting for you; *te nihe ji hipa rake nohe winin, te ge ton,* (they say) that they began to peel off the rind, that they planted it. After the Second Person Singular, and the Third, the Particle is *wa*; *nike, ñia, ma hag wa hag ve jeje,* sat, waited; *wa* before a Vowel is *w-, wite=wa ite.* After a Plural Subject in any Person, the Particle is *ga* or *ge*; and no doubt *ka* and *wa* have their Vowels also modified by the succeeding Verb.

5. The *Conditional* is expressed by *ven,* as in Ureparapara; *te ven tar ji rav jige, te ven new tat rav jige* if it should be calm we shall be able to catch (fish), if there should be surf we shall not

be able to catch; *nike ven mola ji mol wele ma* if you should return come here again; *nike ven ite ji vahe no e* if you see him tell me about it.

6. *Imperative.*—The Verb without any imperative sign is enough; *ven* go, *kimi ven* go ye, *nike domvite* do thou forgive; in *ven wite* go see, *wite* is made up of the secondary Particle *w-* and *ite*; to two persons *gor ven* is said, *r* representing *ro*.

7. Verbs are used without Particles in an Optative sense; *ni mula ma* let it come; and after some Adverbs, like Mota *qara*; *te noke ven it te, kaka vejia hivia* if I should see him, (I will) thereupon speak to him.

8. *Prefixes* to Verbs: 1. Causative, *va*; *he*m to hang, neuter, *vahemig* hang, active. 2. Reciprocal, *ver*; *verwuh* to beat one another. 3. Of Condition, *ma, ta, da tal* to break, *matal* in a broken condition, *ta vava* to be unsteady; the Vowels are modified; *melunlun, teweh*. 4. Of Spontaneity, *temor*; *ho* to fall, *temorho* fall of itself, *ruh* slip down, *temorruh* slip down of itself.

9. *Suffixes* making Verbs transitive or determining their transitive force; *ig* as *vahemig* above; *ji*; *na mevejike*, Mota *mavatiko*, it weighs upon you. These are in fact the Consonantal Suffixes *g* and *t*, the latter becoming *j* before *i*. Syllabic Suffixes are *te, ronte* to hear or feel; *ge, venge* go with; *ne, halne* to lay lengthways; *ve, hove* fall with.

10. *Reflective Verbs* are interesting as not being formed as in the Banks' Islands with an Adverb 'back,' but as in the Solomon Islands with the word signifying 'by himself,' 'alone;' *ñia me lige mejia magena* he strangled himself, tied himself to death by himself; Mota *magesena*, Florida *hegena*; *mejia* is *met* die, *i*, and *a* Pronoun.

11. *Negative Verbs.*—The Negative Particle with Verbs is *tate, tat*; and there is no distinction of Tense; *kemem tate venven e* we don't go there; *daga tate gengen eqe* we have not eaten yet; *ni tat mola ma* he will not come back; *noke tate mule* I shall not go; *noke taj it te* I do not see completely; *tat* become *taj* before *i*. The Dehortative is *tat*, don't.

12. *Reduplication* signifies repetition; *venven* go as a habit, *gengen, unun*, eat, drink, habitually; prolongation, *teteteweh* flowers continually; the form *haaag, tuuu*, from *hag* and *tu*, go on sitting, standing, is peculiar.

VIII. Adverbs.

The Adverb of direction hither is the common *ma*, *me*; but that of direction outwards is *ven*, Mota *vano*. The Demonstrative Particles *ke*, *ne*, with the Noun *veta*, make the Adverbs of *Place*, *vetak* here, *vatane* there (the Mota *vatike vatine*), and *vata ta ha* place at a distance, i. e. there far off: *venin*, there, is *ven* with the demonstrative *ne*. Where? is *avia?* and *ave?* but *na vea* is the Noun, the place where. There, not demonstrative, is *e*; (see Prepositions, IX. 3.)

Time; the Noun *vea*, *ve*, makes *luvneneke* now, *luvlo vé*; and while *iane* is hereafter of distant time *luvnenevia* is heretofore. To-day is temee, to-day in the past *na* temee; to-morrow, *maren*, yesterday *nanora*, *neweria* day before yestesday, *weria* day after to-morrow. The demonstratives *ke* and *ne* make up Adverbs of *Manner*; *weke*, *wene*, t*a weke*, t*a wene*, thus, so; t*a* being to make; t*a we via?* how? in what manner? t*a* make, *we* as, *via* what, where? t*a vetenia?* how? by what means? With the Preposition *pe*, *pewek* thus, *pewen* so.

The word *vetog* is used like Mota *apena*; *ne hinega vetog?* is there any food? *ve tog*, meaning 'there is,' is probably a Verb.

IX. Prepositions.

1. *Simple Prepositions.*

Locative, 1. *a*; 2. *li*. *Motion to*, 3. *hi* which is also Dative. *Motion from*, 4. d*en*. *Motion against*, 5. *gor*, *or*. *Instrumental*, 6. *ene*, (*mi*); 7. *nia*. *Relation*, general, 8. *pi*; of place, 9. *ta*; to persons, 10. *mi*.

1. *a*.—Not commonly used, but shown in *ave*, *avia*.

2. *li*, properly 'in,' but the common Locative; *li lema* in the sea, *li pakih* in the box (the English word), *li matoen* on his right hand. Also 'into,' *ugon li gat* stow into the bag.

3. *hi* and *hiv*, *v* being introduced before a Vowel; *ven hivia* go to him. As Dative, *ola hi no* give to me, *hivike*, *hivida*, *hi kemem*, *hi kimi*, *hivi he* to thee, us, you, them. There is also a meaning of Relation; *hi no* concerning me; and *hiv* at the end of a sentence refers back; *ne venge ni na vijia hiv?* what did he speak about?

4. d*en* from; *ola denia* take away from him.

5. *gor*, with the meaning which obtains in the Banks' Islands; *kemem ge ha gor na lata den no qo* we fence over against the garden from the pigs; *nike na hor goroke mi na venge?* you clothe yourself over with what? *qur gor ne mete ima* shut against the doorway. It seems strange that *or* also should be used, but it cannot be doubted; *ven or ne pe* go after the water; *ven or ja* go after the person; *it or* look after (it).

6. *ene,* probably not a simple Preposition; *me teh ene va?* written with what? *ma kar ene liwa?* shot with an arrow? *ni ma nat ñia ene wonor* he struck him with a club. For *mi* see below.

7. *nia*; this is not used in the simply instrumental sense common in the Banks' Islands, but in the other sense, as in Mota, in which, coming at the end of the sentence, it can be translated 'withal,' 'wherewithal;' *ji ta vete nia?* how shall it be done? shall do how withal? Also, as in Mota, *ne temet ma ta tela nia* the ghost became a man withal, turned into a man. For the Instrumental *e* see below.

8. *pi,* the common *pe, be*; *pi ava?* about what? why? *ni na tu pi mete ima* he stands at the door; *pi nina,* in regard to that, becomes an Adverb; *pinina* therefore.

9. *ta, te*; *tela te ve? tela te Lo,* man of what place? of Lo; *nat ta Mot* a Mota man; *nat,* as in Lepers' Island, the native of a country; in *na ta rie ka* he is from on board ship, belongs to the ship, *ta* is used as a Verb as in the Mota *we tavune aka.*

10. *mi, me,* the common Preposition; *mi no, mi ke, mie, meda, mi kemem, mi kemi, mehe,* with me, thee, &c.; *mi paia?* with whom? you and who? It has been shown under Pronouns and Possessives how this Preposition is used in a Possessive sense, *vono mehe* their land, land with them. The same is also used instrumentally; *ni ma nat ñia mi na wonor* he struck him with a club. It may even become a Conjunction; *riena mi viena* heaven and earth.

2. Nouns used as Prepositions; 1. *ri* is interesting as found in the Loyalty Islands, as well as *re* in Ureparapara, *ra* at Ambrym: *na vat ma ho riek* a stone fell on me, literally, my top; *ne tela va hag ri ema* a man is sitting on the house, *rie raga* on a tree; *riena* on it. 2. *vi,* under, is no doubt of the same character; *no to ma gara vi ema* a fowl has laid an egg under the house.

Like *vunana, lalanana,* in Mota, *riena, viena* are used for heaven and earth, its part above and below. It is plain that *li* also is properly a Noun; *liona* its inner part, within.

3. The Adverb of Place *e,* is, as at Motlav, used at the end of a sentence, and translated as a Preposition; *na wonor ñiek ni ma nat ñia te e* this is the club he struck him with, *nike da ve nia? te noke tar lit e* what are you going to do with it? that I may chop firewood with it. The same, however, cannot always be translated 'with,' and no doubt remains an Adverb; *nike ven ite ji vahe no e* if you should see him tell me about it.

X. Conjunctions.

Copulative, *e.* Adversative, *pa,* but. Disjunctive, *si,* or. Conditional, *ven* if, (see Verbs, VII. 5.) Illative *te* that, (see IX. 3.) The same is Declarative, and marks quotation; like Mota *si* it is used in telling a story, meaning 'they say that,' 'the story goes.' 'Lest' is *mit; it or mit ho* take care lest it fall; 'until' *wahe; kemem ge mewmewgu wahe no qon* we work till night; *wahe* is no doubt a Verb, arriving at.

XI. Numerals.

1. *Cardinals.*—One *vujia*, two *vurua*, three *vetal*, four *vevat*, five *tevelima*, six *livijia*, seven *laverua*, eight *lavetal*, nine *livvat*, ten *henawul*; twenty *henawul rua*; thirteen *henawul tuwaga mahalin vetal*; a hundred *na won*; a hundred and twenty-one, *na won vaga tuwe, na avavin henawul rua, mahalin tuwe*; a thousand *ter*.

With the first four Numerals, as is usual, the Verbal Particle is used. Three words for 'one' appear; *jia* = *ta*, *sa*, *tuwe* = Fiji *dua*, and an Adjectival form of the latter, *tuwaga*. The unit above ten is *mahalin*, its (sum) above, *mahali* being a Noun meaning what is above, the air, sky. The word for a hundred is a Verb, complete, Mota *wono*; but this is only used in counting things up to the number; if 'hundred' is used as an Adjective *tela* is used; *no qo tela tuwe* a hundred pigs. This word also means 'man,' but is not allowed here to have any connection with that meaning; it is probably the same as Savo *tale*. The sum above a hundred corresponds to the Mota *avaviu*.

2. *Ordinals*; formed by adding *an*, *ian*, or *n*, according to the termination of the Cardinal; with certain modifications of the vowels, and change of t to j: second *vuruan*, third *vutelian*, fourth *vuvejian*, fifth *tevelemian*, sixth *livijian*, seventh *laveruan*, eighth *lavetalian*, ninth *livvajian*, tenth *henawulian*. There is no first Ordinal; 'first' is *towtow*.

3. *Multiplicatives*; by prefixing *vaga*; *vagajia*, *vagarua*, once, twice; *vagavia* how many? or so many, times.

A great number is figuratively called *na dor paka* banian roots; many beyond count is also *na midal*. So many men together are *palaga via*; *palaga rua, palaga tal*; two men on board a canoe are *hag rua*, two things at once *horave rua*, two bats hanging together *hem rua*.

XII. Exclamations.

The Vocative to a man is *jia!* Affirmative *weoh!* Negative *tatege*. The Verb *na vewia*, it is true, is also used as an affirmative. A quasi Expletive is *pa*, Mota *qa*, explanatory or emphatic.

XIII. Examples.

Kemem te Lo na gengen ne lol hinega vehe; ne da, ne temeg, ne voh, ne molo, ne gohowa, ne dula, ne via; ne temegjor pa, na wia varamat; na gengen gaga; tate leraler; ne hinega pah ven ler, ne temegjor no tog ret pewen. Pa kemen na unun ne mijiv, ne tow, ne wage: tat pe row mi kemem; te ne Wu ma linere den ne tela te Lo. Ne hinega wele tate liliwo hia mi kemem: te hemer te Lo ma tog poro li qot met, tat ite ne hinega liwo. Qiqera ta *Mim* ma rav tel me le vano mehe, te nihe ji hipa

rake nohe jije winin, te ge ton: pa nihe ma vile ne gilit worono, ma qul ji pi guruh raga, luwomejal; nihe ake ton. Ne hinega tat lilav mi kemem pinina.

Translation.—We of Lo eat[1] many kinds of food (names follow, the last, *Via*, a gigantic arum, has the same name in Madagascar); the *temeg jor* to be sure (a kind of *temeg*, Mota *tomago*) is good exceedingly; we eat (them) always; they never[2] fail; if all kinds of food fail, the *temeqjor* remains[3] always so. But we drink rain-water in stones, water from springs below high-water mark, water from wells: there is no running water with us; (they say) that the Spirits hid it from the men of Lo. Food also is not very large[4] with us; (they say) that those Lo people remained lingering on the edge of the reef, did not see the large-sized food. Those people of Mim came (drew) round about in the uninhabited country, (they said) that they should begin to pare off[5] for themselves the rind of them, that they[6] should plant them: but they took the rough bark only, (which) had stuck to the projecting limbs of the trees, (in) the path; they thereupon planted. Food is not large with us on that account.

Notes.—[1] The reduplication here and with *unun* shows the habit, *lol* is a Noun, *ve he* a Verb, literally, the collection of food (they are) many. [2] The reduplication showing continuance, the simple negative becomes 'never.' [3] The word *ret* = Mota *rot* to bind, but is here equivalent to *ga* (*gae* a bond), in Mota *galava*, (see p. 262). [4] *liwo* is generally *luwo*, the reduplication gives plurality. [5] *nohe* is here used like Mota *mora*; *jije* is not translated. [6] Observe secondary Particle *ge*; *ton*, to bury, Mota *tanu*, Malay *tanam*, Malagasy *tanim*.

The Lord's Prayer.—Ne Vavteme nan Lord. Ma riena; Naie ni araru; ne mil meke ni mula ma; ne menehie meke ni ho *t*a viena *t*awe riena. Ole me ne hinega hi kemem *teme* na tatereh pi *teme*. Nike *t*omvite na hamemem *t*awe kemem na *t*omvite naha mehe. Tate vanavanoke kemem li wulima; nike ola kemem *d*en ne hiwhiw. Na mil meke, e na mena, e na herher, ni tog ni toga.

III. *North of Fiji.*

15. Rotuma.

The particular interest of the language of Rotuma lies in the fact that the people of the island are counted as Polynesians, as distinct from Melanesians, and that their language is naturally taken to be a branch of the speech of the Eastern Pacific, and to be specially connected with Samoan.

I am indebted to the Rev. Lorimer Fison for the Vocabulary already given, and for very careful phonological notes. The Rev.

George Brown has kindly supplied me with a short Grammar of the language compiled by the late Rev. W. Fletcher, a Missionary on the island. From these it appears plainly that the language can by no means be classed with those of the Eastern Pacific, but must be ranked as Melanesian. In the following sketch of the Grammar, which embodies Mr. Fletcher's information, differently arranged and sometimes differently interpreted, the Samoan forms are given for comparison.

With regard to the Vocabulary; of the seventy words twenty-nine appear to be common to Rotuma and Samoa, but many of these are very dissimilar in form; e. g. *roh* Rotuman and *levulevu* Samoan; *falia*n Rotuman, *taliga* (g=ng) Samoan; *maf* Rotuman, *mat* Samoan; *kakae* Rotuman, *'a'ao* Samoan; *ufa* Rotuman *utu* Samoan; *nuchu* Rotuman, *gutu* Samoan; *boni* Rotuman, *po* Samoan; *onusi* Rotuman, *anuga* Samoan; *sasi* Rotuman, *tai* Samoan; *hefu* Rotuman, *fetu* Samoan; *oi* Rotuman, *la'au* Samoan.

The Rotuman Vocabulary, then, cannot be said to be Polynesian, certainly not characterised by similarity to Samoan. On the other hand, of the seventy words there are more than thirty known as belonging to Melanesia, of which several are not found in Samoan.

As regards Phonology it is almost enough to point out that besides the fourteen letters of the Samoan Alphabet Rotuma has ö as in German, k, th, b, r, h, ch; and also has such close syllables as *fapluk*. These close syllables are indeed produced by the habit of clipping the final *a, iris* for *irisa*, and by the singular propensity of the language for metathesis, by which *tiko* becomes *tiok, falina falian, epa eap, hula hual, lima liam*, and *Rotuma* itself *Rotuam*.

Rotuma lies some four degrees North of the Fiji Islands. The language, according to Mr. Fison and Mr. Fletcher, is in the course of corruption through intercourse with European and other foreigners. There is every reason to suppose that many words and perhaps forms of expression have been in recent times derived from Tonga, Samoa, and Fiji. To ascertain the sound and orthography of the language is evidently difficult; *n* is used here for ng where Mr. Fletcher uses g, and *t* for the sharp th.

I. Alphabet.

1. *Vowels.*—a, â, e, i, o, *o*, u.

2. *Consonants.*—k; t, *t*; p, b, v, f; m, n, *n*; r, l; s, h, ch, perhaps j.

1. The Vowels a, e, o, u, are marked by Mr. Fison long and short, and i long; he found â, as a in 'all,' very distinct, and equally distinct the sound of the German ö, here printed *o*.

2. Although k is abundantly present, it is sometimes represented by a break, as *i'a* fish, and *va'a* root, Samoa *a'a*, Maori *ika, aka*. The word for 'sun' is given by Mr. Fletcher as *asta*, but Mr. Fison says that t is nearly th in the English 'thin;' he marks the same sound in *matit* cold. A singular and characteristic change in the language is that of t to f; as in *for* belly, Mota *tur, falian* ear, in many languages *talina, fa* man = *ta, ufa* louse, *hefu* star, *maf* face, *hof* = *vat* stone. That the sounds are not kept perfectly distinct in pronunciation is shown by Mr. Fison's writing both *fânu* and *tânu* for water, no doubt the Malagasy *rano*. In some words a more common t is represented by s, as *sunu* hot, *sasi* sea. There is no w. Mr. Fison notices an explosive h, 'short, sharp, and strongly breathed,' as in *roh* ashes, *râhe* fire, as well as the common aspirate. The sound of ch is soft, as in *nuchu, picha*; Mr. Fletcher wrote *nuusu*, as indeed Mr. Fison writes *nusu ra*. It is a modification of s; *nusu, nuchu*, is Mota n*u*su, Samoan *gutu*, g = ng. Mr. Fletcher writes in a few words j, which may represent this sound, n*a*naja a chief, *nonoj* right.

II. Article.

The Indefinite Article is the Numeral *ta*, one, by the customary metathesis *at*. It either comes before or follows the Noun; *ta fa*, or *fa at* a man. After the Noun it becomes *t*, the final vowel being dropped; or with a change of vowel *at* becomes *et* and *it*; *famorit* a man (*tamoli* of New Hebrides), *ta hofu* or *hofut* a stone, *ta afo* or *afot* a basket, *ta lee* or *lee et* a child, *ta ri* or *ri it* a house. With *vanua* land, and *nusura* door, there is a change of Vowel, *vanuet, nusuret*.

The Samoan Articles are *le* and *se*. Mr. Fletcher adds, 'Sometimes both *ta* and *t* are used, with the change of Vowel; *ta oris parofita, ta oris parofiet, ta oris parofitet*.

What is said to be used with the Vocative Case, *ko*, is no doubt Samoan '*o*, 'a kind of Article;' the Fijian Article *ko*.

III. Nouns.

1. *Verbal Substantives* are formed by suffixing *un* to the Verb; *alaki* to kill, *alakiun* killing. This termination is no doubt the same with n*a*; *amaurina* a saviour, from *amauri* to make to live; *furimaria* easy, *furimariakia* to make easy, comfortable, *afurimariug* or *ina* a comforter, *afurimariakina* comforting, *hoiafurimariakina* comforting one another. It is the Samoan *ga* = n*a*, the *ana, na, ana*, &c. of the Solomon Islands and New Hebrides.

The Suffix *un* applied to Nouns gives a remarkable meaning to them; *ri* a house, *iris riun esea* they have a house in common; *koinana* friend, *iris hoi koinanun esea* they are mutual friends; *esea* is not explained.

2. There is of course no gender in *moa* cock, *uof* hen, *ko* boar, *tinanom* sow. Gender is marked by adding *fa* and *hen* or *honi*, male and female; *kau fa* bull, *kau hen* cow, o *fa* male parent, o *honi* woman parent. Samoan terms for male and female *po'a* and *fafine*.

3. As the sign of plurality, *teu ne* comes before the Noun; *teu ne te* things, *teu ne ri* houses; these words no doubt mean an assemblage. Another word meaning many is *mave*; *ri mave* many houses. To signify 'all' *akatoa*, Samoan *'atoa*, is used in addition, *teu ne ri akatoa* all the houses.

IV. Pronouns.

1. *Personal Pronouns.*

Singular, 1. *nou*; 2. ae; 3. ia.

Plural, 1. *incl.* isa, *excl.* omis; 2. ausa; 3. irisa.

Dual, 1. *incl.* itara, *excl.* omiara; 2. aura; 3. iria.

Observations.—In the Singular the First *nou* and Second *ae* are not very far from what are common in Melanesia, and the Third *ia* is well known there, as in Samoa. In the Plural s is characteristic, as t is in Duke of York. In the inclusive *isa* may be *ta*, as shown in the Dual; in the exclusive *omi* = *kami*; in the Second *au* = Florida *gau*; and in the Third is the common *r*. The Dual shows the Plural s supplanted by the Numeral *ra*. In regard to presumed connection with Samoa, it should be observed that here is a true Plural, as in Melanesian languages, and not a Trial used for Plural, as the *tatou*, *matou*, &c., of Samoa and Polynesia.

The termination *sa* becomes *s*, *is*, *omis*, *aus*, *iris*.

2. *Suffixed forms of Pronouns* are only to be gathered from the Possessives; they appear to be

Singular, 1. ti, to; 2. u; 3. n.

Plural, 1. *incl.* s, *excl.* temis, tomis; 2. mus; 3. ris.

In these *ti*, *to*, of first Singular and Plural are alone strange; the characteristic *s* of the Plural again appearing.

3. *Demonstrative Pronouns*: *tei*, *teisi* this, *ta*, *taana* that; plural on those, *famor* on those persons.

Taana is used of what is near, on of what is distant; *teu ne te ta*, *teu ne te taana*, *teu ne te on*, these, those, things. Another word is *heta*. Sasar, Vanua Lava, *ties* this; Samoa, *le nei*, *lea*, *lena*.

4. *Interrogative Pronouns*; *sei* who? *tis*, *is*, or *s* suffixed, what? which? *ri tis?* which house? or *ri is? vakas?* which canoe? *afos?* which basket? *pukus?* which book? and with change of final vowel, *hanues? hanua*, what land? *lee on sei?* whose child? Samoan *ai?* who?

V. Possessives.

The Possessive Nouns are two; *o* of things in general; and *e* of food and drink, and rarely with other words. With Personal Pronouns suffixed, see above, these become equivalent to Possessive Pronouns.

1. *o.* Singular: *oto* my, *ou* thy, *on* his, her, its. Plural: *os* inclusive, *otomis* exclusive, our, *omus* your, *oris* their. Dual: *otara* incl., *otomiara* excl., of us two, *omuara* of you two, *oria* of them two.

2. *e.* Singular: *eti, eu, en.* Plural: *es,* incl. *etemis,* excl. *emus, eris.* Dual: *etara* incl., *etimiara* excl., *emuara, eria.*

By the insertion of *n* after the Possessive *o* and *e* in *oto, eti, otomis, etemis,* or by prefixing *on* and *en* to the other forms given above, words are made which are equivalent to 'mine,' 'thine,' i. e. 'a thing of mine,' &c. corresponding to the Mota Possessive with an Article.

Example; *oto te* my thing; if it is asked whose? *on sei?* the answer is *on tou* mine; *oris ri* their house; whose? *onoris* theirs.

These words are, with *o*: *ontou* mine, *onou* thine, *onon* his; *onos, ontomis,* ours, *onomus* yours, *onoris* theirs. Dual: *ontara, ontomiara, onomuara, onoria.* With *e*: *enteu, eneu, eneu*; *enes, entemis, enemus, enerisa.* Dual: *entara, entemiara, enemuara, eneria.*

It appears as if the added *n* has the same meaning that it has in Mota; *na imara* their houses; if it be asked whose? *naiman ragai* those people's houses; *nor o gene* their thing; whose? *non ragai* theirs; *gar o sinaga* their food; whose? *gan ragai* theirs. But this does not explain *n* in the Singular also. Another form with *a* appears in use with the Verb.

VI. Adjectives.

1. There are Adjectives used after the Noun; *tanu* (*ton*) *momi* fresh water. Some are formed by reduplication of a Noun; *peara* dirt, *pearapeara* dirty, *hof* a stone, *hofhof* stony, *pul* gum, *pulpul* gummy. The Prefix *faka,* as in Fiji *vaka,* in Samoa *fa'a,* turns a Noun into an Adjective; *fakrotuma* Rotuman like; *nanaja* a chief, *faknanaja* chief-like.

2. *Comparison*: *oi teisi roa e oi ta* this tree is longer than that tree; *oi teisi roa e teu ne oi* this tree is the longest of the trees. The statement in *roa* is positive; if *e,* as in Melanesian languages, may be taken as 'from,' the form is the common one 'long from' that tree, the trees. A word *ak* modifies the force of the comparison: *oi teisi roa ak e oi ta,* this tree is rather larger than that tree. Another word introduced is *un*; *Sotoma lelei un e noho taana,* better than that place.

3. The Prefix *es* signifies 'having;' *es koroa* having property, *es veveni alat* having a dead husband.

VII. Verbs.

1. There are apparently no Verbal Particles as there are in Samoan; the Verb is conjugated, as in Santa Cruz, with the Possessive *o* or *e*; is in fact treated as a Noun.

Example: *mauri* to live, with *e*.

Singular.		Plural.	
1.	*nou mauri etoua.*	1.	*is mauri esa,* incl. *omis mauri etomisa,* excl.
2.	*ae mauri oua.*	2.	*au mauri omusa.*
3.	*ia mauri ena.*	3.	*iris mauri erisa.*

In this *e* does not regularly appear; there is probably some mistake. In another example, *pumu* to excel, given by Mr. Fletcher, *e* and *o* are mixed in the same Verb; and another, *a,* is introduced with *mose* to sleep. It is as if in Mota one were to write *nau we matur* mo*k, ko we matur* no*ma.*

Singular.		Plural.	
1.	*nou mose atoua,* I sleep.	1.	*is mose asa* incl. *omis mose atomisa.*
2.	*ae mose aua.*	2.	*au mose amusa.*
3.	*ia mose ana.*	3.	*iris mose arisa.*

The Verbs which have the Possessive in this way are intransitive: and the Possessive is not invariably used, it can be *ia mose* he sleeps, as well as *ia mose ana,* and with some difference of meaning; *asta poni mea* the sun shines.

2. *Tense.*—The Future is signified by *tala*; *nou tala lao* I will go. For Present time, *kota re ma* it is only now done, *re makikia* is still being done. Past, *re vehia* or *voihia* is finished doing; *veh* is no doubt the Motlav *veh,* Mota *wesu: a te see* finished eating.

3. *Suffix.*—The transitive suffix *ki* appears in the Verb *alakia* kill, from *ala* to die.

4. *Prefixes.*—Causative *a*; *mauri* to live, *amauria* make to live; Samoan *fa'a.* Reciprocal *hoi*; Fiji *vei,* Samoan *fe*; *hoi afurimariakina* comforting of one another.

5. There is no form of Passive, so characteristic of Samoan and Polynesian Verbs.

6. *Negative Verbs*; *eaki* not; *eaki nou inea* I do not know; or *kat* before the Verb and *ra* after; *nou kat inea ra* I don't know; *ra* comes after words which qualify the Verb; *iris kat lao hoiaki mijim ra* they will not return quickly. With Adjectives *se* is the Negative Particle (Lepers' Island *se*); *te se nonoj,* not right. The Samoan negative is *le.*

VIII. Adverbs.

The Adverbs of direction hitherwards and outwards are *mea*=*ma*, and *ofu*=*atu*; *leum* come hither, *leu of* go away; Florida *liu mai, liu atu.*

Time is reckoned by days not nights. There are many names for the days to come; to-day *terani tei*, to-morrow *eka*, day after to-morrow *tea*n, days after that up to the ninth day, *fapa*n, *fapanse, fapluf, fapluk, faprere, faplop.* Yesterday *easa*, day before *reetana*, day before that *reetaneri.*

IX. Conjunction.

The Copulative is *ma*; *ia ma on hoiena*, he and his wife.

X. Numerals.

1. *Cardinals*; one *ta*, two *rua*, three *folu*, four *hak*, five *lima, liam*, six *on*, seven *hif*, eight *volu*, nine *siva, siav*, ten *sanhulu*; twenty *ruunhulu*, a hundred *tarau*, a thousand *ef.*

Eleven is *sanhulu ma ta*, ten and one. The Interrogative and Indefinite is *his*; *ri his*? how many houses? Mota *visa*, Samoan *fia.*

2. *Ordinals*: *on* is placed before the Cardinal *on rua* second, as if 'its two.'

The Numerals are those of the common decimal series, with the exception of *hak* four. Hundred, *ta rau*, is one leaf. The word for thousand, *ef*, is probably Samoan *afe.*

3. Some things are counted in sets of twos, tens, or twenties; *niu asoha* two cocoa-nuts, *poa he* ten cocoa-nuts, *kauui* twenty yams.

XI. Some Remarks of Mr. Fletcher's on the Language.

1. There is a great tendency to clip the words and run them together. The final vowel is very generally dropped; *on* for *ono, hos* for *hosi* a paddle (Fiji *voce*, Mota *wose*); *m* for *mea*, and *of* for *ofu, noom* for *noo mea.* Words are run together as *mauroa* for *mauri roa, hirun* for *hiri un.*

2. In many words there is an interchange of Vowels; *fe* and *foi*; *fa ta fe teu ne te, puk ta ne foi*; *pen* and *poni*; *asta pen sio* sun shines down (*hio*, Mota *siwo*, Samoan *ifo*), *asta poni mea* sun shines hither; *fel* and *foli, fek* and *fokia, vev* and *vovi, peri* and *pori* banana, *mem* and *momi* fresh, *rep* and *ropi* swim; *hen, honi, hoiena* are all used of a woman, *hen on sei* whose wife? *ia ma on hoiena* he and his wife, *honit* a woman.

3. There are many catches and incomplete vowels; many words so like in pronunciation that probably none but a native can with confidence detect the difference.

4. The language of the past is rapidly dying out; the young men do not know many words familiar to the old men.

5. There are many words used to chiefs; *mariu mea* come here, to a chief, *leu mea* to a common man.

6. Some words were introduced from English into Tonga, and by Tongan teachers to Rotuma; one of these, *vito* widow, was declared to be a genuine Rotuman word.

IV. *New Hebrides.*

The languages of the Northernmost of the New Hebrides are not very different from those of the Banks' Islands, though they are distinguished from them by some characteristic differences. Such are the languages of Aurora, *Maewo*, Pentecost or Whitsuntide, *Arag*, Lepers' Island *Oba*, and Espiritu Santo *Marina*. The language of Ambrym, South of Whitsuntide, is very distinct from these. Further south the languages of Api, the Sheppard Islands, and Sandwich Island *Fate*, are much more like those of the Northern Islands than Ambrym, though the difference is considerable. Among these are intermixed the Polynesian language of Mae, Fila, and others. The language of the large island of Malikolo, with no doubt many dialects, may be presumed to connect Marina and Api. Between the middle islands of the New Hebrides and the three Southern, *Eromanga*, *Tana*, and *Anaiteum*, is a considerable gap; and the Southern languages no doubt differ much from those above mentioned. The Anaiteum language only of these three will be at all noticed here.

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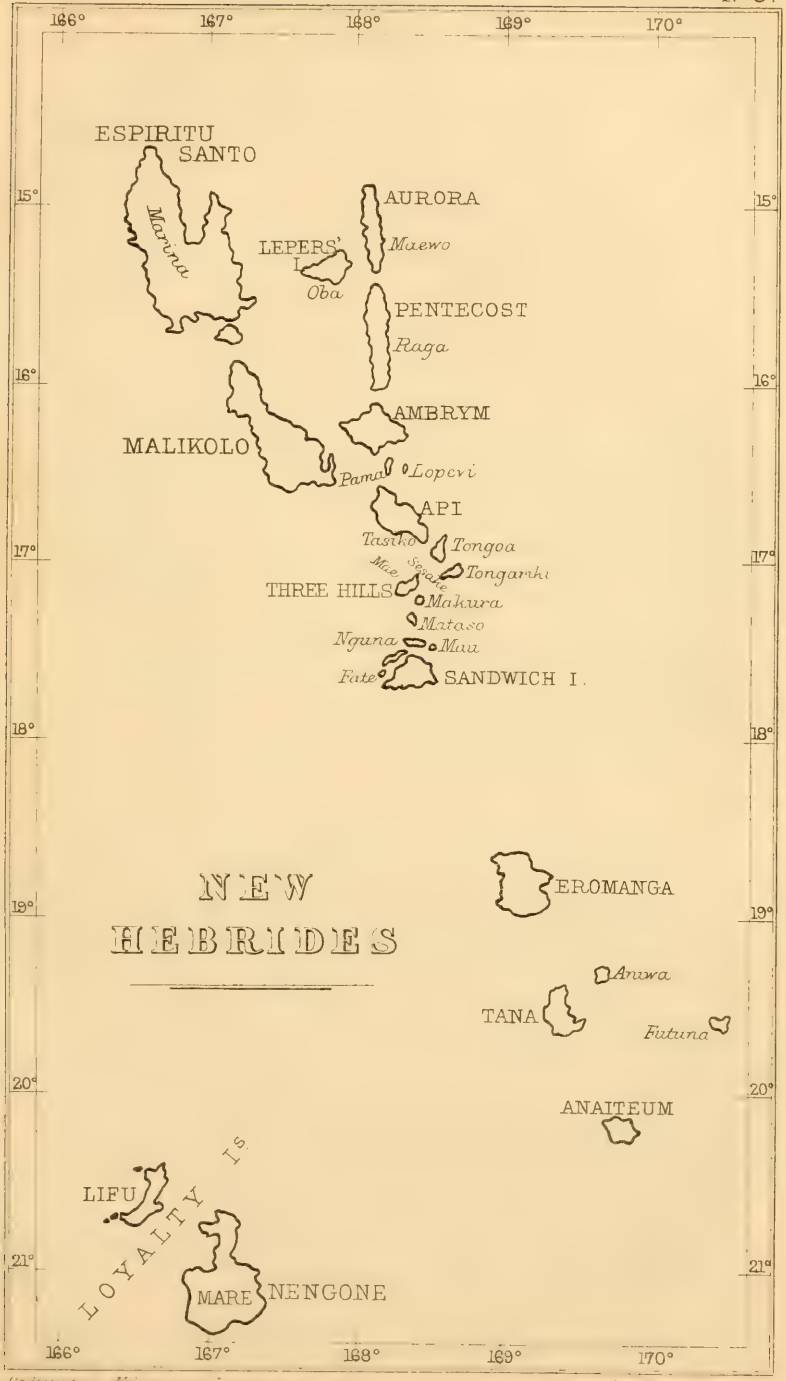
16. Maewo, Aurora Island.

The language here represented is that of the Northern extremity of the island, near Merlav of the Banks' Islands, and particularly that of Tanoriki, a place some twelve miles from the end of Maewo. There is but little difference in the speech of this and other parts of the north of the island. The language of the southern part is more like that of Lepers' Island and Whitsuntide.

The pronunciation of the language is 'thick,' broad; the syllables are mostly open; indeed, though it is common to close a syllable, it is hardly looked upon as correct. The language is now well


166°
167°
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ESPIRITU SANTO
Marina
AURORA
Maewo
LEPERS' I.
Oba
PENTECOST
Raga
AMBRYM
MALIKOLO
Pama
Lopevi
API
Tasiko
Tongoa
Mae
Spade
Tongariki
THREE HILLS
Makura
Mataso
Nguna
Mau
Fate
SANDWICH I.
NEW HEBRIDES
EROMANGA
Anuwa
TANA
Futuna
ANAITEUM
LIFU
LOYALTY Is.
MARE
NENGONE

known, and a Prayer-book, with Psalms, Hymns, and Catechism, has been printed under the care of the Rev. C. Bice.

I. Alphabet.

1. *Vowels.*—a, e, i, o, u. *Diphthongs*, au, ao, ae, ai.

2. *Consonants.*—k, g, *g* rarely; t, d = nd; p, b = mb, v, w; q = kmbw; m, *m*, n, *n*; r, l; s.

II. Articles.

1. *Demonstrative Articles.*—*a* and *na*.

The distinction in the use of the two Articles is not very clear. As a rule it may be said that *a* is used with a Noun which is the subject of a sentence, and *na* with one under government of a Verb or Preposition. As in Mota, *na* is always used with a Noun which has the Suffixed Pronoun; *nalimak* my hand, not *a limak*. When a Conjunction joins on another Noun to one under government, which has therefore the Article *na*, the conjoined Noun has *a*; *matagoro na vanua dan na adoana ti a maro* guard the land from sickness, (*na*), and famine, (*a*). It is not easy to say why *na* is used in *ira na pita*, the white people.

2. The *Personal Article* is *i*; Plural *ira*. The feminine sign with a proper name is *ro* and *te*, making *i ro* and *i te*. This Article personifies; *i masinagi* the person engaged in the work; *i sava tatua ?* what is the man's name ? *a sava ?* what thing ? *i sava ?* what person ? See Demonstrative and Interrogative Pronouns.

III. Nouns.

1. There is the common division into those which take and do not take the suffixed Pronouns.

2. *Verbal Substantives* are common; they are formed by adding *ana*, *na*, or *a* to a Verb; *rasu* to go, *rasuana* a going, *toga* to sit, *togana*, or *togaana*, a sitting, *mate* to die, *matea* death, *dodomi* to think, *dodomia*, also *dodomana*, thought.

3. *Independent* forms of Nouns have the termination *i*, *ui*, *ii*, *gi*, suffixed to the true form of the Noun; *sasai* a name, *qatui* a head, *tolii* an egg, *veigi* the under side.

4. Such Nouns generally take the Pronoun suffixed with a genitive or possessive sense, the Pronoun being suffixed to the true form of the word; yet always, as the language dislikes close syllables, with a vowel before the Pronoun; *sasak* my name, *qatuna* thy head, *tolina* its egg.

In some cases the vowel changes in the stem when the Pronoun is suffixed; *dai* blood, *deiku*, *deina*, my, thy, blood.

5. In a composition of two Nouns, if the former of the two end in *o* or *a*, the vowel is modified to *e*; *sasa* the stem of the independent form *sasai* name; *sase tatua* a man's name; *roro*, *roroi*, report; *rore meroana* report of fighting.

In Mota it is only *a* that changes to *e*.

If a Personal name be the second in the composition, there is the change of Vowel; *lime Duwu* Duwu's hand: the construction is not, as in Mota, with a suffixed *n*.

When the second Noun qualifies the first, without genitive or possessive meaning, the Vowel also changes, though not always; *tatue masinagi* the ministering man.

If the true form or root of a Noun ends in a Consonant, it is common to introduce a Vowel between it and a second Noun in composition with it, as before a Suffixed Pronoun; *qatu qoe* pig's head, *toli kur* fowl's egg; but it may be *qat qoe*, *tol kur*.

6. *Plural.*—For a simple Plural *maraga* is added; *a vale maraga* the houses; or sometimes *ririki*.

The word expressing totality is *odulu* (at Tanoriki) or *dolu* (at Qarangave), the Mota *nol*; *odolu a vanua* the whole country. But many things brought together in one, not one thing in the lump, *odolu*, are expressed by *murimuri*; *a tatua murimuri* all the men, *nona aniani ririki wuriwuri* all his works; *a tatua odolu* the whole man, *a tunubua odolu* all the crowd, as a whole. These words are Adjectives, as is *gasegi*, 'all' in an exclusive sense.

IV. Pronouns.

1. *Personal Pronouns*, disjunctive.

Singular.	1. imau, nau, na.	*Plural.*	1. *incl.* igida, gida, da. *excl.* kami.
	2. iniko, niko, go.		2. ikamu, kamu.
	3. ia, ni, i.		3. ira, iri, ra.

There is no Dual or Trial, *gida irua* we two, *ira itol* they three. These forms, in the Singular, are used as subject in a sentence, and may also be the object after a Verb if it be desired to bring the Pronoun into prominence. The short forms *na*, *go*, *ni*, *da*, are only used before an Imperative or Optative Verb, never in an Indicative sentence. The third Plural *ra* is not confined to persons.

2. *Pronouns suffixed to Verbs and Prepositions.*

Singular, 1. au; 2. ko; 3. a.

These forms are only used after Verbs and Prepositions, to which they are suffixed. There is nothing distinct for the Plural; *ira*, however, or *ra*, is suffixed. After a Consonant *i* is introduced before the Suffix; *vagis* to strike, *vagisiau* strike me; and after a Vowel *n* is introduced before *ia*, *ira*; *dago* to make, *dagonira* make them.

3. *Pronouns suffixed to Nouns.*

Singular, 1. ku, k; 2. *na*; 3. na.

Plural, 1. *incl.* da, *excl.* mami, mi; 2. mu; 3. ra.

Example: *limai* a hand. Singular: 1. *limaku, k*; 2. *limana*; 3. *limana.* Plural: 1. *limada, limamami* or *limami*; 2. *limamu*; 3. *limara*; my hand, thy hand, and so on.

For Dual and Plural *irua* or *itol* is added to the Plural; *a valera irua, itol,* the house of them two, or three.

For the change of *na* from *ma* see Vuras and Merlav.

4. *Demonstrative Pronouns.*

Demonstrative Particles are *na* and *ka*; *a qatagii na* that the beginning, *a qatagii ka.*

This, *kiaga, ikiaga, kaikiako*; that, *kiala, ikiala, kaikiala.* With the Article, *a nika* this thing, *a nikala* that thing; and with the Personal Article *i aka* this person, *i kala* that.

From this it appears that *ka* is generally demonstrative, and that *la* points to a distance.

There is no Pronoun made from the Vocative *ae!*

5. *Interrogative Pronouns.*

Of Persons *isei?* plural *irisei?* (at Tasmouri *irasei*) who? Of things *sava* what?

6. *Indefinite Pronouns* are the same, *sei* somebody, *sava* somewhat. The distributive *val* makes 'each,' 'every.'

V. Possessives.

The Nouns which with the suffixed Personal Pronoun are equivalent to the Possessive Pronouns 'my,' 'thy,' &c. are only three; *no* of general relation, *ga* of closer relation as of food, *ma* of things to drink.

1. As in Mota, &c., *a* is sometimes prefixed to *no*; *anoku* as well as *noku* 'mine.' This cannot be the Article *a,* because *na* is always used with Nouns that have a Pronoun suffixed.

2. It has been observed above (II. 5) that *o* at the end of the first of two Substantives in composition is modified to *e.* In accordance with this (and it is a proof, if such were needed, that these Possessives are really Nouns), *no* also becomes *ne,* and so becomes equal to 'his, her, its,' *ne sei?* whose? *a laqana ne,* or *ane, tamana,* the word of thy father. This is only before a proper Noun; and the Maewo use of *ne* where the Mota has *non* corresponds to the use mentioned above (II. 5) of the lightened termination of the first Noun when the second in composition is a proper name, *lime Duwu* Duwu's hand, where Mota would have *liman.*

3. A pig my property is *bulak qoe.*

VI. Adjectives.

1. There are pure Adjectives; *a vale riki* a small house, *a tatua nagonago* an influential man; but it is common to use qualifying words in a verbal form; *a tatua u lata* a big man.

2. Adjectival terminations are *ga*, *gi*, *sa*; *anoaga* yellow from *ano* turmeric, *gasegi* only, *tantanisa* merciful.

The termination *sa* in an Adjective becomes *si* when the word becomes a transitive Verb; *tantanisa* is pitiful, either an object of pity, or feeling pity, *tantanisi* is to feel pity for, or show mercy to, some object. See the similar distinction between *a* and *i* in Prepositions, Adverbs, and Verbs.

3. The *Adjectival Prefixes* *ma* and *ta* are shown in *masarusaru* fleeting, *tagologolo* straight. These words are pure Adjectives when used without a verbal Particle.

4. *Comparison* is made with the Preposition *dan*; *a qoe u lata dan na garivi* a pig is larger than a rat. When numbers are in view *liwi* is used. A Superlative is made with *ranai* very.

A prefix modifying a quality is *malamala*; *malamala lata* rather large. Words of the same kind are *muro gangan* fond of eating, *gangan* to eat; *tagtagsom* rich, *som* money, *tag* possessor.

VII. Verbs.

There are found in this language Verbal Particles of a kind not used in the Banks' Islands, those namely that have in combination with them the Personal Pronouns, and therefore change with the Person and Number of the Verb. These Particles are here called Secondary, and those which are of the character already exhibited in the Banks' Islands languages, and do not change with the Person and Number, are called Primary.

1. *Primary Verbal Particles.*—These are all used in indicative sentences. The distinction of Past and Present time is not definitely expressed.

(1) The most common and Indefinite Particle is *u*, in itself devoid of temporal significance. It is to this that the Verb reverts when the time has been set by some other means, and it is this which is used when Adjectives are in a verbal form.

Though devoid of special temporal force, *u* may be taken to represent the Present. It makes a word a Verb, and a Verb with *u* may be sometimes an Infinitive; *kamu u lolomu u lailai* you wish to take. It is the same with Mota *we*.

(2) *mo* is also devoid of temporal force. But when the Past is represented it is with, though not by, this Particle; to express

time positively *ta* (as below), or the Adverb *tau*, already, has to be added; (see Pluperfect).

It is said that *mo* is destitute of Tense, because it is used when the time before the mind is present, past, or future; it is *ma* of Araga: nevertheless it is that which naturally seems to go with the Past. In the sentence *nau u ete kamu mo riwuriwu kumara* the Verbs convey no tense, though the meaning is 'I saw you planting sweet potatoes.' When *ta* is added it brings its tense with it; *iniko mo ta lai* you took it. Compare the double Particles in Florida.

(3) *ta* is Past; *kami ta riwu wuriwuri na kumara qariki* we have all been planting sweet potatoes to-day; *ta baso* it is finished.

(4) *ni* is Future; *ni tig sikul tea qariki, ni riwuriwu kumara*, there will not be school to-day, there will be planting sweet potatoes.

This Particle is used often as *n*, combined with a form of a Pronoun in the Singular Number, and therefore like one of the Secondary Particles; *nan ras* I will go, *gon ras* thou wilt, *in ras* he will go; and in the Second Plural also *gin ras*. But it must be placed among the Primary Particles, because it is used as *ni* after all the Pronouns, *nau ni ras, go ni, ia ni*.

(5) *ti* conveys the notion of continued or regular action; *a gaviga ti mamatasa le wule rara* the Malay apple flowers in the winter. This Particle is employed in Narrative. It is used also with a *future* sense in the First Person Plural.

(6) *tei* optative or of supposition; *tei tewa si tei visa*, should it be one or so many more, let it be one or so many.

The word *wa*, which is a Conjunction, is used before Verbs in such a way as to appear like a Verbal Particle with a conditional sense, or even with a future signification when there is supposition; *nau wa etea na na laqa minia* if I should see him I will speak to him; *a sava qa niko wa dago?* what are you going to do? what do you suppose that you shall do? expect to do?

2. *Secondary Verbal Particles* are combinations of a Particle and Personal Pronouns, and consequently vary. These can be used in a simple indicative sentence, but appear generally in conjoined clauses, signifying consequence, logical or in time. There are two forms which may be said to be characterised (1) by *e*, and (2) by *a*.

(1) *e.—Singular*, 1. ne; 2. go; 3. ti *or* it *or* iti.
Plural, 1. *incl.* te, *excl.* ge; 2. ge; 3. ge.

(2) *a.—Singular*, 1. na; 2. go; 3. na.
Plural, incl. ta, *excl.* gana; 2. ge; 3. gana.

The first form *e* appears to be used as consequent on a former clause with the Particle *u*, i. e. when present or past time is in view. The second form *a* after a former clause in the Future.

(1) *Example*: *nau u toga ne revereve* I sit and write, *niko u toga go revereve* thou sittest and writest, *ia u toga ti* (or *it* or *iti*) *revereve* he sits and writes; and so in the Plural, 1. *gida u toga te revereve, gami u toga ge revereve,* 2. *kamu u toga ge revereve,* 3. *ira u toga ge revereve.* In this the Secondary Particle does instead of a Conjunction.

It is possible to use these Particles in a simple sentence without any prior clause, but it is not the common use.

It is difficult to separate the Pronoun and the Particle said to be combined; it can only be said to be plainly a combination in *ne, te, ge.*

Example in the *Past*: *na u sage ne tig saqea tea* I went but did not see him. The sentence in the other Persons and Numbers follows accordingly. Here the Secondary Particle is equivalent to 'but.'

(2) *Example* of the other Secondary Particle with the Future in the prior clause: 1. *nau ni rasu qatea na ete* I shall go and see for myself; 2. *go ni rasu go ete*; 3. *i ni rasu na ete.* Plural: 1. *gida ni rasu ta ete, kami ni rasu gana ete,* 2. *kamu ni rasu ge ete,* 3. *ira ni rasu gana ete.*

In these the combination of Pronouns with a Verbal Particle *a* is more easily seen. The Secondary Particle again is equivalent to a Conjunction.

(3) Further, to both these Secondary Particles another Particle *vi* is added. This is no doubt the Future Particle *vi* of Arag and Lepers' Island: it is used here to convey the idea of consequence after a certain interval; not only, I shall go and see, as at once, but I shall go, and then I shall see; or I went, and then I saw.

Example: in a sentence of Past time with the Secondary Particle (1) *e*; *nau u suwo le tas, ne mule taliwura, ne vi suwo le qarana,* I went down to the sea, (and) came back, (and then) went down into the valley. Here the Secondary Particle *ne* does the work of the Conjunction 'and' in English, and *ne vi* in the third clause does as well as the Conjunction and Adverb, 'and,' 'then.' In the other Persons, Singular and Plural, the sentence can be followed with *go vi, ti vi, te vi, ge vi.*

This form is used, strangely, with the sense of 'lest,' without any kind of negative particle; *tura goro kami dan na tavala meroana tivi rowo suri kami* protect us from the enemy lest he assault us; *kami ge vi sova qariki le an seseta* lest we fall to-day into evil.

So also with the Secondary Particle (2) *a*, in a Future sentence: *na ni reve na vi valu* I shall write (and afterwards) read; and Singular, 2. *go vi,* 3. *na vi*; Plural, 1. *ta vi, gana vi,* 2. *ge vi,* 3. *gana vi.*

The ordinary arrangement may be reversed, the Secondary Particle with *vi* may come first; *na vi vano na ete* I shall go and see; and here the notion is that an interval is to elapse before going.

3. *Pluperfect.*—There is no use of a Particle to express it; but the notion of a Pluperfect can be sufficiently conveyed by the use of *tau* meaning 'complete;' *u lai taliwura mai na taratara mo dago masina tau ginia,* he brought back (brings) the hoe he worked

complete with, completed his work, had worked with. The word *tau* means to make.

4. A Verb may be used without a Verbal Particle in a direct statement, positive or negative, where *u* would be used; but it is not common, and is recognised as an exceptional way of quick speaking.

5. *Imperative.*—The use of the Verb without a Particle in the Imperative is by no means the rule. A direct Imperative has the Verb preceded by a form of the Personal Pronoun; *go van* go thou, *ge van* go ye. These are the Secondary Particles. The Secondary Particles (2) are also used in the Plural; *da ta van* let us go, *gana van* let them go.

The Future is used with the sense of 'let:' *nan van* let me go, *in van* let him go, *kami ni van* let us go; and if *gida*, not *da*, is used as the Pronoun, *gida ti van* let us, inclusive, go.

6. *Suffixes.*—Transitive terminations of Verbs are not conspicuous; these are *i*; *weda* heavy, *wedei* to be heavy upon; *va*; *siri* to shave, *siriva* to shave off something; *nagi* in *kokonagi*, Mota *kokomag*, to take care of; *rag* in *tektekerag* to put away from oneself, reject.

The remarkable form of this kind is that of *si*, where *sa* is the termination of an Adjective; as *tantanisi* to be pitiful to some one or thing, *tantanisa* pitiful; though the termination *si* is not necessarily connected with an Adjectival termination *sa*; *garusa* to wash, *garusi* to wash some one; *bunibunisi* is to kiss in native fashion by smelling at, for example, a baby, *bunibuni* to smell without any direct object. Nor is the termination only *si*; *seseta* is bad, *dago sesetagi libatina* is to do evil to one's neighbour, in which *dago-seseta* do evil becomes a Verb with the transitive suffix *gi*.

These Transitive Suffixes not being in very common use, Prepositions take the place which they occupy in, for instance, Mota.

7. *Prefixes.*—1. *Causative*, *vaga*; *maso* to live, *vagamaso* make to live, save. 2. *Reciprocal*, *vagal*; *vagal laqalaqa* talk one to another, *vagal vagisa* to fight, strike one another: but it is not clear what *vagal* itself may be. 3. Of *Condition*, *ma*; *dare* to tear, *madare* torn. 4. Of *Spontaneity*, *tava*; *tavaragata* get up, *tavarisa* lie down.

8. *Reflective Verbs* are not made, as in the Banks' Islands, with an Adverb, but with a Noun and Pronoun suffixed; *na u vagisiau tabuk*, I strike (me) myself, *ia u dago vagamatea tabuna* he killed, made dead, (him) himself; this is the Mota *matapuk* 'of myself,' 'of my own accord.'

9. *Negative Verbs.*—In a negative sentence the Verb is preceded by *tigi*, *tig*, and followed by *tea*; *tigi* coming after the Verbal Particle before the Verb, and *tea* being preceded by any words immediately qualifying or depending on the Verb. A negative sentence thus shows tense in the same way as a positive one; *ia u tigi dago sesetagi lebatina tea* he does not do harm to his neighbour; *nan tigi ruwagi na mateawota tea* I shall not fear accident.

This Negative is used in admiration like *gate* in Mota; *tigi tatua lata tea!* what a big man!

The *Dehortatory* or Cautionary word is *kare*, a Verb meaning to do away with; *ge kare dago qala tea* do not ye do so; *go kare tektekerag kami ale galeana* do not thou bring us into temptation; *tea* being added as a Negative. The Pronoun is suffixed also to the Verb, *karea*, as if it were 'do away with it;' *karea balubalu tea* do not steal; *inau karea* let it not be I.

10. *Reduplication.*—There are two forms, (1) of the whole word, or, if that be long, of the first two syllables, conveying the sense of repetition; *toga* to sit, *togatoga* to sit, often; (2) of the first syllable, with the sense of prolongation of the act, *totoga* to sit a long time. But the syllable or syllables can be repeated more than twice, and the tone and manner do much to modify the sense.

11. *Passive*—Verbs have no Voice (see Mota, VII. 8); *mo vagisia gi na kere* he was struck with a club.

VIII. Adverbs.

1. *Of Place.*—*ka* and *la*, as among Pronouns, are demonstrative of place; *na* also is 'there' and *naka* 'here'; *laka*, and *alaka* 'here' of a definite locality, *ede* indefinite; *ala* 'there' is used also in reference to time, or to a cause or reason; *bea*, *a bea* where; *bea* a Noun, and *a* the Preposition. The demonstrative *ka* is used in the sense of 'still'; *ka go ete goro* you still look after; and *ka*, *ga*, followed by a Verb with a Secondary Particle have the sense of 'thereupon.' The common Adverbs of Motion hitherwards and outwards are *mai* and *atu*.

2. *Of Time.*—Adverbs of Place, demonstratives, serve also as Adverbs of Time; but some more properly marking time are, *gariki*, *a qariki* to-day; *nanova* yesterday, *oisa* day after to-morrow, *naoisa* the day before yesterday; words which are Nouns, and in which the Past is marked as in the Banks' Islands with *na*; *ka roronia* or *roroniaka* is 'now'; *qaraga* denotes sequence.

3. *Of Manner.*—*udisinia* why, *saginia* how, whereby, with what,

moi because. The word *taliwura, taliwuri,* back, gives an interesting example of the way in which the termination *i* is assumed when the Verb becomes transitive; see VI. 2; VII. 6; *na vano taliwura* I will go back, *niko mo tun taliwuri kami* thou hast bought us back. See below the Preposition *suri.*

The Particle which corresponds to the conciliatory or polite *ti* of Mota is *qa,* and must be considered an Adverb; *sumai qa* just come here, be good enough; *lai vano mai qa* just give it hither.

The Negative *tigai,* no, is a Noun.

IX. Prepositions.

1. The Simple Prepositions are numerous. Some of them, marked *, take a Pronoun governed by them as a Suffix, in the form in which Pronouns are suffixed to Verbs.

Locative, 1. a; 2. le; *Motion to,* 3. suri*; *Motion from,* 4. dani*; *Motion against,* 5. goro*; *Dative,* 6. mi*; *Instrumental,* 7. gi*; *Relation in general,* 8. be; 9. moi, (suri); *to Persons,* 10. me*; *to Place,* 11. ta, data. To these must be added *liwi** over and above, used in comparison.

1. *a* has been exemplified in several Adverbs.

2. *le,* the Mota *lo,* properly 'in,' but used of position generally; *le lole vale* in the house, i.e. in the inside.

3. *suri* is, when used of motion, only of motion to a person; *na vano taliwura suri tamaku* I will go back to my father; *go kare tektekerag kami tea ale galeana* let us not go into temptation. There is another use of *suri,* or *sur,* of general reference, *sur sava*? why? with regard to what? *van sur* go after (it), not with notion of going to a person, but with reference to some thing. The same word has two forms, *suri* and *sura,* the former when a transitive force is present (see VI. 2; VII. 6; VIII. 3), and therefore when it is a Preposition. Thus *rono sura* is to be in a state of belief, *rono suri* is to believe somebody or something.

4. *dani* can be used, as in Mota, at the end of a sentence.

5. *goro* has the sense already described in Mota, &c.

6. *mi,* to; *la miniau* give to me. It is not possible to make a clear distinction between this and *me,* for *mi* is used of accompaniment and near position; *toga miniau* sit by me, *ia u toga mi na ara* he sits by the fence. Before the Suffixed Pronoun beginning with a Vowel *n,* as in the case of Verbs, is introduced; the Article *na* also belongs to a Noun under government of a Preposition. There is an appearance, therefore, of *min* rather than *mi.*

7. *gi* is likely also to be taken to be *gini, gin.* It is instrumental, like 'with;' *ia mo vagisia gi na kere* he struck him with a club, *kiaga na kere mo vagisia ginia* this is the club he was struck with (it). But there is another use, not instrumental, corresponding to that of *mun* in Mota; *lolowia gihei* well disposed towards someone, *nagas ginia* ill-disposed towards him; *kami u*

arewia giniko we speak well to, praise, thee; a man buys a pig *gi na bulana* or *gin bulana* for his own; *ginia* has much the use of Mota *apena*.

8. *be*, the Mota *pe*; *na anian u tarisa be leo* the thing which is right according to law. This Preposition is not very frequently used, *gi* taking the place it has elsewhere.

9. *moi, mo*, with reference to, because of, for; *a tamanik u lakalaka moi ia mo etetiwia inau* my soul rejoices because he has looked on me with favour; *mo ni ronosura* that I shall believe, for my believing.

10. *me*, with, as in Mota; *meau, meko, mea*, with me, thee, him. Since this is no doubt originally a Noun (see Mota), it does not seem natural that the Pronoun should be suffixed as to a Verb; but Merlav *mio=meau*; see 6. *mi*.

11. *ta, data*; *laqana ta Maewo* language of Maewo, *data le vale* belonging to the house.

2. *Compound Prepositions* are not common; *ale* in, is *a* at and *le* (also a Preposition) the inner part; *alalona* inside may be written as one word.

3. There are Nouns used as Prepositions; *tavalu*, a side, comes to mean 'with;' *tavaluk* with me, beside me, my side; *ve* under, *veigi* the under side; *veiku* under me, *ve vale* under the house; *wo, wowo*, on, above, the upper side, *wowok* on me, *wone vale* on the house.

X. Conjunctions.

The *Copulative* is *ti, tia*; *wa* is sometimes added, *ti wa* and. The *Connective*, which is really a demonstrative Particle, *ki*, has something of the sense of 'but;' *ki kaga* but this; *ki iniko?* but you? introducing rather than opposing. If many are spoken of *ka* is used, not *ki*; *ka a tunubua*, then, but, the multitude of people. A decided *Adversative* is *moi*; used with *ka*, of things *kamo*, of persons *kamoi*. *Disjunctives*, 'or,' are *si* and *le*, of which *si* is said to be used in affirmation and *le* in interrogation; *kiaga si kevano* this or that; *bea niko u taran? kiaga le ikevano?* which (where) do you like? this or that? *Conditional*, if, *wa*; *in wa taro* if it should be calm, *in=ia ni, wa* coming after the Verbal Particle; *isei wa dago na ani u seseta* if any does the bad thing. A quotation has the sign *wa*. The *Declarative*, 'that,' is *war*; *ia u vet war in sumai* he said that he would come. A word which is in fact a Verb, *vavano*, is 'until;' *vavano na mate* till death; *mere* is 'like,' 'as.'

The Noun signifying companion, by which the English 'and' is often represented, is in the Singular *ta*; *tak, tana, tana*, I and, thou and, he and —; but in the Plural *matara, matarsei*? they and who? See Mota and Motlav.

XI. Numerals.

1. *Cardinals.*—One *tewa*, two *irua*, three *tolu*, four *ivat*, five *tavalima*, six *lavatea*, seven *lavarua*, eight *lavatol*, nine *lavat*, ten *sanwulu*, *sawul*; a hundred m*edol*, a thousand *tari*; the unit above ten is its *domai*, twenty-three *sawulu rua doman itol*; the sum above a hundred is expressed by *lan wonana*, *lana* turn over *wonana* on it; three hundred and twenty m*edol tol lan wonana sawulu rua.*

The Prefix *i* is a Verbal Particle; *rua* is an Adjective in *sawul rua*, as *itol* is a Verb in *doman itol*, its unit-above is three. When *sanwul* is alone n is heard, but combined with another Numeral it is *sawul.*

The system is still that of the Banks' Islands, the second hand repeating the Numerals of the first. According to native opinion, *la* with the Numerals of the first hand has the same sort of signification as *domai.* For a hundred some say m*eldol.*

2. *Ordinals.*—Second *vagaruai*, third *vagatolii*, fourth *vagavatii*, fifth *vagatavalimai*, tenth *sanwului*, hundredth m*edolui.* Thus the Numerals from two to nine take the Prefix *vaga*, and all the suffix *i.* The first is m*oai.*

3. *Multiplicatives* are formed by prefixing *vaga.*

4. The Interrogative and Indefinite is *visa*, how many? so many; with the Verbal Particle *i visa.*

There are several words which go with Numerals to qualify them; two men together are *bulrua*; on a canoe *togavisa* sit so many; arrows are *turavisa* stand so many; things in a cluster *sogovisa*; things in so many strings *talvisa*; things so many at once *sorakovisa.*

XII. Example. The Hundredth Psalm. Asi 100.

1. Ge rorovi lakalaka min i Lord, vanua *m*araga: ge dago ma*s*i*n*a lakalaka min Lord, vano goro nanagona gi na lai ra*n*ai na asi.

2. Ge gigilea gin i Lord war ia God: ia mo tau gida, ti tigi gida tabuda tea; gida nona tunubua, ti a sipu tale melena.

3. Ge sasaroro etetiwia ale mateara anona, ge vano arewia le tinenagoi*m*a anona: etea tiwia, laqawia nasasana.

4. Ki i Lord u wia, ia u ta*n*ta*n*isa radu: ia u garawia val salai *m*araga.

1. Shout rejoicing; *dago masina* work, *dago* to do, *masina* an Adverb; with the lifting very far up a song. 3. *sasaroro* as Mota VII. 5. (3); *etetiwia*, *arewia*, Verbs used as Adverbs; *are wia* call good, Maori *kare*; *tine nagoima* the open space of the house-face. 4. *Ki* is not 'for'; a connective only; he is merciful outright; he is true (in) each generation many (of them).

Compare the same Psalm in the neighbouring languages of Whitsuntide,

Arag, and Lepers' Island, Oba. The translation is made by a native from the Mota version, which is literally as follows:—1. Shout rejoicing to the Lord, lands; work joyfully for the Lord, go before his face with singing loud (great) a song. 2. Know concerning the Lord that he is God; he made us and (it was) not our doing: we are his people and the sheep belonging to his field (garden). 3. Go up (and) enter thanksgiving into his gateway, go praising into his court: thank him, bless his name. 4. The Lord is good, he is merciful for ever: he is true in every generation.

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17. Oba, Lepers' Island.

The native name of Lepers' Island is Oba (b=mb), or, according to the idiom by which a Preposition is prefixed, *a Oba* 'at Oba.' The language here represented is that of the northern face of the island, and particularly of Walurigi. There is no material variation in the speech of this part of Oba, but there are two styles of pronunciation, the dividing point of which is between Walurigi and Lobaha. The Walurigi people to the West of Lobaha say that the Tavalavola people to the east of it speak 'small;' the Tavalavola people say that those of Walurigi speak 'large.' A conspicuous distinction is the pronouncing on the Walurigi side of k as *g*=ngg. The language was first to some extent acquired and written by Bishop Patteson at Tavalavola; his few remaining notes have been compared with the Grammar here compiled of the Walurigi dialect. What has been printed in the Oba language, under the care of the Rev. C. Bice of the Melanesian Mission, is in the Walurigi dialect. The language of the southern face of the island is different, but probably not very different.

The language is characterized by open syllables; though the use of b=mb, *g*=ngg, and q=nggmbw hardly makes it sound so; no syllable can be closed by any other Consonant than m, n, *n* and w.

It is characteristic of the language to change the vowel of a word on repetition, whether in Reduplication, as *hau heu* for *hau hau*, or whether a word recurs; *wai*, water, if repeated will be *wei*. There is also a certain instability about vowels when there is no repetition; it may be *na* or *ne*, *he* or *hi*, *vi* or *ve*, *lai* or *lei*, &c.

There is very much in common between this language and those of the neighbouring Pentecost and Aurora, Arag and Maewo, and with those of the Banks' group. Words are often disguised by metathesis, *manivinivi*, *tatarise*, the Mota *mavinvin* and *sasarita*.

I. Alphabet.

1. *Vowels.*—a, e, i, o, u. *Diphthongs*, ae, ai, ao, au, eo, eu.

2. *Consonants.*—*g*, g; t, d,=nd; b=mb, v, w; q; m, *m*, n, *n*; r, l; h, s.

1. There is no k in Walurigi, but *g*=ngg takes its place. Since k is pronounced in Lobaha and Tavalavola, it would be better to print k, and let Walurigi people nasalize it if they please. There is no hard g; but the nasal sound of *g* is apt to be missed when not immediately preceded by a vowel: g is the Melanesian g, and is not likely to be mistaken by the ear for hard g. 2. d=nd; there is certainly sometimes the sound of r: Bishop Patteson wrote *ndrai* for *dai* blood. The sounding of r after d may be found to be fixed to certain words, in which case it might be worth while to write it; or it may be individual or local. The value of it in connecting Oba words with other vocabularies is plain; *dai* pronounced *ndrai* appears at once the Fiji *dra*, the Malagasy *ra*. 3. There is no p; b=mb takes its place at Tavalavola, as at Walurigi: w frequently closes a syllable. 4. The sound of q depends on that of its regular constituents, k, p, w. Hence at Lobaha, where k is sounded, q represents k, mb, w, and the sound of m is distinctly present. At Walurigi the full sound is ngg, mb, w, and the element of b is obscured (see p. 212). Thus the Mota *taqaniu* is in Oba *taqanigi*, belly; q has to be pronounced according to the custom of the place; to write it *tanqanigi* is to suggest at once a false pronunciation and to obscure the connection of the words. 5. The nasal *m* is well marked; Bishop Patteson marked it in MS. as m*n*; *mnaumnau* for m*aumau*; a native scribe has tried mm.

II. Articles.

1. The *Demonstrative* Articles are, as in Maewo, two; *a* and *na*.

As in Maewo, *a* is used with a Noun which is a subject; or, if with a Noun under government of a Verb or Preposition, at such a distance from the governing word that its influence cannot reach so far; *gon lai gamai den vile go a lanuwe* save us from lightning and tempest. With a word under government *na* is used; and always with a Noun that has a suffixed Pronoun; *na qatune* his head, never *a qatune*.

These Articles are very often absent altogether, not only when the notion is general; *da van da rave ige* let us go catch fish; but particularly after Verbs and Prepositions.

2. The *Personal* Article *i* goes with names of persons, and makes a name by personifying; *i lalagoa* the minister, the person carrying on the work. It applies equally to masculine and feminine names; the Plural is *ira*; *ira mavuti* the white people, *ira ta salesale* the floating people, Europeans.

For a person's name *i ginew* (*ginew* thing) is used, like Mota *i gene*; *ginew* referring to the name, not the person. In case of forgetting the name *heno* takes its place, and *i heno* stands for So-and-so, or it is asked *i heno?* what's his name? (see p. 134, and below IV. 5.)

III. Nouns.

1. There is the division of Nouns into those which do and do not take a suffixed Pronoun; those that take the suffix being, as elsewhere, generally those which represent things which have an existence relatively to something else.

2. *Verbal Substantives* are made by adding *ana* to the Verb; *tabe* to love, *tabeana* love; *mate* to die, *mateana* death; *dom* to think, *domiana* thought; *gea* to do, *geana* work.

3. The termination of *Independent* Nouns is *gi*; *qatugi* a head, *limegi* a hand, *garugi* a leg, *toligi* an egg.

4. These Nouns in *Composition*, whether before another Noun or with a suffixed Pronoun, appear in the normal form; *qatu boe* pig's head, *qatugu* my head; *lime tanaloi* man's hand, *limemu* thy hand; *garune* his leg; *bainhi manu* bird's wing; *toli toa* hen's egg. But *i* is often introduced between two Substantives, *qatu i boe*; a matter of individual choice; *i* is not a Preposition.

If the hand of a definite man, or the wing of a definite bird, is in view the Pronoun of the Third Person is suffixed to the former Noun; *limen tanaloi hii* that man's hand, *bainhin manu* the bird's wing; *limere tanaloi hii* those men's hands. The Pronoun is not suffixed before a personal name; *lime Meratavalavola* Meratavalavola's hand.

There is then no modification of the vowel in the termination of the former member of a genitive or possessive compound; *hinaga tanaloi* man's food.

5. The mark of *Plurality* is *teri*, the word used for a thousand; but very often the general sense is enough to show plurality, or it is shown by other words in construction.

Totality is shown by an Adjective, *doloegi*; *tanaloi doloegi* all the men; another Adjective *gesegi* is 'all' in an exclusive sense; *tanaloi ta Oba gesegi* all Lepers' Island men, no others. *Sao* is 'many.'

6. *Reduplication* gives the notion of number and size; *bisubisugi* many fingers; *hava garugarune!* what big legs he has! what his legs.

IV. Pronouns.

1. *Personal Pronouns*, disjunctive:—

Singular.	1. inew, new, nu.	*Plural.*	1. *incl.* igide, gide, da. *excl.* igamai, gamai, ga.
	2. inigo, nigo, go.		2. igimiu, gimiu.
	3. ine, ne.		3. nere.

Dual.—1. *incl.* gideru, deru, *excl.* gamaru, maru; 2. gimiru, miru; 3. aru.

Observations.—The Prefix *i* gives a certain emphasis. The shortest forms,

nu, go, n*e, da, ga,* are not used as the object of the Verb. The short *nu, go,* n*e, da, ga,* are used in indicative sentences when there is no kind of emphasis on the Pronoun; and also in the Imperative, and in conjoined clauses.

In the Third Plural *re* is the same as *ra*; which may always, when without the demonstrative prefix n*e*, be taken to be suffixed to a Verb or Preposition.

The Dual is made of the Pronouns, *gida, gamai, gimiu,* with the Numeral *rue,* with modification of both, except in the Third Person, where *ra garue* are used in full; not *raga rue,* like Mota *ragarua.* There is no Trial; the Numeral is used complete: *gida gai tolu* we three.

2. *Personal Pronouns suffixed to Verbs and Prepositions.*

Singular, 1. ew; 2. go; 3. e, a. *Plural,* 3. ra.

The Singular forms can never be used as the subject of a Verb; it is a matter of convenience to write them as Suffixes. An euphonic *ni* is introduced between a Verb and the Pronoun; *da tuleginia* we buried him. There are only some Prepositions which take the Pronoun in this form.

3. *Personal Pronouns suffixed to Nouns.*

Singular, 1. *g*u; 2. mu, m; 3. na, ne, n.

Plural, 1. *incl.* da, de, *excl.* mai, mei; 2. miu; 3. ra, re.

Dual, 1. *incl.* deru, *excl.* meru; 2. miru.

These forms are in fact the same with those of the Banks' Islands and elsewhere; and their use as suffixed to a certain class of Nouns to express the Possessive 'my,' 'thy,' 'his,' &c., is the same.

4. *Demonstrative Pronouns.*

There are various demonstrative Particles; n*a* (which probably is the same with n*e* the Personal Pronoun), *go, hi, ha.* From these come the Demonstrative Pronouns n*aha, inaha,* in Lobaha *ina,* this; and n*ehi* or *hi*ne, and *hii* that. At Lobaha *hinaha,* and at Tavalavola nen*aha* are used for 'this.' The Plural *ra* may be taken as a Pronoun; *ra ta Oba* the Oba people: *i ginew* n*aha,* or n*ehi* or *hii,* this or that person, *ira ginew* n*ehi* those persons; *ra garue* the two, *ra gatolu* those three persons. But *ra* has no more than personal and plural force, it belongs to the second person also, *ra gatolu!* ye three! vocative.

This Plural Particle also appears in the Vocative n*araha,* you people! This word is not used as a demonstrative Pronoun at Walurigi, though it is at Lobaha and Tavalavola.

5. *Interrogative Pronouns.*

Of a person *ihen?* or *iheno?* Plural *irahen, iraheno.* Of a thing *hava?* what? not used however without the addition of *ginew* thing; *ha* is a shorter form; *huri ha?* about what? what for? But *heno, hano,* representing a name, is used also in place of the name of a thing.

The word *heno, hen,* is one of great interest. It is the same with the

Florida *hanu*, Malagasy *hano*. It is to a Personal name what *hava* is to a common Noun, standing in the place of the name; *iheno?* who? what is his name? *men hano?* with what? i.e. what is the name of the thing with him?

6. *Indefinite Pronouns.*

The word which is commonly in these languages the Interrogative is in Oba only the Indefinite; *hei ihei*, anyone, someone. If one fails to remember a person's name he asks *iheno? ihen?* who is he? what is his name? If the name is not known the answer will be *ihei!* somebody; *hei* representing the name not the person. Plural *irahei.*

The Interrogative *heno* is also indefinite; *hen mo hige* anyone who desires.

The Noun *lavasigi* is 'some.' The Distributive *vataha* makes 'every,' 'each.'

V. Possessives.

The Possessive Nouns are: *no* of general relation; *ga* of closer relation, such as food; *me* of things to drink.

1. With the suffixed Pronouns, *nogu, nomu, nona,* &c., are 'my,' 'thy,' 'his,' &c. It may be also, as elsewhere, *anogu, anomu,* &c. After a Verb *no* is used, like Mota *mo*; *nu vei nogu* I did it mine, it was my doing. It has been noted that the Pronoun is not suffixed when, e.g., the part of a person is called his with the mention of his name; the Noun and the Name are in simple juxtaposition, or with an euphonic *i* between; *lime Mera* Mera's hand, or *qatu i Huqe* Huqe's head. In the same way *no*, being a Noun, is used with a person's name for a thing of his, or with *hen*, which is equivalent to a personal name; *no hen*, or *no i hen?* whose is it? the thing of whom? *no i Bai* Bai's thing. See Maewo V. (2).

2. *ga*, as elsewhere, is used generally of things eaten, but of other things also thought in close connection with men; *gagu hinaga* my food, *gana tano* his ground, *gamu liwai* an arrow to shoot you with, *gada vuro* our enemy. Charms are spoken of in the same way.

3. Property such as a pig is *bule*; *bulegu boe* my pig.

VI. Adjectives.

1. There are many true Adjectives, though most, if not all, of them are used in verbal form; *vale lawua* a large house, *vale biti* a small house, *tanaloi mavuti* a white man, *tanaloi maeto* a black man.

2. Terminations of Adjectives are *gi*, *ga*; *mana* influence, *managi* influential, *ano* turmeric, *anoga* yellow; *se* in *tartarise* is of the same character.

3. The *Prefix* of condition *ma* is common to Adjectives and

Verbs: *mavuti* white, Malay *putih*, *maeto* black, Malay *itam*. To this may be added *ga*; *gamadidi* cold, Mota *mariri*.

4. *Comparison* is made by a Preposition; *boe lawua den garivi* a pig is larger than a rat; ne *u hago sao denire* he took more than they. To modify the power of an Adjective *vei* is prefixed; *vei-lawlawua* rather large, *veibitibiti* rather small.

5. Other expressions of the last kind are *tuen*, *mera*; *tuen hinaga* fond of food; *meraigagarue* possessed of all sorts of things.

VII. Verbs.

1. The Verbal Particles are *mo*, *u*, *na*, *vi*, *i*; of which the first three are the most common. These Particles only appear in full form in the third Person Singular of the Verb, and *na* hardly then. The Particle, as in Maewo and Araga, combines with a short form of the Personal Pronoun. For example *mo* combines as *m* with the Pronouns to make the Particles: Singular, 1. *nom*; 2. *gom*. Plural, 1. incl. *dam*, excl. *gam*; 2. *mim*; 3. *ram*. The Pronoun thus combined with the Particle is enough for the subject of a Verb; *nom toga*, I sit, equivalent to *new mo toga*; but if the subject of a sentence is a Noun or Pronoun expressed, the Verbal Particle, except in the third singular, still carries a combined Pronoun with it; *inew nom toga* I (I) sit; *a tanaloi teri ram vevegarea inigo* many men (they) speak well of thee.

In the Dual there is no such combination.

It is generally the case that the Third Singular is used when things which are many are spoken of; without, perhaps, any expression of plurality, either in the Noun or the Verb. Or the Noun may be a Noun of Multitude, like *vao* a crowd, which may take the Plural Particle; *a vao ram veve* the people say.

In the third Singular the bare Particle appears, *mo*, *u*, *na*, *vi*; ne *mo toga* he sits; ne *u mate beno* he, she, it, is already dead.

(1) *mo*. The Verb *toga*, to sit, is thus conjugated with *mo*:

Singular, 1. *nom toga*; 2. *gom toga*; 3. *mo toga*.

Plural, 1. incl. *dam toga*, excl. *gam toga*; 2. *mim toga*; 3. *ram toga*; I sit, thou sittest, he sits, and so on.

Dual, 1. *deru mo toga* we two sit, *maru mo toga*; 2. *miru mo toga*; and in the Third Person *aru*, not used ordinarily as a Pronoun; *ra garue aru mo toga* they two sit.

(2) *u*. The Verb *toga* is thus conjugated with *u*:

Singular, 1. *nu toga*; 2. *gu toga*; 3. *u toga*.

Plural, 1. incl. *dau toga*, excl. *gau toga*; 2. *miu toga*; 3. *rau toga*. There is no Dual form with *u*.

It is impossible to determine any distinction between *mo* and *u* in meaning; both are alike destitute of temporal signification; *nom toga*, *nu toga* are equally I sit and I sat, ne *mo mate beno*, ne *u mate beno* are equally he is

already dead. Nor can one Particle be said to apply to action and the other to condition, though *mo* seems rather to belong to action; it is indifferently *mo* and *u garea* it is good, and *wai u gamadidi* or *wai mo gamadidi* cold water. The Adverb *beno* added fixes a past time.

(3) *na* has a distinctly Future meaning. It combines with the Pronoun as in the following conjugation of *toga*:

Singular, 1. *nain toga*; 2. *gon* or *goin toga*; 3. *na toga.*

Plural, 1. *dan, dain, gan, gain, toga*; 2. *min toga*; 3. *rain, ran, toga.*

Dual, 1. *derin, marin, toga*; 2. *miru vin toga*; 3. *aru vin toga.*

The introduction of *i* in *nain, dain,* &c., belongs to the habit of the language of changing the vowel sounds.

In the third syllable *na* is used, n*e na toga* he will sit, but it is generally combined with *vi* as *vin*; n*e vin mate tagaha* he will die hereafter; the same combination is seen in the Second and Third Dual.

For the Future force of *na* compare *na* Fiji, *da* Bugotu.

(4) *vi* cannot be denied a place among Verbal Particles, though it does not, as in Arag, combine with Pronouns, nor is used after them; it is used alone in the Third Person Singular with a future signification, *vi vagamaso tamtena* he shall save his soul. See the Conjunction *ve.*

(5) *i* is also Future; it combines with Pronouns to make, Singular, 1. *nai*; 2. *goi.* Plural, 1. *dai, gai*; 2. *mii*; 3. *rai.* In the Third Singular it does not combine.

(6) A sixth Verbal Particle *ga, ge, gai,* appears with the Numeral; and this may possibly be the Prefix in some Adjectives, like *gamadidi* cold; it may have become obsolete as a Verbal Particle.

2. The Particle *tau* added makes a Pluperfect; n*e u van atu* m*ere gu veve tau* he went as you had told him.

3. The *Imperative* has no Particle; *ronhogosi gamai* listen to us; but the Future with *na* is much more commonly used. With the Imperative is connected what may be called the Optative as expressing a wish. This is expressed partly by the Verb with a short form of Pronoun, but no Verbal Particle, and partly by the Future: *na van,* Future, let me go, *go van* go thou, *na van,* Future, let him go. Plural *da, ga, van* let us go, *min van* go ye, Future, *ran van* let them go, Future. Dual, *daru, garu, van* let us two go, *miru van* go ye, *aru van* let them go.

The Dehortative Particle is *se*; *go se balubelu* do not steal; used with the Particle *ve=vi* in the third person and with short forms of Pronouns in other persons. In Walurigi they say *ve se,* in Tavalavola *me se*: *na se* let me not, *go se* do not thou, n*e ve se* let him not, *da se, ga se* let not us, *mi se* do not ye, n*ere ve se* let not them.

4. The use of the short form of the Pronoun without a Verbal Particle also conveys a supposition; *gide da veve* if we say.

5. The use and omission of Verbal Particles in a *Negative* sentence is peculiar, and makes it desirable to introduce the Negative

Verb here. In a Negative sentence the Verb comes between the particles *he* or *hi*, and *tea*. The Particle *mo* is never employed; but in the first and second Singular of the Present Tense *u* is used, and in the third Singular and in the Plural no Verbal Particle; thus, *new nu hi taran tea* I do not wish, *gu hi taran tea* thou dost not wish, ne *hi taran tea* he does not wish; Plural, *da, ga, mi, ra, hi taran tea* we, you, they do not wish.

The Negative may be expressed in the Plural also without a Verbal Particle, *hi* combining with or following the Pronoun; *gide dahi, gamai gahi, tarain tea; gimiu mihi, nere rahi, tarain tea.*

These serve for the Future as well as the Present; but if a Future sense is to be distinctly given the Future Particles are used in the *Singular*; *na hi taran tea, gon hi taran tea, vi hi taran tea.* In the first Person *na* is the Future Particle.

A *Conditional* Negative is made with the use of the Conjunctions *tare* and *ve*, and with the Verbal Particles *mo* or *u*; if I should not wish, *tare ve nom hi taran tea*, or *tare ve nu hi taran tea.*

It may be questioned whether *he, hi,* is not a Verbal Particle; the Negative force lies in *tea*.

6. *Suffixes*; the definite transitive suffixes are (1) *consonantal*, and (2) *syllabic.*

1. *Tani* to cry, *tanihi* to cry for somebody; *mava* heavy, *mavasi* to be heavy upon; *vono* to be close, *vonosi* to close.

2. For example, *tagi*; *rono* to feel any sensation, *rono gagarasi* to be in pain, *rorontagi* to hear a sound.

Such Suffixes are rare. There is an appearance of such when the Preposition *gi* follows the Verb; *gi* being followed by *ni* before the Suffixed Pronoun; thus *a marama doloegi mo tabetabeginigo* all the world worships thee, with the Verb, Preposition, and Pronoun written together, seems to show a Verb with a transitive Suffix; but it is *mo tabetabe ginigo*. See Florida Verbs.

7. *Prefixes.*—1. *Causative, vaga*; *masoi* to live, *vagamasoi* to save, make to live: but *vei, vai*, to make, is often used; *vei garea* to make good. 2. *Reciprocal, vui*; *vui laqa* speak to one another, *vui wehe* beat one another. 3. *Conditional, ma*; *mavolo* broken, come apart, *mahare* torn, *hare* to tear. 4. Of *Spontaneous* change of condition *tama*; *tamarurus* slip off of itself.

8. *Voice*; the Verb has no Voice; it may be Active or Passive, or with a Passive signification may be taken as Impersonal; *a gigilegi mo la vanai lawe gide* a sign (that) is given to us.

9. *Reflective.*—The Adverb *taligu*, back, coming round again; ne *mo vagamatea taligu* he killed himself.

10. *Reduplication.*—In a language that loves open syllables there can hardly be much variety of reduplication, either the first or the first two syllables can be repeated. The reduplication of the whole word rather signifies the repetition of the action; that of the first syllable the prolonging or intensifying of it: *rono*, *ronorontagi* of the first syllable; *togatoga* of the whole word; *garegarea*, very good, of the two first syllables; *lawlawua*, very large, with closed syllable.

The change of Vowels in Reduplication is very characteristic, *balubelu*, *balu* to steal; *galegele*, *gale* to deceive.

VIII. Adverbs.

The common Adverbs of direction hither and outwards are *ma* and *atu*.

Adverbs of Place; *nenaha* here, *nehi* there, demonstratives; *logo* where, *ae* there, with Prepositions *lo* and *a*; *vea* where. Others are *hage*, *galo* up, *hivo* down, *taligu* back, *vagahau* afar; *vuine* below, a Noun with Pronoun suffixed.

Adverbs of Time; *gaqarigi* to-day, now, *nainoa* yesterday, *mavugo* to-morrow, *waihe* day after to-morrow, *nawahe* day before yesterday, *na* marking the past; *tagaha* when, either past or future, *hitaga* hereafter, *bagatehe* now just past, *siseri* *naha* (Walurigi), *mamo* (Tavalavola) now, just at hand.

Adverbs of Manner; *mere* as, *tamere*; *mere logo* how? as where? *mere naha* thus, as this, *mere si* so, as that; *huri ha?* why? what for?

The Negative particles *he te* combined make an Adverb *hete* not; *ne mo tau gide*, *go hete noda*, he made us, and (it was) not our doing.

IX. Prepositions.

1. *Simple* Prepositions are *Locative*, a, lo; *Motion against*, goro, *Motion from*, den; *Dative*, lawe; *Instrumental*, gi; *Relation*, huri, of *persons*, me, of *places* ta. Of these all except *a*, *lo*, and *ta* take a Pronoun after them in the form in which it is suffixed to the Verb.

1. *a* appears only with the names of places, *a Oba*, *a Raga*, and in Adverbs *ae* there, *a namawe* above. But very often place is indicated without any Preposition; *Oba* at Oba, *namawe* above, *vea* where. There is also *vagi* used for 'at;' *vagi Raga*, *vagi Marina*.

2. *lo* is the common locative, found also in *logo* where. It is, as is seen in other languages, originally a Noun.

3. *goro* is the same as in the Banks' Islands. There is no Preposition of Motion to place or person.

4. *den* is the same as in all the neighbouring languages, 'from.' It cannot stand at the end of a sentence without a Pronoun after it; n*ehi na valena u* me *lue dene* that is his house (that) he came out from, literally, his house he came out from it.

5. *lawe* is simply dative.

6. *gi* is instrumental; *Bite mo wehe Rovo gi roqi* Bite struck Rovo with a club, *a roqi hinaha* ne *u wehie ginie* this is the club he struck him with (it). There is another use like that of the Mota *mun*, a man adopts a boy *gi nitune*, for his son. After the Verb *dore*, to change, *gi* is also used; *mo dore gi* 'turns into.' The Preposition is undoubtedly *gi*; between this and a succeeding vowel *n* is introduced, so that *gi-ie* becomes *ginie*.

7. *huri* is of general relation and reference; n*e mo tu huri ara* he stands by the fence; *huri ha?* about what? why? *huri hinaga* about food; *van hurie* go for him, not to him. At the end of a sentence *huri* is used as an Adverb, 'because of it,' 'on that account,' 'thereby,' like Mota *apena*; *sige hen vin leidori taligu vi vagamaso tamtena huri* if any man should turn back he shall save his soul thereby.

8. *me* is, as in other languages, 'with' as regards persons; *ihen mego?* who is with you? *van meie* go with him. But *men*, which seems naturally the same word, is used with regard to things, *men hano?* with what? It is remarkable that *men* is *me* with suffixed *n*, as if *me* were a Noun, whereas, as above, *meie* shows the Pronoun suffixed as to a Verb. This may point to the difficult question as to the presence of two roots, *ma, me*, or *mi, me*; (see Mota IX. 1. (7).)

9. *ta*, belonging to a place; *tanaloi ta Oba* an Oba man, *ta logo?* belonging to where? *ta ae* of that place, *ta lumu* from above you, belonging to the place above you; *ta lo* compounded with *lo* of. It is more common to say *nati Oba* of a native of the place than to use *ta*.

It must be noted that *i*, found between two Nouns, is the same as that between Preposition and Pronoun, *me-i-e*, not a Preposition.

2. There is a word used as a Preposition but still entirely in the form of a Noun; the word *be*, used of accompaniment and position. It has the Article and the suffixed Pronoun; *hen na bena?* who (is) with him? *na begu* with me; or in composition with another Noun *na be tamagu* with my father.

It is remarkable that *huri* has taken the place which *be* occupies in the Banks' Islands, of general reference and relation; and that (as there is no Preposition signifying, as *huri* often does, motion to) *be* is used when motion is in view; though with no idea of motion attaching to *be* in the native mind.

3. *Compound* Prepositions made with a Noun and Simple Preposition are not common; the under part *vavagi*, makes the equivalent to an Adverb with the locative *lo*; *a tahi lo vavagi, a vusi a namawe* the sea below, the hill above; and also the equivalent to a Preposition, *lo vava i vale* under the house: *vavagi*=Maewo *veigi*.

It is much more common to use Nouns of this sort as Prepositions; *lu* the upper part, *lugu, lumu, lune*, on me, on thee, on him, or it, *lu i Bugu* on Bugu. This word is used with the more general sense of 'with;' *a masoana*

hi toga tea lumei life does not abide (sit) with (on) us. The word *lo*, reduplicated *lolo*, becomes 'in;' *lolon* in it. Others are *livugi* the middle, *vagalivugen* in the middle of it; *tavalugi* one side of two, *tavala walu* beyond the valley, the other side; *mararagi* a side, *marara i evi* beside the fire; *tagugi* the back, *tagugu*, *tagumu*, behind me, thee.

Words not properly Nouns used as Prepositions; *dalibulu*, *dali* round, *bulu* to stick, *wawa u horo dalibulu vanue* the open sea is full round about the land; *varavasi* across; *haqe*, perhaps a Verb, against with the sense of motion.

X. Conjunctions.

Copulative go, and. As a narrative Conjunction m*araga* is used, properly a Verb. The Adversative, but, is *ba*. The Disjunctive *sige*, or; *a hogo sige he tea?* the truth or not? *dan hue mavugo sige he tea?* shall we paddle to-morrow or not? The same *sige* is also Conditional, if; but there are two Conditional Conjunctions *ve* and *tare*; *ve nu lehee*, *nan lei lawea* if I see him I will give (it) to him; *tare nom lehee* if I see him, *tare nain lehee* if I should see him, *tare vin lehiew* if he should see me. Both are used together; *tare ve nom taran* if I should wish, *tare ve u tarain* if he should wish. The Conjunction with the future Verbal Particle makes *vena*; *vena taro dan hue* if (it) shall be calm we shall paddle. In Quotation *vena* is used and also *voga*. The same Conjunction *ve* is Illative and Declarative; *gom hora ve na vai* thou didst command that it should be done; in this the third Person singular *na* is used without Verbal Particle; but it is *ve go vai* that thou shouldest, *ve da*, *ga*, *mi*, *ra*, *vai*, that we, you, they, should do; *gom vanai vena gon veve* you came that you might speak, if correct, shows *vena* become itself a Conjunction.

As a Conjunction of Consequence *be*, no doubt the same as the Preposition, is used; *nu veve taligu mo be r*on I spoke again, thereupon he heard; *be mate* thereupon he died; but this seems rather adverbial. The future Verb expresses 'until;' *nai mate* I shall die, i. e. until death; but *be* is also used; *vataha bonigu no be i mate* all my days till I shall die. The cautionary 'lest' is *te*; *leo goro va te soi* look after it lest it fall, *na te sala radu* lest I be lost utterly. This is probably the negative *te*.

The Noun used of persons where we use 'and' is *to*; *inew togu tehigu* I and my brother, n*e tona tehine* he and his brother.

XI. Exclamations.

The Affirmative is *io!* the Negative *he tea!* The Vocative *ae!*

XII. Example. The Hundredth Psalm. Ahi 100.

1. Mi rorovi hauheu lawe Lord, vanue teri: mi *g*ea wetuwetugi lawe Lord, van goro nagona gi huri lawua na ahi.

2. Mi iloi huri Lord ve *n*e God; *n*e mo tau gide *g*o hete noda: igide non vao, *g*o a sipu talo talune.

3. Mi ahu, mi gareahurie lo mataiara nona; mi van vevegarea lo sarana: mi gareahurie, vevegarea na hena.

4. *N*e i Lord u garea, *n*e u hahagavi redu: *n*e u hogo vataha talui teri.

1. *huri* is the Mota *sur*, a word distinct from the Preposition. 3. Enter, thank him. 4. He, the Lord.

See the same Psalm in Maewo and Arag.

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18. Pentecost or Whitsuntide, Arag.

The language here represented is that of the North end of the island, particularly of Qatvenua, which does not substantially differ from that of Vunmarama and Loltavola. Vunmarama is the northern extremity; and Bishop Patteson's brief sketch of the Grammar of the place is shown by von der Gabelentz, from which the following may be found in some points to differ, as the Qatvenua people differ a little in their speech from their neighbours. The native name of the island is A Rag; the English name either Pentecost or Whitsuntide. The language of the Northern half of the island is believed to differ little from this of the North end; that of the Southern end near Ambrym is said by the Qatvenua people to be very different, and to resemble the certainly very different language of Ambrym. It will be seen that this agrees very much with the languages of Maewo and Lepers' Island.

The following sketch of the Grammar has been gained from natives of Qatvenua at Norfolk Island. Translations of Prayers, Psalms, Hymns, and Catechism are in print, made from his native language of Mota by Thomas Ulgau, assisted by his scholars at Qatvenua.

I. Alphabet.

1. *Vowels.*—a, e, i, o, u. *Diphthongs,* au, ao, ai, ae.

2. *Consonants.*—k, *g*, g; t, d; p, b, v, w; q; m, *m*, n, *n*; r, l; s, h.

g = ngg and sometimes, but not often, nk; it is a way of pronouncing k. A word which is at one time pronounced with k is at another time pronounced with *g*, but not by the same individual. Sometimes the nasality will be so slight, especially at the beginning of a word, that the sound may be taken for hard g; but there is no hard g; the letter is always the Melanesian g.

There is a remarkable interchange of t and k; *keko* or *teto* indifferently.

d is sometimes pure d, sometimes nd. The same person will use both t and d indifferently in the same word, but the same will not use both d and nd.

b is sometimes pure, sometimes mb; the same person will not use both, but the same person will use p, b, v, indifferently, either according to fancy, or by association with neighbouring sounds, *pev*, *bev*, or *vev*. These variations of k and *g*, d and nd, b and mb, are individual, or belong to families or groups; they are not local and dialectical. But the variation is so frequent and characteristic that words must be spoken and written indifferently with k and *g*, t and d, p, b, and v; and this must be borne in mind in the following pages.

The power of q varies as p or b, k or *g*, is pronounced.

Bishop Patteson wrote *fasi* for *vas* in Vunmarama, but there is no f in Qatvenua.

Syllables are not often closed; never with h.

II. Articles.

It is remarkable that there is no *Demonstrative* Article, such as is almost universally found in these languages, particularly in the neighbouring and very closely connected Maewo and Lepers' Island.

The *Personal* Article cannot be said to be absolutely deficient since there is the Interrogative *ihei?* who? and *i* with *ra* the plural sign, *ira marogagas* the hungry.

III. Nouns.

The two classes of Nouns which take and do not take a suffixed Pronoun are not distinguished by any termination; but there are Verbal Substantives and Independent forms of Nouns.

1. *Verbal Substantives* are formed by adding *ana* to a Verb; *mate* to die, *mateana* dying, death; *rovogi* to work, *rovogana* work; *avo* to speak, *avoana* speech.

2. *Independent Nouns* have the termination *i*; *loloi* the inside, *visogoi* flesh, *nitui* a child; but these do not appear to be at all common. The stems to which *i* is suffixed are shown in the combination with the suffixed pronoun; *lologu* my inside, *visogoma* thy flesh, *nituna* his child.

3. *Composition.*—Simple collocation does not generally show a genitive or possessive relation, but the second Noun rather qualifies the former, as *ima vatu* a stone house; but *nitu hogoi*, *nitu lolo-*

matgayarasia, show compound Nouns which must be translated child of free gift, child of anger.

When a genitival relation is expressed, the former Noun has a Pronoun suffixed; *ihan atatu* a man's name, *qatun qoe* pig's head, *tanon bul* candlestick. To suffix the Personal Pronoun in this way to the names of inanimate things is not common.

4. *Plural.*—Simple plurality is expressed by *gaha*, *ima gaha* houses, but generally no mark of plurality is required; the sense, or a Plural Pronoun, shows the plurality of the Noun. When number is to be insisted on *ivusi*, many, is added to the Noun; in form a Verb.

Totality is expressed by *doluai* or *dol*; *vanua doluai* or *dol* the whole island; *ata Bai doluai keko* these are all Lepers' Island people.

IV. Pronouns.

1. *Personal Pronouns.*—Those which are only used as the object of a Verb may conveniently be separated; those which are ordinarily the subject, though they may be the object also, have longer or shorter forms.

Singular, 1. inau, nau, na; 2. igi*g*o, gi*g*o; 3. kea.

Plural, 1. *incl.* igita, gita, ta, *excl.* ikamai, kamai, ka; 2. ikimiu, kimiu, kimi; 3. ikera, kera, ra.

Dual, 1. *incl.* gitaru, taru, *excl.* kamairu, karu; 2. kimiru, kiru.

Trial, 1. *incl.* tatol, *excl.* katol; 2. kitolu; 3. ratolu.

The longer forms are used with more particularity or emphasis. In the Third Singular and Plural a Demonstrative *ke* is evidently prefixed to the Pronouns *a*, *ra*. The Dual and Trial are really the Plural with *ru*=*rua*, two, or *tolu*, three, added to the short form of the Pronoun. To say at full length *gita gaitolu*, or *gairua*, is common, and so with the other persons. These Pronouns in the Singular, if used as the object, are always, perhaps, so used with a certain emphasis.

2. *Personal Pronouns* only used as the *Object* of a Verb, and after some Prepositions, written as suffixes; *Singular*, 1. au; 2. go; 3. a, e, i.

1. These are not different Pronouns from the foregoing; *nau* is *n* demonstrative and *au*, *gigo* is *gi*-*go*, *kea ke*-*a*. The use of *e* and *i* for the Third Singular is remarkable; *e* and *i* are used indifferently after any vowel.

2. *ra* is only used of animate objects; the Singular *e* or *i* stands for Plural inanimate things; *nam gitae* I saw them, things, *nam gitara* I saw them, persons.

3. When the object of the Verb is plainly expressed by a Noun, a Pronoun of the object is suffixed also to the Verb, or Preposition; *gov ronoi nomai tataro* hear (it) thou our prayer.

4. The syllable *ni* is often inserted before the Suffixed Pronoun; *lainira mai* bring them hither, *lai-ni-ra*; and *i* before *au, tautauiau, mataguiau.*

5. *Examples* of the Pronouns thus suffixed: 1. to *Verbs*; *wehi* to strike, *wehiau* strike me, *wehigo* thee, *wehia* him, her, it, *wehigita* us, *wehira* them; *gom sogoi mai* give it freely hither, *gitae* see it. 2. to *Prepositions*; *lalai* to, *lalaiau* to me, *lalainigo* to thee, *lalainia* to him, *lalaigita, lalainira*; *goro* against, *goroe* against him, her, it.

6. The Pronoun may be suffixed not only to the Verb, but to the Adverb or other word qualifying the Verb; *nam wehi muleiau* I strike myself.

3. *Pronouns suffixed to Nouns.*

Singular, 1. *g*u, ku, k; 2. *m*a; 3. na, n.

Plural, 1. *incl.* da, *excl.* mai; 2. miu; 3. ra.

Dual, 1. *incl.* daru, *excl.* maru; 2. miru; 3. raru.

Example.—limagu, limaku, limak my hand, *limama* thy, *limana, liman* his; *limada, limamai* our, *limamiu* your, *limara* their.

These are the common forms, without any peculiarity.

The Dual is given because there is a modification of the Pronoun in *maru* and *miru*. There is nothing to make a Trial, *tolu* being simply added.

4. *Demonstrative Pronouns.*

These are mostly compounded with *ke* or its equivalent *te*; *keko, teto, kekhado, tethado* or *tehado, keki, kekea*, are all equivalent to 'this,' referring to things more or less near the speaker; *uhu* is also 'this,' *uhu ivusi* 'these:' *kahaga* is 'that.'

The indifferent use of t and k, parallel to that of k and *g*, and p, b, and v, is remarkable. In *kekhado, tethado*, the *k, t*, and *h* belong to different syllables.

5. *Interrogative Pronouns.*

For *Persons, ihei, hei*; Plurals, *irahei? rahei?* who? *nonhei?* whose? *ganhei?* whose food?

For things *havanau?* what? *hava* is the common word, but *nau* is not explained: *hano?* also is what? see Oba IV. 5.

6. *Indefinite*; *rituai* some: *hei* is also indefinite.

7. *Distributive*; *vataha*; *vataha atatu* every man.

V. Possessives.

The Possessive Nouns used with such Nouns as do not take a suffixed Pronoun are, 1. *no*, of general relation; 2. *ga*, of closer relation, chiefly of food; 3. *ma*, of drink. These with the suffixed Pronouns become equivalent to 'my,' 'mine,' 'thy,' 'thine,' &c., *nogu, gama, mana*, &c.

As in other languages, *no* has sometimes *a* prefixed; *wani vol anoma* thy purchased thing. A property of value, such as a pig, is *pila, qoe pilama* thy pig; *pila* alone is a garden.

VI. Adjectives.

1. There are a few words used as pure Adjectives; *atutu gaivua* a big man, *ima tirigi* a small house. These can also be used in a Verbal form, which is the common way of using words translated as Adjectives.

2. The termination *ga* is characteristic of Adjectives; *lenlenaga* stupid, ignorant, *anoga* yellow, from *ano* turmeric; *ha*=Maewo *sa* in *dadariha* equal.

3. *Comparison* is made by means of the Preposition *nin* from; *gigo gaivua nin Tarioda* you are bigger than Tarioda. Or a statement without expressed comparison is enough; *qoe gaivua, garivi tirigi* a pig is large, a rat small, i. e. a pig is larger than a rat.

VII. Verbs.

1. *Verbal Particles.*—These are five, *ma, nu, vi, i, men.*

The three first are only used in the form of *ma, nu, vi,* in the Third Person Singular. In the other Persons the Particle combines with a shortened form of the Personal Pronoun; thus, *nam dogo* I sit, (*nam*=*nau ma*), *gon tavuha* thou art good, (*gigo nu*). The form used in the Third Person, and not combined with a Pronoun, may for convenience at least be taken as the true form.

1. In the Third Person Plural, if the subject of the Verb represents persons, *ra* combines with the Verbal Particle; but if inanimate things are the subject the Particle is used as with the Third Singular without any Pronoun combined; *atatu gaha ram vev* men speak, but *amare i halataa ma masiri* heaven and earth are full. See IV. 2. 2.

2. The Pronoun combined with the Verbal Particle repeats in a manner the subject of the Verb when it has been already expressed. If the Nominative be a Substantive, the Verbal Particle contains the Pronoun appropriate to it; *ira sipimiu ram lol kitai inau* your forefathers (they) tempted me. Every added Verb carries with it, therefore, a repeated Pronoun representing the original subject; as in the continuation of the verse above, *ram galiau, ram gitai nogu lalaigova* they proved, they saw my works. If the Nominative be a Pronoun, the same Pronoun in combination with the Verbal Particle is immediately repeated; *kamai gam uloi didinigi* we (we) praise.

3. The Pronoun combined with the Verbal Particle cannot ordinarily suffice for the subject of a sentence; but when the subject has been declared, the Pronoun combined in the Particle is enough not only for added clauses, but to carry on further sentences. Thus, in conversation or narrative, no other subject often is expressed than what is conveyed with the Particle; and this is naturally the case when people are speaking of themselves. See Florida.

4. A Verb with its Particle can be treated as a Noun; *la ma garui inau* when I was washed, in the washed me.

(1) *ma.*—This has absolutely no temporal force, it merely makes a Verb. In the Persons other than the Third Singular it thus combines with the Personal Pronouns :—*nam dogo* I sit, *gom dogo* thou sittest, *tam dogo, gam dogo* we sit, *gim dogo* ye sit, *ram dogo* they sit. In the Dual, *tamuru* and *gamuru dogo* we two, *gimuru* ye two, *ramuru* they two, sit : in which the Numeral *ru* follows the Verbal Particle.

In the Third Singular *ma dogo* would be the form in ordinary Indicative sentences. But it is important to observe that *ma* also combines to form *gem,* it may be supposed with *kea* he ; and this is used after *bere,* lest, and after *siv.*

(2) *nu* ;—in combination with Pronouns, Singular, 1. *nan*; 2. *gon.* Plural, 1. *tan* and *gan*; 2. *gin*; 3. *ran*: the Third Singular, and for inanimate subjects the Third Plural, being *nu.*

This is Past ; *nu haro, ma rahu,* he was ill, is well, i. e. has been ill and has recovered ; but the temporal force cannot be pressed ; *gigo gon tavuha* thou art good. To signify distinctly the Past the Adverb *hupa* is added ; *nu nogo hupa* it is finished, *nu mate hupa* he is dead already.

(3) *vi* ;—combined with Pronouns, *nav, gov, tav* and *gav, giv, rav; vi* remaining uncombined for Third Singular, and Third Plural if neuter.

This Particle is Future ; *vaigogo tav riv damu* to-day we shall plant yams. It also conveys the idea of continuance or regular unfailing action or condition ; *gaviya vi tatawaga lolo rara* the Malay apple flowers in the winter.

There is a Particle *si,* which combines with *v,* making *siv.* But *siv* cannot be thought a Verbal Particle, since another Particle is used at the same time to express consequence ; *gov lol tautau iau, nam siv nituma* teach me that I may be thy child.

(4) *i* is also Future ; it is written in one with the Pronouns, *nai, goi, tai, gai, rai.* The Pronoun, in this use, of the Second Plural being *gi, i* if added is lost. This Particle is not used except with a Pronoun ; i. e. in the Third Singular and, where things are the subject, the Third Plural *vi,* and not *i,* is used.

(5) The remaining Particle *men* does not combine with a Pronoun to make one word like the first three ; but it goes with a Pronoun, *na men, go men, ta men, ga men, gi men, ra men.* In the Third Singular *men* has no accompanying Pronoun.

Though *men* is used with indicative statements its common use is in conjoined clauses ; *ma horaau be na men binihimasi ginia* it is commanded me that I should believe him ; *nam bev lalainia pe*

men van I told him to go, that he should go, *gom bev lalai kamai pe ga men van* you told us to go.

In the absence of a conditional or potential Particle, purpose or condition is conveyed by an indicative sentence; *nav gitae nai vev lalainia* if I should see him I will tell him, i. e. I shall see, I shall speak.

The only example of a Particle used in conjunctive clauses is *gem*; see Conjunctions, 'lest.'

2. The Verb without a Particle makes the *Imperative*; *van*, *vev huria* go, speak to him. But *men* also is used, *go men vev* speak thou. See also Conjunctions, *ba*.

The Future with *vi* is also used in an Imperative or precatory sense, as in prayers; *gov hagavi kamai* have mercy upon us; *nom hagav vi togo alumai* let thy mercy rest upon us. So in the negative, *gov hav mataguiau tehe* don't be afraid of me. The Future *i* is equally used; *tai vano* let us go; and *n* combined with Pronoun, *gin vano* go ye.

3. The Particle *to* or *do*, added to the Verbal Particle, gives the sense of continuance; *gom to gitai goro* thou still dost look after, *ram do lenlenaga* they are still ignorant. Compare *to*, *do*, in Ambrym and Sesake, there called auxiliary Verbs.

4. *Suffixes.*—The terminations of Verbs that give a transitive force, or direct their action, are not conspicuous. One such Suffix is *i*; *gogona* sacred, *gogonai* treat as sacred, worship. There are also *tai*, *rai*, *mai*; *rono* to hear, *rorontai* to listen to; *daturai*, Mota *taturag*, to stumble against; *van* to go, *vanmai* to convey.

Between these terminations and a suffixed Pronoun *ni* is introduced, *rorontainia* listen to him, *gogonainigo* worship thee. This appears to be a Preposition, though *ni* is also introduced between a Preposition and a Pronoun; see IV. 2. 4. 5. and Oba VII. 6. 2.

5. *Prefixes.*—The *Causative* is *va*; *rahu* to live, *varahu* save, make to live. The *Reciprocal vei*; *veigaigai* dispute, argue one against another. The *Conditional ma* and *ta*; *hera* to tear, *mahera* torn; *tawaga* or *dawaga* come open.

6. The Verb is Passive as well as Active; a Verb with a Particle, as in Third Person Singular, expresses the Passive sense; *dovonana avare vi gitai* a sign outside (that) is seen, *ma lai mai lalai gida* is given to us.

7. In a *Negative* sentence the Verb comes between two negative Particles, *ha* and *tehe* or *te*; to the first of which *si* is sometimes prefixed and *v* suffixed, making *sihav*, contracted *sav* and *hav*; *nam hav gita tehe* I do not see; *ram ha wehia tehe* they did not strike him. There is no change for Tense.

The Particles *si* and *v* are those mentioned under the Particle *vi*; and *sav* is appropriate in conjoined clauses; *ma horaiau be na sav wehiwehi ponogai ihei* I am commanded that I am not to strike anyone without due cause.

The Dehortative, Cautionary, or Prohibitive Particle is *vina*; *inau vina* let it not be I; *vina linlin kamai la ruruhi* lead us not into temptation. The negative Future is equally used, *vi* in *vina* being indeed the same particle; *gov hav maturu tehe* don't sleep, *tav ha maturu tehe* don't let us sleep.

8. *Reflective* action is signified by the Adverb *mule* back; *nam wehi muleiau* I strike myself.

9. *Reduplication* either conveys the notion of repetition or intensifies the notion of the simple Verb.

VIII. Adverbs.

The Demonstrative Pronouns *keko, teto, kekhado, tethado, keki, teti* serve as Adverbs of place and time. Those of motion hitherwards and outwards are *mai* and *matu*.

Adverbs of Place;—*aia* here, there, *amare* above; *a* being the Preposition; *halataa* below, *hautu* afar, *abena* near, *bul* together. Of *Motion*, *mule* back, *vai* onwards; *radu* right out, completely.

Adverbs of Time;—*garigi, kahagarigi* to-day, *bategaha* now, *vaigogo* to-morrow, *ninovi* yesterday, *vaiweihe* day after to-morrow, *nonaiha* day before yesterday, *vainonaiha* hereafter, time to come.

Adverbs of Manner;—*kuna*s, like, so, *kunia* thus; *nan*, *nankunia*, only, *huri hano ?* why ?

Prepositions with Suffixed Pronouns are used as Adverbs, such as *abena, huria*, 'at that,' 'because of that,' thereby, therefore. The Negative *sigai* no, is also 'not.'

IX. Prepositions.

1. *Simple*; 1. *a*, locative, at; it occurs most commonly in composition, as in Compound Prepositions, and in names of Places, *A Raga* Pentecost, *A Bai* Lepers' Island.

2. *la*, locative, in, on; *manu ma dog la gai* a bird sits in a tree, *la vatu* on a stone, *la ara* in the garden. It is used also where motion is in view, as a bird flies into a tree *la gai*, or a man puts something upon a stone *la vatu*; but *la* has no sense of motion.

3. *huri*, motion to; *mai huriau* hither to me, *van huria* go after him, to fetch him. The same is of general relation, for, because of; *huri hano ?* what for ? why ?

4. *goro*, motion against, opposition; *vano goro lolmatana* go before his face, *ara goro qoe* fence against pigs; to warm oneself at the fire is *goro avi*; *gita goroe* look after it.

5. *nin*, motion from; *ma lai ninigo* took it from you.

6. *lalai*, dative; *vev lalainia* speak to him. Probably the same word with *la*.

7. *gin*, instrumental; *nam wehia gin iruqe* I struck him with a club; at the end of a sentence with a Pronoun, *uhu iruqe nam wehia ginia* this is the club I struck him with (it).

There is also a meaning of reference; *kea ma lavia gin nituna* he took him for his son, *lolok ma tavuha gin dam marahi*, I desire, my heart is good for, heavy yams.

8. *ta*, reference to place, belonging to a place; *ta lol pilaku* (a thing) from my garden, *ta lolo ara* from within the fence, *ta pehe?* where from? belonging to what place? This is used also with *a* prefixed; *atat ata Mota* a Mota man, *avoana ata Raga* Raga speech.

There are two other words which, though used as Prepositions, are hardly distinct from Nouns and Verbs.

(1) *lolo, lol, le*, in, a Noun; *lol tana* in the bag, *leima* in the house.

(2) *dum* up to, a Verb, to strike, attain to; *nam vano dumia* I went right up to him.

The Verb *va, ba*, to go, makes *vai*, also meaning 'up to;' *kera ba mai vai a Vunmarama* they came hither up to Vunmarama.

2. *Compound Prepositions*, *a* with a Noun Substantive. These take therefore the Pronoun suffixed as Nouns, not as Verbs; *ku*, *ma*, *na*, not *au*, *go*, *a*, &c.

1. *abe*, *a* and *be*; *abeku* with me, *aben matgatava* at the door, i.e. at the door's *be*, side; *be* is used alone.

2. *ame*, *ama*, *a* and *me*, *ma*; *gam baloa maira Loltavola* we fight with the Loltavola people. The word is not often used, *abe* taking its place.

3. *ate*, *a* and *te* the underside; *aten gai* under a tree, at the underside of a tree; *toa ma bahuhu aten ima* a fowl has laid eggs under the house.

4. *alu*, *a* and *lu* the upper side; *vatu ma hovi aluk* a stone fell upon me, *alun qatuku* on my head.

5. *alolo* in; *alolona* in it.

X. Conjunctions.

Copulative, *i*; *amare i halataa* heaven and earth, above and below. With Verbs this conjunction is often dispensed with; *nam ban*, *nam gitae* I went, I saw him. *Adversative*, but, *take*, and more strongly *hageta*. With Verbs a conjunction is commonly left out where 'but' is not strongly intended; *nam ban*, *nam hav gitae te* I went, (but) I did not see him. A *connective* Conjunction in narrative is *hage*. The *Disjunctive* is *sa*, and *si*, or; *gigo magahemu*, *sa* or *si*, *gidaru?* you only, or you and I? *Conditional*, *be* if; *be lan sikai* if (there should be) no wind. This is also often omitted; *nav gitai*, *nai vev lalainia* if I should see him I will speak to him. *Declarative* and *Illative*, *be*; *ma vav be nu tavuha* he said that it was good. This *be* is no doubt the same with the Preposition. It is also a sign of quotation.

Besides these, *bere* lest; after which the Verbal Particle *gem* is used; *gita didini ginia bere gem hovi* look out after him lest he fall. There are two expressions which translate 'until,' 'till;' *dare*, the Mota *nare* to wait for, *dare mate* till death; and *siv*, see Verbs 1. (3); *gem siv votu varana gaitoluna i gaivasina* until the third and fourth generation arise.

The Substantive used of two persons together, and equivalent to 'and,' is *mato*; *matok Tarioda* Tarioda and I, *matom hei?* you and who with you? *Ulgau maton Maslea.*

XI. Numerals.

1. *Cardinals*; one *gaituwa*, two *gairua*, three *gaitolu*, four *gaivasi*, five *gailima*, six *gaiono*, seven *gaivitu*, eight *gaiwelu*, nine *gaisiwo*, ten *hanvulu*. Twenty n*avulu gairua.*

In these it is evident that *gai* is a Prefix. The decimal series is as in Lepers' Island. The change to n*avulu* when more than one ten is reckoned is remarkable, and cannot well be explained; compare Maori *ngahuru.*

The unit above ten is its *doma*, *doman*; twelve *hanvulu doman gairua*; forty-six n*avul gaivasi doman gaiono.*

Hundred is *vudolua.* The unit above *vena*; hundred and twenty *vudolua vatuwa*, *vena* n*avul gairua*; *ve* is probably a Noun, the pile above, *vena* its pile above. Thousand is *tari*, or *vudolua vasanvul* ten times a hundred, *h* being remarkably changed to *s*. Beyond this sum is *vudolua vasanvul tamle*n ten times hundred to confusion.

The Cardinals are sometimes Substantive, as *hanvulu doman gairua* ten its

unit above is two; sometimes Adjective, *atatu gaitolu* three men; sometimes Verbs with Verbal Particle, *atatu ma navul gairua* the men were twenty.

2. *Ordinals*; formed by adding *na* to the Cardinal; *gairuana, goitoluna, hanvuluna*, and so on. There is no ordinal 'first,' *moana* is used: *wati* is 'another.'

3. *Multiplicatives*; formed by prefixing the Causative *va* to the true Cardinal, divested of *gai*; *vatuwa* once, *varua* twice, *vahanvulu* ten times, *vavudolua* hundred times, *vatari* thousand times.

4. The *Interrogative* and *Indefinite* is *viha*; how many? *gaiviha?* how many times? *vaviha?* so many at once *soragoviha.*

XII. Example, the Hundredth Psalm. Iboi 100.

1. Gin tapur samsamara lalai Lord, vanua kaha: gin loli rovoga samsamara lalai Lord; vano *g*oro lolmatana gin lol gaivua iboi.

2. Gin iboi huri Lord be kea God: kea ma tau gida nu ha wora te noda; gida non sinobu, i sipu talol non ara.

3. Gin tali *g*oro *g*ariana la matgatava nona, gin vano uloitavuha la lolonsara nona: *g*ariania, avkari ihana.

4. Ha*g*e Lord tavuha, nu hagavi vatuwai: nu masigi vataha lala*n*ana kaha.

See the same Psalm in Maewo and Oba. 1. *loli* to do, *rovogi* work. 4. *Hage* connective.

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19. Espiritu Santo, Marina.

The large island of Espiritu Santo in known as Marina in the Banks' Islands, and as Marino at Aurora and Lepers' Islands; traders call it Santo. There are no doubt many dialects. The language here represented is that of the great bay of SS. Philip and James, perhaps in more than one dialect. Information has been obtained partly from MS. notes of Bishop Patteson's, chiefly from words and sentences taken down by a native teacher at Motlav, Walter Woser, from a Marina man settled there. In what follows all that is derived from Bishop Patteson's notes is put within brackets. The Bishop's notes were made at two dates and probably in two places, but there is a general agreement. It will be seen that the language is closely connected with those of the Banks' Islands and of the neighbouring New Hebrides.

I. Alphabet.

1. *Vowels.*—a, e, i, o, [*o*, ö], u.

2. *Consonants.*—k, g; t, j=ts; p, v, w; m, n, *n*; r, l; s.

The First Person Singular Pronoun, as suffixed to Verb and Preposition, is written by Bishop Patteson *o*, and by Woser, the Motlav interpreter of the language, au; a distinction of dialect may be indicated.

The changed sound of t, here represented by j, is written by Bishop Patteson ts and tz, by Commodore Goodenough in his Vocabulary ts and tch, by Woser ts, tj, and j. From this the sound may be gathered; j as used by Woser being meant to represent the English j. This change of t does not occur only or generally, as in Torres Islands, Ureparapara, and Santa Cruz, before i. It sometimes represents a remote r, through d and t; *jae*, blood, is *ra*. If d were present it would not escape, any more than b, the ear of a Motlav scribe.

Once in Bishop Patteson's writing, and once in Woser's, w occurs. It is probable that v approaches w. The absence of w, as in Florida in the Solomon Islands, is accompanied by the absence of q, i.e. of the compound common in Melanesia, k, p, w.

There is no doubt *m*, though it has not been marked.

The most remarkable change in this language is from *m* to *n*, as shown in the Pronouns and in common words; *nanu* bird, *nata* eye, for *manu*, *mata*. Another singular change is of g (the Melanesian g) for n; *pogi* for *qon* [*tig* for *tin*], a change found also in Ambrym, Santa Cruz, and Duke of York.

II. Articles.

1. The *Demonstrative* Article, *na*; [*a*; *a usa* rain, *a ima* a house, *a sule* a stone. The Noun is used as the subject of a sentence without an Article.]

2. The *Personal* Article *i* appears in *isei* who.

III. Nouns.

1. There is the common division between Nouns which take and do not take the Pronoun suffixed as a Possessive; *na imaku* my house, *na giseku* my name, but *na pilaku na tigo* my club, not *tigoku*.

2. *Verbal Substantives* are apparently shown in [*losia* fighting] *losi* to strike; but *mate* is both to die and death; *vue* to love, *na vuevue* love.

3. When a genitive relation between two Nouns is expressed the first takes the Pronoun suffixed; *na rena poe* a pig's head, *na gotolina toa* a hen's egg, *matan na ima* eye of the house, door, *na nagona ima* the front of a house, *na vana na gau* the fruit of a tree, *nalolona na ima* the inside of a house.

It might be doubted whether these should not be written *re na poe*, *gotoli*

na toa, &c.; *na* being taken as the Article, and the words as simply put together; 'the head the pig,' 'the egg the fowl,' rather than 'its head the pig,' 'its egg the fowl,' meaning the pig's head, the fowl's egg; but *na vana na gau, na lolona na ima* show the Pronoun plainly.

4. *Plural.*—The Noun *naure*, the Mota *taure*, meaning a company, is used, but not in a simply plural sense; *gire na naure ga naeto* they the lot are black, i. e. they are all black. Another Noun *vao*, also meaning a company, is perhaps more simply plural; *na ima vao*, houses, the group of houses. The whole land is *na vanua vanogo*.

IV. Pronouns.

1. *Personal Pronouns.*

Singular.	1. inau, nau, na, a.	*Plural.*	1. *incl.* igije, gije. *excl.* ikanam, kanam.
	2. inigo, nigo, go, o.		2. ikaniu, niu.
	3. ituga, ken (i).		3. igire, gire, gireken.

Dual, 1. gijerua, kanamirua; 2. kanirua; 3. girerua.

Bishop Patteson has Singular Third Person [*sike, nia*] and Second Plural [*iamiu, ami*].

In the Third Singular *ituga* is the Demonstrative Pronoun; and *ken*, which also appears in the Plural, is demonstrative, (see Motlav *ke*.) These are hardly Personal Pronouns in the usual way.

The short forms *a, go, o, i* are only used before Verbs when no Verbal Particle is employed.

The inclusive First Person Plural *je* is the common *ta, da*.

There is a little change of form in the Pronouns combined with the Numeral *rua* in the Dual. The Trial is made in the same way with *tol* three.

2. *Pronouns suffixed to Verbs and Prepositions.*

Singular, 1. au, [*o*]; 2. [go]; 3. a.

Plural, 1. *incl.* ja; 3. [ra].

These suffixes are often introduced by an euphonic *i*; after Consonants *suriau* to me, *tania* from him; after a final *e, kileia* see it.

1. *Example* with the Verb *losi*, to strike: Singular, 1. *losiau* strike me, 2. *losigo* thee, 3. *losia* him, her, it. Plural, 1. inclusive *losija*, exclusive *losi kanam* strike us, 2. *losi kaniu*, 3. *losira*.

In the First exclusive and Second Plural there are no special forms.

2. It is very remarkable that *o* should be found suffixed also to a Noun [*gamalio* my *gamal*].

When the object of a Verb is expressed, being a Noun, the Pronoun also is suffixed to the Verb, as in Maewo, Ambrym, &c.; *rasia tugelai* wash (it) a garment, [*niko tisia tasi*] you see (it) the sea.

3. *Pronouns suffixed to Nouns.*

Singular, 1. ku, [k], [*o*]; 2. mu, [m]; 3. na, n.

Plural, 1. *incl.* ja, *excl.* nam; 2. niu; 3. ra.

Example, *gave* a hand; Singular, 1. *na gaveku* my hand; 2. *gavemu* thy hand; 3. *gavena* his, her, its. Plural, 1. incl. *na gaveja*, excl. *gavenam* our hands; 2. *na gaveniu* your hands; 3. *na gavera* their hands. The Dual shows a change of vowel in *na gavejerua* the hand of us two.

The Plural inclusive *ja* is *da* of Maewo, &c.

4. *Demonstrative Pronouns.*

The Demonstrative Particles *ka* and *ne* appear in almost all; *neka*, *naka* this; *ituga*, *nituga* that; [*ne eno*] this, *neka nie* that; *nie* here being probably the same with [*nia*] the Personal Pronoun; *na pilak neven* a thing of mine; *na sa naka* this thing; *isei naka?* who is this? [*isei ne eno? sei ni?*] who is that?

The word used as Third Personal Pronoun, *ituga*, is also a Demonstrative Pronoun; *ituga na sol nau gai losia nia* this is the club I struck him with. The Third Plural Personal Pronoun *igire* is also a Demonstrative Pronoun, those.

5. *Interrogative Pronouns.*

Of persons, *isei*, *sei*, plural *raisei*, who? *na pilesei?* whose property? *na gave sei?* whose hand? [*gisen isei?*] what is his name? i. e. who his name? Of things *na sava?* what?

It should be observed that the examples *na gave sei* and [*gisen isei*] represent on the one hand the Maewo construction without the Suffixed Pronoun, and on the other the Mota use, like *nasasan sei*.

6. *Indefinite Pronouns.*

The Interrogatives *sei* and *sava* are used indefinitely. Another Indefinite Pronoun is interesting, see Oba IV. 5, 6; [*sanu*, *san* anything; *ti sa paligoi na pilam san* not steal anything of yours].

7. It is desirable to mention among Pronouns the word *gesi*, *gisi*, which may be translated 'self.' This is no doubt the same with the Mota *magese*, the Florida *hege*, &c., which are Nouns with Suffixed Pronouns, and to be translated 'myself,' 'by myself,' &c. Here [*gisena*] is 'he alone;' but in the following sentences the word can only be translated as equivalent to a Personal Pronoun, though in the form of a Noun; *lavi sonai na gesiku* give hither to me; *ituga mo tog na gisiku* he stays with me; *na sule mo jovi ta na gisiku* the stone fell on me, i.e. on myself. Bishop Patteson has [*wotoa nia gesio*] take away from me, probably *gatoa*, 'let not that be with me.'

V. Possessives.

The only Possessive Nouns, such as are in common use as equivalent to Possessive Pronouns, are *ga* used for things to eat, and no doubt for other things in close relation to a man, and *na*, = *ma*, of things to drink; *na gam sinaga nituga* your food this, [*ti kani gaja*] eat our food; *na nam tei naka* your water for drinking this.

With Nouns that do not take the suffixed Pronoun *pila*, sometimes *pile*, is used; *na pilaku na tigo* my club, i. e. my property the club, *na pilak neven* mine that, *na pile sei na poe?* whose is the pig? The word is much more generally used than elsewhere, taking the place of the common *no*.

VI. Adjectives.

1. The Verbal Particle *ga* is commonly used with qualifying words; that is to say, Adjectives are used in Verbal form. But there is the use of Adjectives without the Verbal form; [*rasia tugelai pulu*] wash dirty clothes; *na tajua tagasuei* a big man, *na ima tagakiu* a small house.

2. The Prefix *na=ma* appears in *narir* cold and *nalumlum* soft.

In *tagasuei* big, *tagakiu*, and *tagapui*, small [*tagaoso* bad, *tagonai* good], there seems to be an adjectival Prefix; and [*oso*] occurring by itself seems to show *ga* at least the Verbal Particle; but the Verbal Particle *mo* is used with this Prefix, *mo tagasuei*.

Commodore Goodenough gives *topei*, for *pei*, good.

3. *Comparison* is made with a Preposition, *tan* from; *na poe mo tagasuei tan na garivi* a pig is bigger than a rat; *kanam na vao tan gireken* we are more than they, i. e. the many from them.

VII. Verbs.

1. *Verbal Particles.*—These are *ga* or *gai*, *mo* or *mu*, and [*ti*]. They do not combine with Pronouns, and there is no distinction of Tense to be observed.

1. *ga* is used with words which qualify as Adjectives, *ga narir* cold; but *mo* is also used with these, *mo tasi* sweet, *mo pei* good, *mo oso* bad. There is no apparent difference between *ga* and *gai*; see Oba VII. 1. (6.).

2. The form *mo* or *mu* seems to vary with the neighbouring Vowel; *mo votoga*, *mu rugu*; *mu losia* perhaps shows that o in *losia* is *o*.

3. To mark Tense, Adverbs are added; *nau gai sige* I sit, *nau ga sige rus* I sat, *nau gai tog mautu* I shall sit; *inau kileia nine na ovo ituga* I have already seen that ship; *ituga mo votoga niau nine* he has taken it from me already.

4. The Particle *ti* appears in Bishop Patteson's notes as of continued action or condition; [*ti sa losia*] there is no fighting; [*ti sa paliyoi na pilam san*] there is no stealing of your property; [*ti lavi poe, ti voli na jiapagi*] pigs are brought, axes are exchanged (for them); [*niko pupura* bell *nu mai, ti kani gaja*] you hear bell, come back, we eat our food. It is reduplicated; [*titi leleo inigo*] you are seen. This *ti* may probably be assigned to a dialect a little different from that which is mainly represented here, and in which *mo* expresses continuity or habit; *gaviga mo viragurag na rara* the Malay apple flowers in the winter.

2. A *Pluperfect* sense is given, as in Maewo, by *tau* after the

Verb; *o losia sura sava*? *ituga mu losiau tau* why did you strike him? he had hit me. But *tau* is not always used with this pluperfect sense; and *nine* may serve the purpose; *ituga mo lav mule na taga mo gan nine alolona* he brought back the dish he had eaten in.

3. A Verb is often used without a Verbal Particle; *inau kileia nine na ovo* I have seen the ship.

There is doubt whether *a*, *o*, *i* before Verbs ought to be called short forms of Pronouns or Verbal Particles changing with the Person, like the Maewo Secondary Particles, and those which appear in Sesake. They are thus shown: First Person Singular, *na a losia ni na maja* I struck him with a club; Second Person, *o losia sura sava*? why did you strike him? Third Person, *i turi tau na nagona ima* he stood at the front of the house.

With regard to *a* there seems to be a proof that it is a Pronoun in a sentence in which the Verbal Particle is also present; [*na usa mo piroiau, a ga mariri*] the rain wetted me, I am cold. Whether *i* is a form of Pronoun is much more doubtful, since it occurs after *o* and *go*.

4. *Imperative.*—Either no Particle is used; *lavi van ituga* give to him, *mule van ituga* go back to him, *lavi so nai* give (it) hither; or, in speaking to one person, *goi*, *oi*, or *go* is used; *goi*, or *go*, *aso* speak, *oi van goro na tei* go after water.

5. *Conditional* sentences may have no Particles; *nau kileia na vetia*, (if) I see him I will tell him; *go taroe go lavia* (if) you like you (can) take it.

6. *Suffixes.*—The syllabic Transitive Suffix *tag* is seen in *rogotag* to hear, and probably *rag* in *viragurag* to blossom. The Consonantal Suffix *v* appears in *lavi*; *la*, or *lavi*, *mule na taga*, take back the dish; and in [*alovi* to beckon a person, from *alo*] the Mota *alovag*.

In the examples *keleia toinia* look after him, and *ituga mo votoganiau nine* he has taken that away from me, there may probably be the definite Transitive Suffix *ni*.

There are Verbs which, by the way in which they have to be translated, seem to require a Preposition or a Transitive Suffix; *vetia* speak (to) him, [*vareiau*] say (to) me; but these, the Mota *vet*, the Maewo *ware*, mean speak-to, say-to.

7. *Prefixes.*—The Causative Prefix *va* may be presumed from *vauma* to work a garden, *uma*. The Prefix of Condition *na*=*ma* is seen in *navua* broken, *nakala* torn; *na asi naule* the rope is undone. In the probably different dialect it is *ma*, [*mageregere*] weak.

8. The use of the Verb in a Passive as well as an Active sense has been shown in the sentences *ti sa pilagoi na pilam san* nothing of yours is stolen, *ti lavi poe* pigs are brought.

9. *Negative Verbs.*—The Particle *sa* (Oba *se*) is used after the Verbal Particle; *nau ga sa taroi* I do not wish, [*ti sa losia*] (they) don't fight; or [*sapa*]; [*na sapa leleo tipa*] I don't see yet.

The Particle *sa* is used without a Verb: [*sa vanuana poe*] not country of pigs.

The Dehortative word is *togo*, Motlav *tog*, i.e. stay, let it be; *i togo turi goro na melumelu* don't stand in the light, [*losa ligoi na poe, malisa togo*] kill only pigs, not men; i.e. let men remain.

10. The Verb *so*, called auxiliary in Mota, here shows as a distinct Verb; *na ovo mo so mai* the ship has come hither.

VIII. Adverbs.

1. Of *Place*;—*veai?* where? *ituga veai?* where is he? *even?* where? *o van even? na tasi* where are you going? to the sea; this is the common *vea*. The Demonstrative Pronoun is used as an Adverb, *neka* here, *neka nia* there; for the indefinite 'there' *aee*.

The Adverbs of direction hither and outwards are *nai=mai* and [*tau*]; *laia nai* give it hither, [*oi lavia tau*] put it away.

There is a difficulty in [*konera tinaii*] where are they? [*konea*] is where? and the Plural Suffix *ra* shows *kone* a Preposition, as in Vaturana; [*tinaii*, also *tanaii*, *tunaii*] is also translated 'to me.'

2. Of *Time*;—*gavune* now, to-day; *nagavune* to-day or lately of past time; *inovi* to-morrow, *nanovi* yesterday; *na*, as in the Banks' Islands, marking past time; *pogi rua, pogi tolu*, two nights, three nights, the day after to-morrow, day after that: *nautu* hereafter, *nine* already, [*tipa*] yet, Mota *tiqa, mule* again, back.

3. Of *Manner*;—*pale* as, like, as in Sesake [*vanua pale* New Zealand] country like New Zealand; *pale ven* how, as Mota *tam avea*. 'Why' is *sura sava?* because of what? *niu mo tani sura sava?* why are you crying?

4. The *Negative* is *joa*, with the Verbal Particle *mo joa*. *I nau mojoa* I not, declining.

Bishop Patteson writes [*maso irakia whatoa rasia tugeni*] sun set, not wash clothes; wh was here certainly written before the use of g was fixed; and *ga toa* shows in another dialect the Verbal Particle *ga* corresponding to *mo* in *mojoa*.

IX. Prepositions.

1. *Simple.*—1. Locative, *a*; this appears in *aee* there, and with names of Places, *ituga veai? a Ra* where is he? at Ra; *alili* around. 2. Motion to a Person, [*sur*; *suriau* to me, *lago* (Fiji *lako*, run) *juria tamam* go to your father, *laia juria* give it to him]. 3. Motion towards, *van*; *mule van ituga* go back to him.

4. Motion against, *goro*; *i togo turi goro na melumelu* don't stand against, in the way of, the light; *oi van goro na tei* go after the water. 5. Motion from, *tan*; the sentence *naiman ituga mu rugu sivo turen* that is his house he has come out from, appears to show another Preposition. 6. Instrumental, *ni*; *na a losia ni na maja* I struck him with a club. This probably is by the common change the same with *mi*, [*a tarasia mi na pei*] wash it with water, [*lavia ta sage mi na rem*] put it on your head. There is another Instrumental Preposition, the Maewo *gina*; [*a gina sava*] with what? 7. At the end of a sentence *nia* is used as in Mota; *ituga na sol nau gai losia nia* this is the club I struck him with. 8. Of Relation generally, *sura*; as in *sura sava?* why? in regard to what? 9. Relation in regard to Place and Person [*ne* and *me*] no doubt according to dialect; [*ne tugo*] on the shore, [*rasia tugeni pulu ne na pei*] wash dirty clothes in the water; [*aso mego* speak to thee, *vano mera* go to them], *lavia ta mea* give it to him. The Pronoun is suffixed as in Maewo, *meau, mego, mea*, &c. The same word probably appears in [*mo vano mi Nogonauni* go to Nogonauni]. 10. Relation of Position, *ta*; *na sule mo jovi ta na gisiku* a stone fell on me, on myself; this can hardly fail to be the Florida use of *ta*. 11. Genitive, of, *ni*; *tajua ni Marina, aso ni Marina*, man, speech, of Marina. This must be taken to be the *ni* of Fate and Fiji.

2. The Verb *reni* to see, is used as a Preposition, as in Ambrym, Sesake, and in the Solomon Islands; [*reniau*] to me.

3. Nouns are used as Prepositions; *motu* upon; *motu na vatvoti* on the mountain, *na kula mo jovi varara motu na sule* the tree has fallen across upon the stone.

4. Prepositions seem to be omitted, as in Sesake, where in English it is necessary to supply them; *nalolona na ima, nalolona na pea* in the house, in the store, literally, 'the inside of the house.' So *lavi so nai na gesiku* give it hither (to) myself; *ituga mo volia na pilana* he bought it (for) his own; *mo vol tuga na pilana vauma* he was paid (for) his work in the garden; *i turi tau na nagona ima* he was standing (at) the front of the house; *tuga mo tog na gisiku* he stays (with) myself.

X. Numerals.

1. *Cardinals.*—One *tea*, two *rua*, three *tol*, four *vati*, five *lina*, six *arave*, seven *verua*, eight *vetou*, nine *ratati*, ten *sonovul*. Otherwise [six *larave, marave, lima rave*, seven *laverua*, eight *laveto*.]

The Verbal Particle is used with the first five digits; *motea, morua, motol, movati, molina.*

In the Numerals of the second hand *rave* is no doubt the same with the Mota *lave*; and *ma* with *rave* may be the Verbal Particle. Commodore Goodenough has *linarabe* for six, and *erua, etou,* for seven, eight. The explanation of *ratati,* nine, is probably found in the change of p to t, *tati* for *pati=vati,* as *tei=pei* water; [*lima rapati*] appears for nine.

A remarkable application of the Verbal Particle *mo* is shown in *ken mo girerua tasina* he and his brother, he, they are two, his brother.

As in Araga there is another word for ten; twenty is *sonovul rua,* and [*gavula rua* twenty, *gavula tea* ten].

The unit above tens is *na vana,* its sum above; forty-four *sonovul vat na vana movat.*

A hundred is [*tari*], an indefinite number so used; [*tari vaga lima rave*] six hundred. Commodore Goodenough has *patevuli.* The number above a hundred is its *vule*; *tari vagarua na vulena sonovul vati* two hundred and forty. A thousand is *tairao.*

2. *Ordinals* are formed from Cardinals by adding *na* and prefixing the multiplicative *vaga*; third *vagatoluna,* fourth *vagavatina.* The second is *tuana.*

3. *Multiplicatives* with *vaga*; *vagatea* once, *vagarua* twice.

4. The *Interrogative* and *Indefinite,* how many, so many, is *visa.*

XI. Exclamations.

Affirmation, *io!* Negation, *mojoa!* (see Adverbs.)

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20. Ambrym.

The name by which the island is known is that given by Captain Cook, who took it for the native name. Commodore Goodenough noted that the Malikolo people called it Ambrr. It is probable that it represents *a* at, and *marum* fire. At the neighbouring Api it is called *Arosi* or *Aroti.*

The language is strangely different from that of Pentecost to the North and Api to the South. Bishop Patteson said it was the most difficult he had to deal with. The material from which the following pages have been prepared are a few sentences written by a native, a few MS. notes written by Bishop Patteson, and one of

three slips printed by him in 1864; which last have furnished the materials for Von der Gabelentz in his 'Melanesischen Sprachen.' These materials I have endeavoured to interpret, having no native assistance, by such knowledge as I have of the languages of the New Hebrides North and South of Ambrym, and of more distant parts of Melanesia. This sketch of the grammar of the Ambrym language is not put forth as correct, but as giving an interpretation which is probable.

There are no doubt several dialects in the Island; the language here given is that of the North-west face, and particularly of the part nearest to Whitsuntide Island, Limbol, and Loliwara.

The language is characterized by the indifferent use of certain Consonants, f, b, v, p, and *n*, g, and by a similar variation of vowels; so that the same word may be *bi* or *fo*. The vowels shift to assimilate with neighbouring sounds. The combination of fl, tl, at the beginning of a word is peculiar. Close syllables are common; and the elision of Vowels makes it necessary to write as one word what for clearness would be better separated; e. g. *magtu* for *ma gutu*, *ronne* for *ro nene*.

I. Alphabet.

1. *Vowels.*—a, e, i, o, u.

2. *Consonants.*—k, g; t, d; p, b, v, f, w; q; m, *m*, n, *n*; r, l, y; s, h.

The change between g (Melanesian g) and *n* is regular; *ge* and n*e* he, *gene* and n*ene* to eat.

A sound here represented by *ti* was by Bishop Patteson written ch, and by the native j; but neither was consistent,—both wrote also *ti*. Since, then, it is not possible to know whether every *ti* is meant for this sound, j has not been used. From the use of the spelling *tiene*, *chęne*, and *jene* for one word, it is pretty clear that the sound is that of tch, as in Espiritu Santo, &c. Between m and r, and n and r, d is introduced, and it is not used by itself.

The indifferent use of p, b, v, f, has been noticed, and the constant change of one for the other has to be calculated on in interpreting the words.

b sometimes, but apparently not always, is *mb*; b and v turn into f, before l in particular, with which f, casting off the vowel following it, combines; *mi tlo ne flo ha* don't swim out to it, *f* represents *va*, an Adverb of direction, *a* is cut off, and *v* as *f* combines with *lo* to swim. The compound sound represented by q is bw.

In many words r represents the t of other languages; *qer* = *qeta*, *mar* = *mate* and *mata*; and t and r are used indifferently in some words, as *ro* and *to*. To strengthen r, d = nd is frequently prefixed to it; the words, therefore, *to*, *ro*, *dro*, are forms of the same; and it must be understood that the vowel *o* is not more constant than the consonant.

II. Articles. None.

III. Nouns.

There is the common division between (1) Nouns which take the Suffixed Pronoun, and (2) those which are used with a Possessive; 1. *li* a leg, *lin* his leg; 2. *im* a house, *men im* my house.

Two Nouns in juxtaposition may show a genitive relation; *pan behel* bird's wing; or it may be *lowon malo* a fish's tooth, with a Suffixed Pronoun; or a Preposition may be used, *im ne ul* house of cloth.

IV. Pronouns.

1. *Personal Pronouns.*

Singular.	1. na, ni, ne, niena.	*Plural.*	1. *incl.* ken, yi. *excl.* gema.
	2. ne*n*, o.		2. gimi.
	3. ge, *n*e, *n*ea, ne.		3. *n*eira, niera, ner.
Dual.	1. *incl.* ken ro*n*. *excl.* gemaro.	*Trial.*	1. *incl.* ke*n* sul. *excl.* gema sul.
	2. gomoro.		2. gumu sul.
	3. neero, *n*iero.		3. nee sul, nie sul.

Observations.—Singular: 1. Bishop Patteson gives also *ino* in First Singular, apparently from an East coast dialect. *na* is the presumed original form from which *ne* and *ni* are changes. These are Objects of the Verb as well as Subjects; *niena*, which is probably demonstrative, appears only as Subject. 2. *o* only appears before a Verb; it is valuable as being the true Pronoun, as appears from other languages, while *n*en is probably a demonstrative. 3. *n*e as in Lepers' Island, and *n*ea is a lengthened form; *ge* is another form of *n*e.

Plural: 1. *ken* is peculiar to Ambrym; *yi* is only used before a Verb. The other Persons have common forms.

The Dual and Trial are the Plural with the Numerals *ro* and *sul* added; the Vowels shifting accordingly. In the Dual inclusive *ken ro*n is the form given, but n must be taken as a Demonstrative Particle. The same probably makes *ken* in the Trial into *ke*n.

2. *Pronoun suffixed to Nouns.*

Singular, 1. *n*; 2. m; 3. na, n.

Plural, 1. *incl. n*ken, *excl.* ma; 2. m; 3. ra, r.

The Dual and Trial add *ro* and *sul* to the Plural.

Example: *lo* the heart.

Singular.	1. *lo*n my heart.	Plural.	1. *lonken, loma,* our heart.
	2. *lom* thy heart.		2. *lomi* your heart.
	3. *lon* his heart.		3. *lor* their heart.

Dual, 1. *lonro, lomaro*; 2. *lomro*; 3. *loro.*

Trial, 1. lon *sul, loma sul*; 2. *lom sul*; 3. *lo sul.*

This example, like the Personal Pronouns above, being taken from the

writing of a native, is correct. The word *sa*, name, shows the Third Person Suffix *na*, and *ra*; *sana* his name, *sara* their names. The Second Dual of the same is *samoro*, for *samaro*, the Numeral having affected the preceding vowel.

The n inserted in the First inclusive must be taken to be a Demonstrative. The same letter in the First Singular represents *k*, as in Santa Cruz and Duke of York.

3. *Pronouns suffixed to Verbs.*

These are only the third person Singular *a*, *e*, and the third Plural *ra*. These forms do not appear as suffixed to Prepositions.

4. *Demonstrative Pronouns.*

Demonstrative Particles in very common use are n*e* or *ge*, n*a*, and *le* or *li*; these are sometimes Demonstrative Pronouns, single or in combination.

For example, *geli*, n*eli* this, *ge hu* this one; *ha* n*e li?* what is this? of a thing near; *ha* n*e le?* of a thing more distant; *ha* n*e?* of a thing quite distant; plural *ha* n*e nira? ha* n*e niri? ha* n*e nira* n*e?* what are those?

The Demonstratives n*e*, *ge*, *li*, continually introduced in sentences, cannot always be translated; they are directive, like g*a* in Sesake. See Adverbs.

5. *Interrogative Pronouns.*

1. Of Persons, and of names of persons, *si?* who? both singular and plural; *si a* n*ea?* who is he? *si a* n*e nira?* who are they? *gomoro si?* you two who? i. e. who with you? *sam* n*e si?* what (who) is your name? *si magtu* m*e*n*e*n *ayi?* who took my knife? It is also *se*; *hi sem a se?* what is your name?

2. Of things, *ha* or *haha?* what? *ha* n*eli?* what is this? *na ha sen?* is translated what is this? *sen* may be 'its name,' or the Marina *san*; *ha mun* n*ea?* what this person or thing?

V. Possessives.

The only Possessive Noun which corresponds to those common in other languages appears to be that used with things to eat, and no doubt with other things thought to be in very close personal relation, *a*; another form of which is *ye*; *yen ol* my cocoa-nut, *am dim* thy yam, *an peta* his breadfruit.

Another which with the Suffixed Pronoun is equivalent to a Possessive Pronoun in English is *ma*, *me*; no doubt the same word with the Preposition *ma*, *me*: *men im* my house, *mam im* thy house, *man im* his house, *man ken im*, *mama im*, our house, *mami im* your house, *mar im* their house.

Another very commonly used for a thing possessed is m*ena*,

m*ene*; *bulbul* m*ena si?* canoe the property of whom? m*enen nea* his property, m*enen viria* my land, m*enam ul* thy garment, m*enen were* his place, m*enan ken* property of ours.

VI. Adjectives.

There are simple Adjectives; *len bua* good wind, *len kon* great wind; but words which qualify Nouns are commonly used with Verbal Particles; *were ge tlam neli* large land this, *terera gerkakre* small boy, *vantin be lil* many men.

VII. Verbs.

1. The Verbal Particle in most common use, *ma*, is like those of the Northern New Hebrides in combining with a short form or representation of the Personal Pronoun, except in the third Person. With the Third Person singular or plural of the Verb this is *ma, mo, me, mu,* the Vowel shifting to assimilate with that of the Verb; *ma gali* digs, *me mar* dies, *mo kone* carries, *mu mur* falls. With the other persons of the Verb *m* follows and combines with a form of the Personal Pronoun; Singular, 1. *nam*; *nam sene* I give; 2. *om*; *om fi* thou sayest. Plural, 1. inclusive, *yim*; *yim dru lon tie* we abide on the sea; exclusive, *mam*; *mam gene* we eat: 2. *mim*; *mim dro* you abide.

2. *e* is only found in the third Person, and occurs together with *ma*; *bi e ma* n*ene lin* shark ate his leg, *vantin be lil e ma* n*ene* many men eat. The two combine as *em*; *e* appears to vary to *a*; *lon a tlo hagabi* my heart is not bad.

3. *te* does not combine with the short form of the Pronouns (except with the second Singular *o*, making *to*), but follows them; Singular, 1. *na te*, 2. *o te*, 3. n*e te*. Plural, 1. *yi te, ma te*, 2. *mi te*, 3. *te*.

It is used together with *me*; *marin te me ru psare ni* formerly he stayed with me; and also with *e*, as *e te* third plural.

4. *be, ve,* is regularly used with Numerals, and with words which signify number, such as *lil* many, *viha* how many? This is used together with *e*; *e be viha ho Fanu?* how many are at Fanu?

5. *ga, ge*; also used with Numerals, and with Adjectives; *ga* perhaps changes to n*a*.

6. The Verb is used without Verbal Particles, when a Pronoun is the subject; the short forms *na, o, yi, ma, mi* being used, in addition to the Pronoun if that is expressed. The third Person either Singular or Plural is exceptional throughout; *e* is used with

either, and not a Pronoun, just as when the Pronouns and *ma* combine there is no Pronoun in the third Person.

7. The *Imperative* Verb is preceded by a short form of Pronoun; *o fie bane* speak thou to him, *mi ro fana* sit ye down, perhaps, sit ye two down.

8. *Tense* is expressed either by Adverbs, or by Auxiliary Verbs; Adverbs, *marin* formerly, *na te lehe marin* I saw formerly; *lonle* now, *nam dro lehe lonle* I see now; *nane* hereafter, *he na* n*a lehe nane* I shall see hereafter.

Example of Tense, the Verb *lehe* to see.

Present.	Singular. 1. *nam dro lehe lonle.*	Plural. 1. *yim, mam, dro lehe lonle.*
	2. *om dro lehe lonle.*	2. *mim dro lehe lonle.*
	3. n*e dro lehe lonle.*	3. *em dro lehe lonle.*
Past.	Singular. 1. *na te lehe marin.*	Plural. 1. *yi, ma, te lehe marin.*
	2. *o te lehe marin.*	2. *mi te lehe marin.*
	3. n*e te lehe marin.*	3. — *e lehe marin.*
Future.	Singular. 1. *he na* n*a lehe nane.*	Plural. 1. *yi, ma,* n*a lehe nane.*
	2. *om fo lehe nane.*	2. *mi* n*a lehe nane.*
	3. *he pa lehe nane.*	3. *em fia* n*a lehe nane.*

In this example, besides the Adverbs there are the Verbs *dro, fo, pa, fia,* and the Demonstrative n*a,* unless the latter be a form of the Verbal Particle *ga.* For the Past the Particle *te* is used; for the Future n*a* (and in two Persons *m*), and for the Present *m*; *he* cannot be explained[1].

9. *Auxiliary Verbs.*—There are certain particles which continually occur and can be seen to be really Verbs; they may be called Auxiliary because they are introduced to assist the sense of the principal Verb. These Verbs are 1. *ro*=*to* to sit, stay, remain; 2. *ho* also to remain; 3. *va* to go. Each shifts its vowel according to the accompanying sound; *ro* becomes *dro*; and v changes to b, p, f. Those in most common use are *ro* and *va*; and they appear plainly as principal Verbs also; *hoho be lil mo ho lon vir, mu ru lon tie* crabs many live on the land, stay in the sea; *gema mam ba ran qeta ha* we go on to the reef; n*e vura,* n*e do me haru* he (is here) already, he remains this way (hither) sitting, i.e. he has already come here and is sitting. From the sense of *ro,* remaining, it follows that as far as Tense is concerned that auxiliary rather marks the Present; and from the meaning of *va* to go, that

[1] This example is taken from a note by Bishop Patteson, dated May 10, 1871; the last known to have been made by him on the Island languages.

it gives a future sense. This also is used conditionally; *nam fe nalhe nagtu pane* if I should see him I will give it to him.

The Verb *ro* comes near to being a Substantive Verb to be; compare Fiji *tu*, *sa vua tu na kau* the tree is in fruit, literally, fruits, stands. But no doubt the original sense of these Verbs is always in the native mind; *mam dro lo ran yu* we shoot with bow, stay shoot, a habit; *horo a dro me ni* I am in a sweat, literally, sweat remains with me; *gerin ronne peta* flying fox eats (*ro nene*) breadfruit; *ro fi ha?* what does he say? stays saying what? *nen o vo fi* you say, vulgarly, go for to say. (See Sesake.) The changes of form make these words difficult to follow; see Adverbs and Preposition *pe*.

10. The *Transitive Suffix* is shown in the common word *ronta* to hear; *tlo ronta ne* not hear him.

11. The *Negative Verb* is made by *tolo*, generally *tlo*; *lon a tolo hagabi* my heart is not bad, I am not angry; *tolo hela* not hard; *tlo ronta* not hear. As in neighbouring islands *te*, otherwise *ti*, is a Negative Particle; *na tlo te va mi* I did not come hither. The same is used in prohibition; *mi tlo tomen ti bulbul* do not ye hold the boat.

12. Reduplication with a change of Consonant (see Sesake) is probably shown in *niera e magilelile bi lil* they make a great noise; or, taking *ma* as a Prefix of condition and not a Verbal Particle, they are noisy many.

VIII. Adverbs.

1. The Adverbs of direction hitherwards and outwards are *me*, *mi*, and *ale*; *mul mi* come hither; *ne mdo ale* he went away; *me* or *mi* is introduced very often when it is hardly translateable as 'hither,' the native speech always abounding in Particles of direction.

2. Adverbs of *Place*; *bea* where, a Noun; it is also *ve*; with the Preposition *a ve*; *o mi ave?* whence are you? you hither where? This is of course the same with *vea* common in Melanesia; but *ve* becoming *be*, *pe*, *fe*, and changing the Vowel is likely to be confounded with the auxiliary Verb *va*, and the Preposition *be*; *nea ne v* or *pe?* where is he? *menen viria ne ve?* where is my place? *he na lini pi?* where shall I put it? The Demonstrative Particles are used as Adverbs; *ne* as above, *na*, *ge*, and *le*, *li*: *me li* here, with motion hither signified by *me*; *lini me li* put it here; *lon le* here, *lon* a Preposition, in this.

3. Adverbs of *Time*; Demonstrative Particles naturally serve as such, *lonle* now; *ne*, *na*, *ge*, pointing to present time, mean 'now.'

though they really do not require to be translated. Of past time *marin* formerly; of the future *nane* when; *yin* (*yi* ne Pronoun and Demonstrative Particle) *va Loliwara nane?* when shall we go to Loliwara? *fan* or *van rin* to-morrow. Others are *mon* again; *ola be sul na mul mon mi* three moons I come again hither; *moa* at first, before.

4. Adverbs of *Manner*; *ne ha?* why? the Preposition *ne* and *ha* what, *te va ne ha?* what does he go for? why does he go? *om ro tovinia te van ha?* why do you strike me? shows *va ne ha* 'go for what' with the simple meaning of 'why.' The Preposition *be*, *bi*, makes *bi ha?* why? because of what? and *pe ne* because of that, therefore; *ne malhe mamtehag pene* he saw and was frightened at it, *malhe=ma lehe*, *mamtehag=ma matehag*. The word m*eli* thus, is different from *me li*; *Loliwara me fie* m*eli* Loliwara speaks thus. A Verb *nona*, *nuna*, to be complete, is used for 'quite;' *kon* great, makes *konkon* exceedingly.

5. The Verbs before called Auxiliary are equally used as Adverbial Particles indicating place and motion. In the sentence *vantin be ru vu ro flo va hatin* two men paddle away far, both *vu* and *va* are the same word, *vu ro flo* is the two go paddle, *va* again points away; n*e mu mur va lon tie* he fell into the sea, *va* gives the direction of his fall, into the sea.

Besides what can be at all called regular Adverbs, it must be understood that the Demonstratives as mentioned above, *le*, n*a*, which is often n, are continually introduced in native speech in Ambrym, as in Sesake, to give vividness and clearness, as if by pointing to the subjects before the mind; thus, *na tlo le kelea na fie ral ta Loliwara* I don't here understand how to speak the language of the people here of Loliwara; *le* occurs twice, and seems to us entirely expletive.

The Negative 'not' is *mereana* or *bereana*; *e yi va Mai e ve moa*, *he e bereana?* are we going to Mai first or not?

IX. Prepositions.

1. *Simple* Prepositions; 1. Locative, *a* at, appears in the Adverb *ave*, and probably in the name of Ambrym; *he yi va New Zealand me a Fanu tene Mota* we go to New Zealand from (hither at) Fanu, from Mota, i. e. starting from Mota. 2. *ne* has a wide meaning; genitive, *im ne ul* house of cloth. It may be taken to make part of *va ne*, *ba ne*, *pa ne*; *va*, *ba*, *pa* being directive Particles of motion; o *va ne Talsil* go to Talsil, in which *va* may well be the Verb and *ne* the Preposition signifying 'to;' *na se pa ne nen*

I give to thee; *o fie pa ne niera*, speak to them; *o fe me ne ni* speak hither to me. 3. Motion from is *tene*; *om va hatin tene ni* you go far from me; Oba *den*, Maewo *dani*, Mota *nan*, prevent one from taking *ne* as the Preposition just mentioned. Prepositions of Relation; 4. general, *pe*, no doubt that common in the Banks' Islands and New Hebrides; *pe sao* in the place, shows it locative. It is *bi*; *om dro man bi nia ne ha?* you laugh at me, why? The change of Consonants and Vowels makes it difficult to distinguish this from *va*; *om fo mul mon ba New Zealand* you are going again to New Zealand, *ba* may be *pe* to, or *va* away. 5. Of personal relation *me, mi*; the same with the Banks' Islands word; *me ni* with me. 6. *ta* belonging to a place, as in Banks' Islands again; *terere ta Loliwara* a boy of Loliwara. It is remarkable that *ra* the plural sign accompanies *ta*; *vantin ta ra bea?* men belonging to what place? *ral ta Loliwara* the people here of Loliwara. 7. *biri* with; *biri ni* with me, *e na ru biri niera* I stay with them; this is probably a Noun. Another Preposition meaning 'with' is found in *marin te me rupsareni* formerly he stayed with me, *ru psare ni.*

2. *Nouns used as Prepositions.*—1. The common Preposition *lo* is used with a Suffixed Pronoun as *lon*, in, on; ne *mu mur va lon tie* he fell into the sea, *va* giving the sense of motion; *lon vir* on land, *lon tie* in the sea. 2. *ran* is no doubt a word of the same character; *mam ro bo ran yu* we shoot with bows, *man dru ran bulbul* stays in the ship; *man* is *ma* the Verbal Particle and n the Demonstrative Particle, which gives the sense of 'still.'

3. The Verb *lehe* is used also as a Preposition; *o va lehea* go to him, go see him, *va ma lehe nia* come hither to me. Compare Sesake *punusi*, &c.

X. Conjunctions.

Conditional, he if; *he mi lehe bulbul gemne* if you see a different vessel: the same is also 'or;' *e yi va Mai e ve moa, he e bereana?* are we going to Mai first, or not? This word often occurs at the beginning of a sentence, sometimes as *hi*. It is probably used like the Mota *si*; *he na lini pe?* where shall I put it? Mota *si na map avea?* and is, as in Mota, used as a Conjunction of consequence.

A Particle of supposition is *ke*; *len bua ke* if the wind is good; as in Florida.

XI. Numerals.

1. *Cardinals.*—One *hu*, two *ru*, three *sul*, four *vir*, five *lim*, six *lise*, seven *luru*, eight *lusul*, nine *liaver*, ten *sanaul*, *sanula*. By the usual change of Vowels and Consonants four is also *fir*, six *luse*, seven *luro*, nine *liafer*.

Another list of Cardinals, from *Embululi* in the Great Bay on the East side of the island, is given by Bishop Patteson: one *hu*, two *ru*, three *sul*, four *it*, five *lim*, six *lisa*, seven *luru*, eight *lisul*, nine *iafer*, ten *ahu*.

The digits of the second hand are marked by *li*, *lu*, as in Fate by *la*. In *lisa*, and therefore also in *lise*, *luse*, the common Numeral *sa*, one, is shown. The form *it* is connected with *vir* by *vid*, which is also heard in Limbol, *r* representing the *t* of the common *vat*. *Sul* becomes *su*.

The Verbal Particles used with Numerals are *bi*, *be*, *vi*. The Interrogative of Number is *viha*; *mam be viha ho Fanu* how many are we at Fanu? Sometimes *vi* stands for *viha*; *dim e ve vi* n*e* *nen o foli?* how many yams (will) you buy?

With the Interrogative and with Cardinals n*a* is apparently used instead of *be*, as a Verbal Particle; n*a*, by the common change, equals *ga*; n*a* *vi*? how many? n*a* *hu* n*a* one this.

Bishop Patteson, influenced by the Maori word *hunga*, a company of people, interpreted *hu* n*a* as a 'monad;' *ola be* (*ve*) *huna te ia Fanu* month a monad, one month, we sail to Fanu. So also he interpreted *ro*n as *runa*; *ken ro*n *e rohe* n*ea* we a two strike him; and *su* n*a* a 'triad,' *su* n*a* *me lehe mon fan rin* we a three come again to-morrow; and *viri* n*a*; *le*n *bua ke ve viri* n*a* if the wind is good it will be a four (days' sail). But *hu* is not 'one' in Maori; and if n*a* added after the Numeral be taken as a Demonstrative it requires no further explanation.

XII. Examples.

1. Vantin be ru vu ro flo va hatin; geli me haruti en balnan, ge me haru mo *n*e mu mur va lon tie; bi e ma *n*ene lin, bi mo gen fu nu*n*a. Vantin Loliwar ma gali tan, mo fo he tlo ro*n*ta ne.

Men two, they two paddle away far; this sits (on) stern, he sits (and) he falls away into sea; shark eats his leg, shark ate it quite. Men of Loliwar dig the ground, bury so as not to hear him.

2. Hoho be lil mo ho lon vir, mu ru lon tie; tie me mar, gema mam ba ran qete ha, mam lehe malo lon qerire, mam dro bo ran yu, mam lo me se noro, me fa*n*a, mo no*n*a, mam gene.

Crabs many are on the land, are in the sea; the sea dies (ebbs), we go on reef, we see fish in pools, we shoot with bows, we come back hither on the beach, cook, (when that is) finished, we eat.

3. Gerin dro*n* ne (dro *n*ene) peta, mam lehe, mam tea yu, mam barbo, vagtu (va gutu) me lon ima, me fline, me fa*n*a, mo no*n*a, vantin be lil e ma ne*n*e.

Flying-fox eats breadfruit, we see, we take bows, we shoot, go take them hither into the house, make oven, cook, (that) finished, many men eat.

4. Bi mam drom (dro ma) tintine, ma tlo *n*ene *n*e; terere ta Loliwar bi ma *n*ene hatin konkon lon mehau; bi ma ne*n*e lin, mo kone *n*e va lon tie.

Shark we fear, not eat him; boy of Loliwar a shark ate him far away exceedingly in open sea; shark ate his leg, took him away in the sea.

These are taken from Bishop Patteson; the words in some instances divided differently, to agree with the interpretation of the language in the foregoing Grammar.

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21. Sesake, Three Hills.

Sesake is the Eastern division of the small island of Three Hills, one of the Shepherd Group in the New Hebrides. The interest in the language lies in its close neighbourhood with that of Mae, the central district of the same island, which is purely Polynesian; whereas it will be seen that this is very like the languages of the Banks' Islands, and the Northern New Hebrides, and indeed is evidently connected with the Solomon Island tongues. Bishop Patteson was well acquainted with the Sesake language, and printed in 1866 a Vocabulary and Phrase-book, from which the following sketch of the Grammar has been drawn. In the 'Melanesischen Sprachen' of Von der Gabelentz there is a Grammar of Sesake taken from the same materials; but there is a certain confusion of this language with that of Tasiko, the large island opposite which Three Hills lies. It is true that in a part of Tasiko the language is identical, or almost, with that of Sesake; but Sesake is part of Three Hills and Tasiko of Api, as it is commonly called. The particulars in which the Sesake materials fail may well be supplied from Tasiko; and there is appended so much as I have from that island.

The Vocabulary and Phrase-book if interpreted by a native would amply suffice for a view of the language; failing such assistance, something, perhaps a good deal, has to be inferred from other Melanesian languages; for the greater part of the examples given are not fully translated. In any work of Bishop Patteson's at any rate correct rendering of sounds may be depended on, and the sentences he has given are written with a fair colloquial knowledge of the language. This is of much value for the interpretation of the neighbouring and closely allied language of Fate, Sandwich Island.

The change of Consonants, within certain limits, in this language

is characteristic, as of k and *g*, t and d, shown below. A corresponding change of Consonants in Sesake words which are found in other, sometimes remote, languages is equally interesting and instructive; e. g. *palo=kalo* up; *kalau* spider's web, Mota *talau*; *qia*, Mota *wia*, good; *qoka* to open, Florida *voka*; *vinaga* food, Motlav *hinaga*, Mota *sinaga*, Duke of York *winanan*.

I. Alphabet.

1. *Vowels.*—a, e, i, o, u.

2. *Consonants.*—k, g, *g*; t, d=nd; p, b=mb, v, w; q; m, *m*, n, *n*; s.

It is important to observe that g is the peculiar Melanesian sound, not hard g. Bishop Patteson has printed *ng* for the sound here represented by *g*. The three sounds interchange; a word is indifferently sounded with g or *g*, k or *g*, *goroi* and *goroi* wife, *kinau* and *ginau* I.

There is also an interchange of d and t; *tu* and *du* to sit; d is introduced to strengthen r; and d in Sesake words often represents r in other languages; *dono=rono*, *dowo=rowo*, (Nuna, *towo*), *dua* two=*rua*.

The change of p and v is continual, *pasa* and *vasa* to speak, Fiji *bosa*, Florida *vosa*; the change is even made in one sentence, *tava varau e parau qia* high hill is high indeed. Sometimes, at least, p is strengthened by m, *mpula*, *mpurapura*; b is always mb. In one word Bishop Patteson has written f; *fonu* a turtle. The sound represented by q varies according to the predominance in it of the compound parts k or b (see Mota, Oba). If b predominates, the sound of m is conspicuous, and *qele* is heard *mbele*; if k predominates, *qila* sounds *kwila*. Sometimes p and q interchange, as it is indifferently *poka* and *qoka* to strike. Bishop Patteson wrote mw for *m*.

II. Article.

There is only one, the demonstrative, *na*; but it is sometimes not used; *a dono atai kusuwe na lake ni ekopu* I hear plainly a rat under the house; *elo e do palo a ninida* the sun stands above us.

III. Nouns.

1. There are two classes of Nouns; (1) those that take the Pronoun Suffixed; (2) those that do not: 1. *na qauna* his head; 2. *na rarua a neana* his canoe.

2. *Verbal Substantives* are formed by adding *na* to Verbs; *vasa* to speak, *vasana* speech.

3. Words signifying plurality are *mau*, *mamau*, *maga*, and these are added to Nouns; *na ta e ga ti pitua na loriki mau aneana duara mau* the man who does not give his things to people, literally, things many to them many; *kana maga, tu ka lolos tasipua* you fellows! (men many), we will bathe in the sea. 'All' is *marua*.

4. Juxtaposition of two Nouns gives to the second a genitive character, whether with or without the Article, and whether the former has a Suffixed Pronoun or not; *na vuna na kau* the blossom of a tree, (Malay *bunga*); *meluna tasi* lower part of the sea, its lower part the sea; *na buena na wago* the tail of a pig. The Preposition *ni* is also used; *tolu ni toa* a fowl's egg.

IV. Pronouns.

1. *Personal Pronouns.*

Singular.	1. kinau.	*Plural.*	1. *incl.* ninida.
			excl. nigami.
	2. nii*go*.		2. nimui.
	3. nae.		3. nara.
Dual.	3. rarua.		

It is evident that *ki, ni,* are demonstrative Prefixes. There do not appear any shorter forms, except in so far as they may be contained or combined in the Verbal Particles, which see. These are subject or object of the Verb.

2. *Pronouns suffixed to Verbs and Prepositions.*

Singular, 1. au; 2. ko, *go*; 3. a.

Plural, 1. *n*ida, *g*ami; 2. mui; 3. ra.

These are, as in other languages, short forms of the Personal Pronouns.

When the object of a Verb is expressed, the Verb has still the Pronoun appropriate suffixed; *soroa na kau soro* saw it the wood (with) a saw; *Ke! kana wona e donoataia e da pale na vasana a nigami?* Why! how does this man understand (it) our language?

3. *Pronouns suffixed to Nouns.*

Singular, 1. *g*u; 2. ma; 3. na.

Plural, 1. *n*ida, *g*ami; 2. mui; 3. da.

The Singular forms are those so very common, and the Third Plural is a change from *ra.* As in other languages, again, the First and Second Plural are not different from the ordinary Personal Pronoun.

Some Verbs (as in Florida) and Prepositions take this Pronoun suffixed rather than that which properly belongs to them; *e masauna e lapa na tanoto, e qia* I like (it) many axes, they are good; though the Plural 'axes' has to be used in English because of *e lapa,* the Noun remains Singular in Sesake, and the Suffixed Pronoun is Singular; *pa dape lua kiana* take it away from him.

4. *Demonstrative Pronouns.*

The Particles *wo* and *wa* seem to be simply Demonstrative; the addition of the Particles *se, i, na,* direct the view here or there, nearer or farther, and make what may be called Demonstrative Pronouns *wose, woi, wai, woina, waina,* this, that; *wose kita woi* this or that; *na qe wo a poka nae woina na qe* this is the club with which I killed him, literally, the club this I killed him that one (with) the club. The Particle *na* is common as a Demonstra-

tive, as in *nae* he, *nara* they; *ga* is continually introduced in sentences, and is rather an Adverb; *keni* also is 'that.'

5. *Interrogative Pronouns.*

Of Persons, *sei* who? *sei na nisana?* what (according to Melanesian idiom who) is his name? *sei nae?* who is he? *a gi sei rarua?* whose canoe?

Of Things, *sava*, and *sa*; *sava na*, and *sa na*, the Demonstrative *na* being added. The word is a Noun, with Article, *na sa na? na sava na?* which? Another word is *seve*; *ku mesau seve tea? wose kita woi?* which do you like? this or that? *ve* shows this to be 'where,' not 'which,' in accordance with native idiom.

6. *Indefinite Pronouns.*

The word *tea* is used for 'thing;' *kini tea* that thing; but the meaning is properly, as in Mota, &c., 'one;' in *N*una *tea sigisigileo* the Evil one, a person. Hence, as in Mota, &c., it is used as an Indefinite Pronoun, as it is with *seve* above, something, anything; *a ga vua seve tea? tea gauwata kita tea kiki?* which one shall I take? the big one or the small one? Some *seara*.

V. Possessives.

There is hardly any appearance of the Possessive Nouns with Suffixed Pronouns such as are universal in the Banks' Islands and Northern New Hebrides; 'my' is *aginau*, 'thy' *a niigo*, 'his' *aneana*, 'our' inclusive, *a ninida*, exclusive, *a nigami*, 'your' *a nimui*. That is, in all except Third Person Singular, *a* is used with the Personal Pronoun; *ginau=kinau*. To explain *a* is difficult, for if it be a Possessive Noun it should have a Suffixed Pronoun; it should be *agu* not *a ginau*. The form *aneana*, however, shows a Suffixed Pronoun, and the analogy of the other languages compels the belief that a Possessive Noun is present. In Tasiko *aneara* is 'their.'

VI. Adjectives.

1. Some words are used to qualify as true Adjectives; *rarua giki e ovi na vidana rarua gauwata* small canoe is alongside large canoe. But Adjectives are used in the form of Verbs, where we should use the Substantive Verb; *masina e dali, elo e dali* the moon is round, the sun is round; *tava varau ni Sesake, tava ni Mae e puru* a high hill at Sesake, the Mae hill is low. But the Particle must not be taken for a Substantive Verb; *manu ni Mahaga e gaikai* the white bird of Mahaga, i. e. the cockatoo.

2. The word *ululua* rough, seems to show the termination *a=ga*.

3. Adjectives very frequently have the Prefix of condition *ma*; *maladi* cold, *madana* heavy, *masamasada*, reduplicated, smooth, *manukunuku* soft.

4. *Comparison* is made by the Preposition *ki*; *nae weina e maeto ki nau* he is blacker than I, black from me.

5. Reduplication is characteristic of the form of Adjectives; and sometimes adds to the force of one which is commonly simple; *lavulavu* very large, *gasugasua* very strong.

VII. Verbs.

1. *Verbal Particles.*—These cannot be precisely determined from the materials, especially with regard to Tense; but it is plain that words are used as Verbs with certain Particles, as in the languages already considered, and that these Particles change according to the Person, with some reference to the Pronoun appropriate to the Person; except, as in the other New Hebrides languages, in the Third Person; in which the Particle is not assimilated to or combined with the Pronoun.

It is very remarkable that there is no difference between Singular and Plural, at any rate in the Second and Third Persons.

To take the Third Person, as uninfluenced by the Pronoun, for the type, there seem to be three forms, e, u, te. These, with many gaps, may be thus arranged.

	e.	u.	te.
Singular.	1. a, ga, ka.	1. —	1. ta.
	2. ko (*go*).	2. ku.	2. tu.
	3. e.	3. u.	3. te.
Plural.	1. *incl.* —	1. —	1. tu.
	excl. a.	*excl.* u	—
	2. (ko) go.	2. ku.	2. (tu).
	3. e.	3. u.	3. (te).
Dual.	1. —	1. —	1. —
	2. —	2. —	2. turu.
	3. e ru.	3. —	3. —

These are sometimes combined, as *eu, au, tu ku.*

Examples.—Ka vakali masmas I sharpen a knife; *ga tova wago* I cut pig; *kinau a si dono na sana e qoa* I smell something that stinks; *niigo ko lauwo keni midiri, sa keni* you are blotting that writing, bad that; *nae e masiki* he is sick; *sagiki nimui go vunusia na rarua bula parau* soon you will see the ship large (and) long; *loriki a niigo e lapa* your things are many; *sikai ku punusia ku dipu sikai* one you see (it), you seek for one; *eu mado* he is thirsty; *u masau noai* he desires water; *nigami au masau tagau igona* we

like barbed hooks; *nimui ku masau na vuna na kau?* do you like berries? i.e. beads; *na tamoli u pisa? u pisa rarua?* how many are the men? how many (in) the canoe? *nara u gurupiri ia* they are astonished at it; *Sawa e pe ti puatiau ta pe tiro* if Sawa had not pulled me out I should have sunk; *masoso tu ka to e kopu a niigo* now you are here in your own house; *to* to abide, be; *elo e sake, te aleati, te marama* the sun is up, gives light, it is light; *pulo qoni* (Mota *qon qulo*) *ninida tu du leana* in early morning we get up; *na ta e rodua e ru du mada suwa ira* two men run against each other; *turu pisua matakisala* we two meet in the path; *na ta eu lapa eu puku Sesake, lipuasa e mate, lipuasa e mauri* many men cough at Sesake, some die, some live.

The examples do not cover the Particles placed within brackets, which are inserted as they are inferred to be used. It cannot either be ascertained how the Particles are related to the Pronouns, or to the Persons with which they are used; but it is clear that different Verbal Particles are used with different Persons of the Verb.

There are continually associated with the Verbal Particles the Demonstrative *ga, ko,* and the Verbs, which will presently be spoken of as auxiliaries, *tu,* or *du, to* or *do, pa* or *va.* In this use *ga* is an Adverb.

2. There is reason to think that *ko* is a mark of Future Tense; *pa tuau wa na tagau gasua, a ga ko puati punusi pakoa* give me that strong hook, I will try to catch a shark.

3. Verbs are used without Particles in the Imperative, and also in direct statements; *na vuna na kau qokapiri* the blossom opens.

4. *Imperative*;—the Verb without a Particle; *pilikiti na adi* peel the banana, *pili*=Mota *wil.* But the Verbal Particle *ko* is used; *ko mara pasa pe kinau* say it again to me. The usual sign of an imperative is *pa*; *pa punusia* go to him, *pa vasa pe ki nia* speak to him, *pa tuai ea* give it to him. The word no doubt is the Verb to go; *pa tave* go out, *pa ki katama* go outside.

5. A *Conditional* form of sentence does not appear; *ku munu woai, ku qia* (if) you drink you will be well.

6. *Suffixes.*—The addition of *ti* to a transitive Verb evidently directs its transitive power to some object; *pua lua sage rarua na tasi* pull out to shore the canoe from the sea, *puatia sage rarua na tasi* pull up the canoe from the sea; *poka nae woina* strike him there; *e pokatia na sana?* he hit him with what? *pa liko wago, e pe sava, pa likotia* make the pig fast lest he should get away, make him fast; *pa likoti na tali* (Mota *ligog o tal*) belay the rope; *pa ti garuti* (Mota *karu*) don't scratch it. The termination *vi* also appears; *sorovia noai* pour away the water.

The Suffix *i* gives a transitive force to a word not otherwise transitive; *mena* a tongue, *menai* to lick, *pora* (Mota *wora*) asunder, *puti porai* to split asunder; *va* to go, *vai* to convey;

naranara dry, *panarai na kulukulu memeu* dry the wet clothes; *mawora na rarua* the canoe is broken; *mawori na kau na vatu* which may be translated either 'the tree is broken by the stone,' or 'the stone broke the tree.' Compare Maewo, VI. 2.

There may well be a question whether *ki* is also a transitive Suffix; probably the words *nuanua ki ni na bula* shake the board, *pa ti mataku kinau* don't be afraid of me, *soro sapura ki na lepa* sweep away the dirt, *e pakamauri kinau* he saved me, should be thus written; *ki ni* being Prepositions, and *kinau* the Pronoun. But *sapuraki* closely resembles the Mota *savrag*; *sapura* is an Adverb in Araga, and *sapuraki* is to sow in *N*una.

7. *Prefixes*;—1. Causative, *vaka* or *paka*; *mauri* to live, *paka-mauri* to save alive; *dautau* white, *pakadautau* to whiten, *qia* good, *pakaqia* to make good.

It is possible that *va* is also used; *masmas e di makali* the knife is not sharp; *e vatu e pai ka vakali masmas ia?* where is a stone to whet the knife on? But *va* here may be 'go.' However, *vakalo* is Mota *vagalo* to fight, and in Mota *va* is certainly Causative.

2. The Prefix of condition *ma*; as in *makali*, *mawora* above; *malivusa* bent, *makoto* broken; and *da*, as *dagelegele* cracked.

8. There are Compound Verbs, as in Mota, the second of which may perhaps be taken as an Adverb; *puati punusi pakoa* try to catch a shark, literally 'catch see;' *e dipe pute, e di dipe nara* he shot (and) missed, did not shoot (and) hit. See Mota, VII. 6.

9. The *Negative* Verb is made by the Particle *ti* or *di*; *e di gai-kai, e di miala, e di miloloa, e nonota* it is not white, it is not red, it is not yellow, it is black; *e di punusia, na ta e qili* he does not see, the man is blind; *pa ti, pa ti!* don't, don't! *pa ti saliau* don't deceive me.

The Demonstrative Particle *ka, ga,* added makes a word which, written *dika,* is apt to deceive; *na vinaga e dika, nigami au noa e pitolo* (when) there is no food we say (there) is a famine (Florida *vitolo*); *na ululuna e dika, e masua* he has no hair (his hair is not), he is bald; *dika* looks like Florida *dika* bad.

10. *Auxiliary Verbs.*—As in Ambrym (VII. 9) there are in constant use Verbs which may be called Auxiliary. They are *du, tu,* to stand, *to, do,* to sit, to abide, *pa, va,* to go. Their primary sense is clear; *na ta e du maleputo na niu na adi* the man stands between the cocoa-nut and the bread-fruit tree; *e do pe aginau* he stays with me; *pa va ki palo* go up above. When used as auxiliaries they hardly qualify in any way the meaning of the principal Verbs; but as the native views what he speaks of in his mind's eye it is natural to him to say that a man does anything standing, sitting, or going; he describes the standing

to do, abiding doing, or going to do. It is possible also that, as in Fiji 'the Auxiliary Verbs generally determine the tense of a Verb,' so these may also add a sense of time.

1. *du* is the least common of these Verbs; *na ta e ro dua e ru du mada suva ira* the two men run against each other; come into collision probably.

2. *to, do* is very common; *na ta wona e do kapu na vinaga* that man cooks the food; *au di pivimeri, au do qaro* we don't fight, we are peaceable. In fact, this word is almost equivalent to a Substantive Verb; *e do daridoroa* it is crooked; *tano au e do na kapu* ashes are by the fire.

3. *pa* has been shown in the Imperative; *pa ti garuti, sagiki e pa vavana* don't scratch it, soon it will be sore; in this the primary meaning of *pa* is plain, as in vulgar English, 'don't go for to scratch, it will go to be sore.' But the meaning 'go' is by no means always to be so translated; *pa vasa pa kinia* speak to him. There is danger of confusing this with the Adverb *pa*; *e do pa kinau* he stays here with me.

11. *Reduplication.*—The language delights in a change of Consonant in reduplication, like Santa Cruz; *ganikani* eat, *qosiwosi* work, *guvakuva* fly, *piliwili* wink.

VIII. Adverbs.

1. Words which are directive of the thought and eye are very frequently used with the Verb in a sentence; particularly *ga*, which comes between the Verbal Particle and the Verb. In English it is not so natural to speak thus; *a ga tape gato tagau* I put here a piece of crab (Mota *gatou*) on the hook; *nimui ku masauna tatarai ku ga va gokoto* you want beads you here come buy them; *sagiki usa, ku ga va ki ekopu* soon (it will) rain, you there go into the house: there is not the same strength of meaning in the Sesake word as in the English Adverb by which it is translated.

Another Adverb continually introduced is *pe, pa*, the same word doubtless with the common *pe, be*, the Preposition of the Banks' Islands and Northern New Hebrides; *e do pe a ginau* he lives here with me; *ku ga vilai ea pe na kau pe na kapu* bring hither wood for the fire; *pe* is not a Preposition 'with' or 'for,' it points only to the place in view of the mind.

2. Other Adverbs are the common directive *mai* hitherwards; *sei mai mau eu lapa pe?* who are those many coming hither? and *a, e*, and *i*. Of these, *a* means 'thereby,' 'therewith,' 'thereupon;' *e puku bula na rumana e pitunu a* he coughs much, his chest is painful thereby; *pa tuau wa masmas, ga tova wago a* give me that knife, I will cut the pig therewith; *na rarua e da palosuwo, na tamoli e diro a* the canoe upset, thereupon the man was drowned. This is perhaps joined with *i* to make *ia*; *ka vakali masmas ia*

I shall sharpen a knife thereon. But *i* stands alone as an Adverb of Place; *nae e do i?* where is he? *ga ve i* hither; *e pa i?* whence? with the sense of motion in *pa*. The Verbal Particle *e* may be taken for the Adverb *e*, which however is plain; *vanua a niigo e?* where is your country? *ki e* thither, to there.

1. *Adverbs of Place; vea* denotes a distant place; *pa vea, a ga vo e daku* go on before, I go here behind; *pa ti pa ki u vea ki nau* don't go far from me, *u* the Verbal Particle; *ki sa na?* whither? to what there? *koa* is indefinitely there; *a punusia na vanua ku do koa* I see the place where you live, literally, you live there. Whence is also *ke*; *ku pa ke? a pa ke Sesake* whence do you come? I come from Sesake. Others are *palo* (Mota *kalo*) up; *suwo* down; *palosuwo* upside down; *palo* makes a compound Adverb with a Preposition; *manoena ni palo, manoena ni tano* his upper lip, his lower lip; his lip of above, of below. The village space about the houses is the *katama*; *pa ti katama* don't go outside, to the outside the house; *lua* is 'out;' *si, se,* is 'here,' *wosi* 'there,' with the Demonstrative, but *si* points here or there; *pa doko si na vidigu* sit here by my side; *e toko si* he sits there; *se ve* where.

2. *Adverbs of Time; masoso, dave,* to-day; *sagiki* by-and-bye, *giki* little; *nanova* yesterday; *nanasa* when, of past and future; *tuai* formerly, as in Mota; *sua,* perhaps Florida *tua,* after a Verb marks completion of the act. The Adjective *giki,* little, becomes an Adverb; *ba ko doko giki* sit a little, meaning by-and-bye.

3. *Adverbs of Manner;* 'how?' *ga sa? ga sa kini? Ku pati ataia ga sa kini na bua? na tasipua* how do you know the way? it is the open sea; compare Mota *ga savai nia; kini* with *sa?* what? 'Why,' *e ga sa?* what is there? *e ga sa eu pivimeri?* why do they fight? 'Like' is *pale; e ga sa ku pati e da pale se?* why do you do so? like this; *nimui ku lauwo e da pale sana na wui?* how, like what, do you plant yams?

Adjectives qualify as Adverbs; *qia* good, like *wia* in Mota; *tava varau e parau qia* the high hill is high indeed, nothing but high; *na lan gauwata, rarua e sava bula* the wind is strong, the ship goes fast, great.

Negative.—There does not appear a Negative Adverb beside *ti* used with Verbs; *eo!* no, is an Exclamation. The same *ti* is used as prohibitive and cautionary; *pa ti do na koro, ku pe rowo* don't sit on the fence lest you fall; but a Dehortative Particle appears in *gwa; nimui gwa to na vakalo* don't you fight; *to = do* the auxiliary; gw should probably be q.

IX. Prepositions.

1. It is characteristic of Sesake that sentences are formed without any Preposition, to translate which a Preposition must be used; *e pokatia na sana? e pokatia na qe* what did he strike him (with)? he struck him (with) a club; *au dipe na ta na asu* we shoot men (with) bows; *pa vai na wui dana* put the yams (into) a bag; *na savana na lasa?* what is (in) the cup? *ku pauo moli*[1],

[1] This word *moli,* similar in meaning to the Mota *mamasa,* explains the word *tamoli* man; *ta moli* a bare man, nothing else, not a ghost or spirit. Correct from this the Vocabulary, Note 39, Man.

taqau e di ka na bauma you go bare, no hat (on) your head; *na kau wo e qia na kapu* this wood is good (for) firewood; *puatia sage rarua na tasi* haul up the canoe (from) the sea; *na nai lapa Sesake* the almonds are large (at) Sesake.

2. *Simple Prepositions* are *ki* or *ke, ni, deni, goro.*

1. *ki* is of Motion to or from; it is *gi* of the Northern New Hebrides, and like that has *n* inserted before a Vowel; *pa vasa kinia* speak to him; *pa dape lua ki ana* take it away from him; *na ika u pa ki kupena* the fish go into the net; *pa vani ki na niu* go up upon the cocoa-nut tree; *na tamoli e dowo siwo pa ki na tano* the man fell down to the ground; *kinau a marita usu ki niigo* I am angry with you. Another form of the same appears to be *ke*; *e pa ke a sana? e pa ke Sesake* he comes from where? he comes from Sesake. In the sentence *nae e pai? pa ki na vanua ki Naika,* or *pa ki rarua,* or *pa ki lau,* where is he? at the village at Naika, or at the boat, or at the beach; the sense of motion is given by *pa,* meaning 'go,' and 'at' is not an adequate translation.

2. *ni* is the genitive Preposition of Fiji and the Solomon Islands; *manu ni boni* the bird of night; *kanau ni Mota* man of Mota, *na bula ni ekopu ki palo a ninida* the board of the house is above us. This with *ni* makes *kini,* Fiji *kini, gin* Maewo; *e ga sa ku para kini na asu?* why do you go about with a bow? but this must be regarded as doubtful, the Verb may be *paraki.*

3. *deni* is the common Preposition further North; *ga tape lua denigo* I take it away from you.

4. *goro* is also familiar, of motion, or position succeeding motion, against; *toko goro na nakogu* sit over against my face; *na ta e du goro, a di punusia rarua* the man stands in the way, I can't see the ship; *sari goro na roara* fence round the garden.

Besides these there are *a* and *e* apparently Prepositions; *a* locative, at; *e pa ke a sana* he comes from whence, i.e. at what? *e do pe a ginau* he lives here with me; *e* appears in Adverbs, *e ga* there, i.e. at that, *e da* there, *e pe?* where?

3. The practice above noticed of omitting, as it seems, the Preposition which must be used in translating makes it difficult to say that Nouns are used, as in other languages, for Prepositions; *nawokana na lasa,* inside the cup, may be taken to be (in) the inside of the cup; *matau e do meluna tasi* the anchor is below the sea, (in) the under part of the sea.

4. Verbs are used as Prepositions; *punisi* to see, *va punisia* go to him; compare Florida *va rigia.* In the same way the Verb *du* or *tua* is a Preposition; *tuau* or *duau wa* give that to me, *tu* to give to, *au* me; *du wa ea* give that to him; *pa save na adi duau wa* pluck that banana for me; *du* is thus a Preposition.

The Verb *tu* may be the same with Santa Cruz *tua* and Mota *tuan.* The Mota *ilo,* the Preposition, is quite distinct from *ilo* to see; but the Florida Verb-Preposition *punisi* may possibly be identical with this.

X. Conjunctions.

No Conjunction 'and' or 'but' appears. The Disjunctive is *kita*; *ku masau seve tea ? wose kita woi ?* which do you like? this or that? The Conditional is *pe*; *ku pe rono ataia na vasana tu ku pe mauri* if you hear the word you will live. The same word is used for 'lest;' *pa tape soki e pe rowo* hold carefully lest it fall; *tiqa goro na matakisala, wago e pe ve* shut the gate lest the pig come in. Though *pe* is thus rightly translated as a Conjunction it is no doubt the same word as the Adverb *pe*, and may be properly taken as an Adverb in these examples.

XI. Numerals.

1. *Cardinals.*—One *sikai*, two *dua*, three *dolu*, four *pati*, five *lima*, ten *dua lima*: six, seven, eight, nine, twenty, and a hundred, may be conjectured from Tasiko. The Verbal Particle is used; *ninida tu dolu* we three.

2. *Ordinals.*—*ke rua* is 'another,' i.e. a second; *ku punusi rarua ke rua* you see another ship; see Fate.

3. *Multiplicatives.*—*pakasikai, paka rua*, once, twice, *paka visa ?* how often? with, as usual, the Causative.

XII. Exclamations.

The Negative is *eo ! niigo ku pati ? eo ! a di pati*, did you do it? No, I did not. Of surprise *ke ; ke ! kana wona e dono ataia e da pale na vasana a nigami ?* Oh! how does this man understand our language?

Api, Tasiko, Lemararo.

The large island, commonly called Api, is by Bishop Patteson called Tasiko, probably because the people of Three Hills so call it; it is also Tasiwo, and on the North of it it is called Tasitso. Bishop Patteson's notes give a little of the language on the West and North-west of the island.

1. *Phonetic changes*: t changes to s and ts or tz; *tatua*, a man, is *sasua* and *tsatsua*; *tasi*, sea, is *tsi* and *tzi*; t also changes to r; *ora* for *ota* six, *orolu* for *otolu* eight. In *chua*, two, and *chima*, five, l is changed into what is probably tch, through r, d, and t; for *chua* is the common *rua*, and *chima*, *lima*. There is also y; *yua* for *ua, usa*, rain.

2. *Numerals.—Cardinals*, on West coast: one *ta*, two *chua*, three *tolu*, four *veri*, five *chima*, six *ora*, seven *olua*, eight *orolu*, nine *overi*, ten *lua lima*.

Here *o* with the digits of the second hand corresponds to the *la* of Fate. It is remarkable that *lua* in seven and ten does not change to *chua*. Two more sets of Numerals are given, from the West and North-west coasts: (1) one *tai*, two *lua*, three *relu*, four *vari*, five *lima*, six *oraga*, seven *o lua*, eight *o relu*, nine *a vari*, ten *lua lima*; in which *oraga* only is obscure: (2) one *peni*, two *viago*, three *pun sulu*, four *pun vire*, five *pun lima*, six *po or*, *poa raka*, seven *o lua*, eight *o rolu*, nine *ka vari*, ten *lua lima*. Here *sulu* may be *tolu*; *vire* = *vari* = *vati*; but *pun*, *po*, *ka*, are strange.

3. A verbal Substantive is shown; *visiena* = *vasana* Sesake, speech. A Possessive Noun is given in *nagu* mine; and in that and *kiagu*, my name, the Suffixed Pronoun of the First Singular *gu*. A Preposition of motion *i*.

In Tasiko opposite Three Hills, the Verbal Particles, called Pronouns, are thus given. Singular, 1. *a*; 2. *ku*; 3. *e*. Plural, inclusive *tu*, exclusive *au*; 2. *ku*, *ko*; 3. *e*, *u*, *eu*. Dual, 1. incl. *toru*, *toro*, excl. *aru*, *aro*; 2. *koru*, *koro*; 3. *eru*, *ero*. Compare these with Sesake.

The auxiliary Verbs *dro* = *do*, and *da*, are used as in Sesake; *kinau a dro punusia* I see him; *Sila e da pea dua koa* Sila gives to thee.

Lemaroro.

Another part of Tasiko on the South-east, called Lemaroro, has a dialect in some respects different. The following is from the notes of the Rev. R. B. Comins, of the Melanesian Mission.

1. t is sometimes strengthened with n; but *otolu*, *tolu*, is Fiji *udolu*, Mota *nol*, all.

2. *Nouns.* Verbal Substantive, *visiena* speech. Simple juxtaposition conveys a genitive relation; *kokulu manu* a bird's egg.

3. *Pronouns.* (1) Subject and Object of Verbs. Singular, 1. *nu*; 2. *ko*; 3. *nana*. Plural, 1. incl. *ita*, excl. *mimi*; 2. *amiu*; 3. *nanala*. The Third *nana* is a Demonstrative; *la* is the common Plural sign *ra*.

(2) Suffixed to Nouns. Singular, 1. *u*; 2. *ma*; 3. *na*. Plural, 1. incl. *ta*, excl. *mimi*; 2. *miu*; 3. *la*.

(3) Suffixed to Verbs. Singular, 3. *a*. Plural, 3. *ra*. When the object is expressed, the Pronoun is still suffixed besides; *o pe ulia pui* don't buy (it) a pig.

(4) *Demonstratives*: a Particle *ne* that; *iolai* Plural, those.

(5) *Interrogative*: *ai*, *kiai*, who?

4. *Possessives*: *sa* and *ma*; with Suffixed Pronouns. But the First inclusive Plural of *ma* has Suffix *si*, *masi* our. Another also is Second Singular *anoma*, 3. *anena*. The difference between *sa* and *ma* is that *sau* is 'mine' of a foreign thing, *mau* 'mine' of a native thing; probably like Mota *no*, mo.

5. *Adjectives*; *lani taura* great wind, *ui pisusunu* hot water, *ui manini* cold water.

6. *Verbs.* Particles are, Singular, 1. *ne*; 2. *o*; 3. *a*. Plural, 1. incl. *te*, 3. *a*. Imperative, *o imi* come here. The Adverb *pe* is used with the Particle.

The *Negative* Verb has *re poli*; *nu ma re poli* I see not; *ne nila re poli* I know not. *Dehortative*, *pe*; *o pe marau* don't be afraid. Also *po*; *poli* is 'no;' and *no* is 'yes.'

7. *Adverbs.* (1) Of *Place*: *pe* where; *ko pe?* whither? *su mo* before; *su*

rau behind; *su mava* over (Oba *mawe*); *su tono* (Mota, Sesake, *tano*) under; *ko un su pe?* whence come you? (2) Of *Manner*: *si pe?* why?

8. *Prepositions.* *su* as in Adverbs; *e* as in *e pa* at; *lo* in; *pu* by, *pu nu* by me; *vani, ani,* to, Dative. The Noun *mavè ni ta* above us, shows the genitive Preposition *ni.*

9. *Conjunction*: *a* and.

Tonoa.

Tonoa is the nearest of the Shepherd Islands to Tasiko. A few words of the language written for Bishop Patteson show as follows. (1) The Article is *na.* (2) Pronouns; suffixed to Nouns: Singular, 1. *k, or* g; *sisiak* my side, *urag* my land; 3. *n*; *nakian* his name. Demonstrative *kehe.* (3) Verbs. The Particle with first inclusive and Third Person Plural is *tu.* The Negative with the Verb is *te*; *te biviati* not fight. A Negative Noun is *buel*; *na vi buel* (there is) no bow. (4) The Numeral ten is *drualima.*

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22. Fate, Sandwich Islands.

The following sketch of the Grammar of this language has been compiled from a translation of the Gospel of St. Luke printed in 1877. It makes therefore no pretension to completeness or accuracy, but is useful for comparison. In order to avoid confusion the orthography is here accommodated to that of the other languages represented; with some mistakes probably. In the translation g is, according to the use of Fiji and Samoa, used for ng in 'singer;' and it is unfortunately also used for ng in 'finger;' for considering how near the Fate language is to that of Sesake it is impossible to suppose that k or g in such very common Melanesian words as the Pronouns *ko, gita, kami, ku,* or the Prepositions *ki, goro,* should change to *n*=ng, rather than *g*=ngg. Again to write *ou* for the sound of ow in 'cow,' shown in *bulumakou* leather, 'bull-and-a-cow,' is clearly a mistake. Here therefore *n, g,* au, are printed. The sound of the Melanesian g is not represented, though it is no doubt present.

I. Alphabet.

1. *Vowels.*—a, e, i, o, u.

2. *Consonants.*—k, *g*; t; b, f, w; q; m, *m*, n, *n*; r, l; s.

1. The word printed *lagki,* i.e. *langki,* shows that besides the sound of *g*=ngg there is, as in Fiji and Pentecost, that of ngk, as in the English 'sinker.' 2. d is not used; t alone represents the sound, which is sometimes

strengthened by n, *e ntano* on the ground; t also strengthens r; *ra trua* they two, for *rarua*, *in tra* blood, for *in ra*. 3. p is not used, nor v; it may be conjectured that the sound sometimes v, sometimes b, sometimes p, in Sesake, is here symbolized by one character, b; this changes with f, *bisa* or *fisa* to speak. 4. q is here used for the sound printed kw, kb, bw. 5. *m* represents mw of the translation; *n* the sound there symbolized by g, when there is no reason to suppose it to mean ng in 'finger,' which is here *g*.

It will be observed that the Vowels change a good deal in sympathy with neighbouring sounds. They drop off terminations, and drop out in contractions; e.g. *mitiri* to write, *namtirien'* writing, *mataku* to fear, *namtakuena* fear; *na* the Article coalesces with *m'tiri*, *m'taku*.

II. Articles.

This is n; printed in one with the Noun in the translation, and with a changing Vowel; *ne suli gi na qatokoma e bi ni mitama* the lamp of thy body is thine eye. Before t and l it becomes *in*; *in tas*, *in lani*. For the sake of clearness the Article is here separated from the Noun, when it is possible to do so.

III. Nouns.

1. There is the division of Nouns into those who do and those who do not take the Suffixed Pronoun.

2. Verbal Substantives are formed by adding *ana*, *ena*, sometimes *an*, *en*, to the Verb; *tani* to weep, *taniena* weeping; *e ka sili na sum na lotuen na liati na marmaroen* he entered the house of worship (on) the day of resting.

3. There is no Plural sign; a Noun of Number *mau*, or an Adjective *laba*, many, are used.

IV. Pronouns.

1. *Personal Pronouns.*—Singular, 1. *kinu*; 2. *nago*; 3. *nai*. Plural, 1. incl. *gita*; excl. *gami*; 2. *kumu*; 3. *nara*, *kita*. Dual, 3. *ratrua*.

In *nago*, *nai*, *nara*, *na* is a Demonstrative, the true Pronouns *go*, *i*, *ra*; *kita* is used of persons and things, *nara* only of persons.

2. *Pronouns Suffixed to Verbs and Prepositions.*—Singular, 1. *au*; 2. *ko*, *go*, *mu*; 3. *a*. Plural, 1. incl. *gita*, excl. *gami*; 2. *mu*; 3. *ra*, *ta*.

The use of *mu* in both Singular and Plural is remarkable; *ta* (as in *kita*) may show a change of r to t, as Sesake *da* suffixed to Nouns. The Pronoun is suffixed to a Verb when the object is otherwise expressed; *in seta u go batia?* what shall we do (it)?

3. *Pronouns Suffixed to Nouns.*—Singular, 1. *gu*; 2. *ma*; 3. *na*, *n*. Plural, 1. incl. *gita*, excl. *gami*; 2. *mu*; 3. *ra*.

4. *Demonstrative Pronouns*; *netu, wan, wanetu,* this, *naga, wanaga* that; *mau a netu* these; *wa, na, ga,* Demonstrative Particles as in Sesake. The Numeral *iskei* one, is used as a Demonstrative, *iskei mau* that only.

5. *Interrogative Pronouns*; *se?* who? *in safa?* what? *in sefa naga? safa* a Noun with Article; *se gamu na tamoli?* what man of you?

6. *Indefinite Pronouns*; the Numeral *iskei*, one, a certain one; *na ta* any one, a man; *tea*, the primary meaning of which is also 'one,' is 'any;' *tea laba* all, persons or things; *tetea* as if Adverb, at all; *tea kerua* any other, second, one; see Mota, IV. 5. The distributive is *sera*; *sera na tamoli* each man.

V. As in Sesake, there is no appearance of such *Possessive* Nouns as are common further North. For 'my,' 'thy,' 'his,' &c. we have *aginau, aginago, aginai*; Plural, *anigita, aginami, agumu, aginara, agata.*

The explanation of these as *a*, a Possessive Noun, with the Preposition *gi*, and the Personal Pronoun, is satisfactory with most; *a gi nago* thing or possession of thee; the Preposition *ni* may be used in *anigita* to save the repetition of *g*; *agumu, agata* remain a difficulty.

VI. Adjectives.

Words are commonly used to qualify with Verbal Particles; but Adjectives are used without them: *na bua matua go na bua kik* great roads and small roads.

Comparison is made with the Preposition *toli* from; *tea matua toli* one greater than.

VII. Verbs.

1. The Verbal Particles, changing to some extent with Number and Person, can be arranged under *e, u, te.*

e.			*u.*			*te.*		
Singular.	1. a.		*Singular.*	1. —		*Singular.*	1. —	
	2. —			2. ku.			2. —	
	3. e.			3. —			3. te.	
Plural.	1. —		*Plural.*	1. *excl.* u.		*Plural.*	1. tu *incl.* and *excl.*	
	2. —			2. ku.			2. —	
	3. ra.			3. ru.			3. —	

This is fragmentary, but agrees sufficiently with Sesake. To these Particles are continually added the directives *ga, ka*, and the Auxiliary Verbs *ba* and *to.*

2. *Tense.*—The Future time seems to be conveyed by *ko, go*; *in sefa naga u go batia?* what is that (which) we shall do? There is

a Particle *to* added after the Verb, as *ta* in Maewo, giving a sense of past time.

3. *Imperative*; as in Sesake, *ba* is almost always used; *ba bano* go, *ba leo* see; but *ko ratilu* forgive; *ko* being the Pronoun *go*.

4. *Conditional* sentences have the same word, as *ba, bi, bo; u bi ti ba bano bo bankotefi tea famiena e ga bi ani tealaba oane mau* if we do not go so as to buy something to eat that may suffice for all these people.

5. *Suffixes.*—The Consonantal Transitive Suffix is seen in *libisi* to see, from *libi*; the Syllabic Suffixes *raki, naki*, seem plain; *usireki* follow, from *usi*, (Mota *usurag*); *tokonaki na melima fatu* dash thy foot against a stone.

6. *Prefixes.*—1. Causative *baka*; *mauri* to live, *bakamauri* to save; used also as in Fiji; *faka Roma* Latin, Rome like. 2. Of Condition *ma*; *marakaraka* wishful; *ta, tageli* crooked.

7. A method of conveying a Passive sense by a Verbal Substantive is remarkable; *go ko ti ba bisabota mau, go ku go ti ba bi tea bisabotaiena mau*;—*ko ratilu, go ku go bi tea ratiluana* judge not, and ye shall not be judged; forgive, and ye shall be forgiven; literally, ye shall not be a thing of judging, shall be a thing of forgiving.

8. *Negative Verbs.*—The negative Particle is *ti*, followed by *mau* after the Verb or the word negatived; *ba* is used with *ti*; *na tamoli te go ti ba mole tea famiena iskei mou mau* man shall not live (by) food only. The same is dehortative; *ko ti ba ba na suma baki na suma mau* go not (from) house to house.

9. *Auxiliary Verbs.*—As in Sesake, and Ambrym, these are continually introduced; 1. *to*, properly to stand; *e ka to roni na leora* he was obedient to them, remained hearing their word; *kinami mera mafa ra ka to bilagako* thy father and I have sought, been seeking, thee. 2. *ba* properly to go, as in the examples above, imperative and negative.

VIII. Adverbs.

1. The commonly used directing Adverbs are *mai* hitherwards, and *is* or *s* outwards; *banamai, fanamai* come hither; *tiki mu is* tell to you; *kinia* to him, *kinias* with motion outwards (Mota *munia at*); *e ka tikia nafas* he tells to his father.

2. *Adverbs of Place*; *we* is the place where, (*vea*) *e we* where; *e ga* there, *ga* being a demonstrative Adverb continually introduced with Verbs; *tonaga* here; *entano* down; *bakilan* up, *bakitan*

down, i. e. *ba ki lan*, and *tan*, go to sky, and earth, i. e. skywards, earthwards.

3. *Adverbs of Time*; *bo* now; *ba maloanaga* henceforth; *wanetu* now; *mis go mitimei* to-day and to-morrow; *selaitaku* hereafter.

4. *Adverbs of Manner*; *egua ?* why ? *igua naga ?* why ? *tebeloanetu* thus, like this; *mo* again, as Santa Cruz.

5. *Negative*; *ti ka* no; *e ti ka* it is not; see Verbs, 8.

IX. Prepositions.

1. It is very common, as in Sesake, to use no Preposition; *e ka fifisia kulikul* wrapped him (Mota *pipisiagia*) (in) clothes; *na qomu e ga wia na murien agumu* be content, let your heart be good, (with) you wages; *e ka fanamai ni maruna* he came (by) the Spirit; *ru go selatiko na rura, ku bla tokonaki na melima fatu* they shall hold thee (in) their hands, lest thou dash thy foot (against) a stone.

2. *Simple Prepositions.*—(1) *e*, locative, as in names of Places; *e Fate* at Fate, the name of the Island; and in Adverbs *e we ?* where ? at what place ? *entano* down, *e ntano* on the ground. (2) *to*, locative, at; *tonaga* here, at this. (3) *ki*, *gi*, very general; *ki noai* with water; *na lioana gi na falikauiena* feast of the Passover; often combined with *ba* go, with the sense of motion, *baki* Jerusalem, to; *tuli bakita* say to them; combined also with *ni*, *kinia* to him. (4) Motion against, *gor*; *tuni gori gami* (Mota *tanu goro kamam*) fall over upon us; *leo gor* look after. (5) *toli*, from; *toliko* from thee. (6) *ni*, genitive, of; *na worawora ni mata* offspring of snakes; *tea ni* because of, i. e. something in relation to; also *ini*; *ini boni* by night. (7) *me*, relation to a person; *me nai* with him.

3. The Verb *libi*, *libisi* to see, like Sesake *punisi*, is used as a Preposition; *a go tulena bo ba libi mama aginau* I will arise that I may go to (go see) my father; *libisiau* to me, *libisimu* to thee.

X. Conjunctions.

The common Copulative is *go*, and, as in Oba. The Disjunctive and Conditional is *kite*; used at the end of a sentence in asking a question; *e go tuai mata auli ne ika kite ?* will he give a snake for a fish ? as *si* in Mota. The Verb *ba*, *be*, *bi*, *bo*, serves as a kind of Conjunction; as of consequence, *tu gai bano bo libi* let us go that we may see; *ba ba ba* indicates a kind of suspense; *bla*, *ba la* is 'lest;' *ku bla tokonaki na melima* lest thou dash thy foot. The

Preposition *me* is used as if a Conjunction, 'and,' 'but;' *mera* and they, i.e. with them.

XI. Numerals.

1. *Cardinals*; one *iskei*, two *rua*, three *tolu*, four *bate*, five *lima*, six *latesa*, seven *larua*, eight *latolu*, nine *lafiti*, ten *relima*; twenty *relima rua*. The unit above ten *temati*; eighteen *relima iskei temati latolu*; eighty-four *relima latolu temati bate*; a hundred *bunti*, five hundred *bunti lima*; a thousand *manu*; twenty thousand *manu relima rua*.

1. *iskei* is *sakai, sikai* of Solomon Islands; 2. *la* marks the digits of the second hand, changes to *li* before *fiti* = *bate*; *tesa* = *tea*; *relima* = *rua lima*. The absence of *sanavul* is remarkable. The Numeral is used with Verbal Particle; ninety-nine, *relim e lifiti, temati e lifiti,* tens are nine, the unit above is nine.

2. *Ordinals*; formed by prefixing *ke*, modified by the vowel of the Numeral; *kerua* other, second *kuru*, third *kitolu*, sixth *kelatesa*, fifteenth *relim iskei temati kelima*.

3. *Multiplicatives*; with causative prefix, *bakaskei* once, *bakalarua* seven times.

XII. Exclamations.

It is remarkable that, as in Malagasy, the Vocative *o* is added after the Noun; *temagami O* O our father.

Nuna.

The little island of Nuna, Montague Island, is close to Fate; the following example of the language, taken from a reading book printed at Sydney, will show its close resemblance to Sesake and Fate. As printed, *au* is correctly used, but g seems to be used confusedly, as in the Fate St. Luke; *n* and *g* are here substituted.

St. Matthew xiii. 3–9. *Parable of the Sower.*

3. Na tamoli saburaki sikai e tave pano naga, e ga saburaki na pati na wa na kau. 4. E to saburakinia, go na patina seara e towo na rigi na bua, go manu u rumai bo gania. 5. Go seara e towo malo ni fatu, waina na tano bisa mau asa; go e bisu maraverave, na lakena waia u tu tuni a ki na tano matulu mau. 6. Go elo e sake, bo tara e, go e kokolo, na lakena waia no koana e ti ka. 7. Go seara e towo tea makalikali, e ulua sake, bo mari a e toto. 8. Ma seara e towo na tano wia, bo tau ki na wana; sikai e tau ki ponutia, go sikai e tau ki rualima latesa, go sikai e tau ki rualima tolu. 9. Na ta waina e bilake na talinana, e ga rono.

Notes.—3. *saburaki*, the Mota *savur* 'scatter;' *sikai* = Bugotu *sikai*,

Florida *sakai*, similarly used *sakai na tinoni* a man; *e* Verbal Particle; *tave pano* go in a certain direction, Mota *vano*; *ga* Demonstrative added to Verbal Particle; *na pati na wa na kau* seed of fruit of tree, the genitive relation given by juxtaposition without Prepositions. 4. *to* the Auxiliary Verb, stands, remains, sowing; go and; *na patina*, if *na* is Suffixed Pronoun, is questionable; *seara* some in Sesake; *towo=rowo*, change of r to t; *na rigi* (on) the side, no Preposition used; *rigi*=Florida *liligi*; *bo* a form of *ba*, to go, may be taken as Conjunction; *waina* demonstrative; *maraverave* an Adjective used as Adverb, *ma* Prefix of condition; *na lakena wai* its root, cause, that; because; *u* Verbal Particle; *matulu* deep, Mota *matoltol* thick. 6. *sake*, Mota *sage*, Florida *hage*, Fiji *cake*, &c.; *tara=rara* Mota, dry with heat, t=r; *e* thereupon, Adverb; *kokolo*, Mota *golo* to shrivel; *ti ka* not, as in Sesake. 7. *tea makalikali* (on) a something prickly; *ma* of condition. 8. *Ma* but; *tau* may be the same as the Noun *tau* season, *ki* Preposition, *na wana* its fruit; *ponutia* 100, Fate *bunti*; *rua lima*=Fate *relima*, Sesake *dua lima*. 9. That man (who) possesses his ears, *bilake* probably *bila*, *pula*, property; *e ga rono* hears there, as if a direct statement.

Anaiteum.

Concerning the other languages of the Southern New Hebrides I have no information; but from the Grammar and Dictionary of the language[1], by him called Aneityumese, published by Mr. Inglis, the speech of the Southernmost island of the group may be seen, with many differences, to be not very remote from that which may be thought characteristically Melanesian. For example:

1. *Article.*—The statement that 'Nouns generally begin with n or in,' and that 'the Plural is formed by dropping n or in,' shows the Article to be *n*, *in*, as in Fate.

2. *Nouns.*—That there are two classes, one taking the Suffixed Pronouns, the other not, is shown by the example *etmak*, *etmam*, *etman*, my, thy, his father (*tamak*, *tamama*, *tamana* Mota), and by the so-called Possessive Pronouns *unyak*, *unyum*, *o un*, my, thy, his. The independent form of a Noun with the termination *n* is gathered from comparison of the Banks' Islands languages and Nengone, and such an example as *ne rin* a leaf, *ne ri itai* leaves of grass; as in Motlav *no ron* a leaf, *no ro vlis* leaves of grass.

3. The *Pronouns* as suffixed to Nouns, *k*, *m*, *n*, and in the Third Plural *ra*, are identical with those common, if not universal, in Melanesia. These appear, as in Santa Cruz, to be present in the Personal Pronouns used as subject and object in a sentence.

4. *Verbs* are said to be conjugated 'by means of the Verb "to be" or Particles.' The Pronoun following the Verb with a possessive character resembles the use of Santa Cruz and Rotuma.

5. *Prepositions* are seen to be, many of them, compounded of a Noun with *a*, *i*, *u*.

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[1] A Dictionary of the Aneityumese Language, also Outlines of Aneityumese Grammar; by the Rev. John Inglis. Williams & Norgate. London, 1882.

V. *Loyalty Islands.*

23. Nengone.

Britannia Island, the Southernmost of the Loyalty Group, is now always called Mare, but the native name is Nengone. The following sketch of the Grammar of the language was made in the first place from information given to me in the Mota language by the Rev. Mano Wadrokal, a native of the island employed in the Melanesian Mission; it was afterwards revised, and compared with that of Von der Gabelentz in his 'Melanesischen Sprachen,' with the further assistance of Wadrokal and his wife. Since they can speak Mota, Bugotu, and some Santa Cruz, besides their native language, they were able to compare Nengone with other Melanesian tongues, and probably to explain what otherwise would not have been understood.

Since the Nengone language has now an established orthography of its own, it has not been departed from here.

Comparison has been made with the language of Lifu, the next of the Loyalty Islands, as set forth in 'Notes sur la Langue de Lifou, par le P. A. C. Paris.'

I. Alphabet.

1. *Vowels.*—a, e, i, o, u.

2. *Consonants.*—k, g, x, c; t, d, th, j; p, b, w; m, 'm, hm, n, ng, hn, hng; r, l; h, s, sh, z.

g is hard, but it has sometimes, at least, the sound of ngg. The Melanesian g is symbolized by x, the English ch by c. The sound of th is as in 'thin'; j, as in English, is at least sometimes a change from t. There is no v. The sound of 'm is that in other languages represented by *m*; and *n* is here ng. The sounds of hm, hn, hng, are strange; hm represents the breath sent sharply through the nose before the lips are separated for m. When hn follows a vowel, as *ehn*, the aspirate is as in Motlav *eh*, and n succeeds to it; but when hn begins a word, as in the name *Hnaisiline*, there is heard hardly an aspirate, but an approaching sound in the throat. The sound of hng corresponds to this. That of z, and of sh, is the same as in English.

The syllables are all open, except when a vowel is cut off, which is marked ', as *ngom'*.

II. Articles.

The definite Article is *re*, which is almost always preceded by the demonstrative *o*, or *ono*; *o re ngome* the man. The Numeral *se* one, is used in the place of an indefinite Article. Nouns are often used without an Article.

There is no Article in Lifu; and it is possible that *re* may be borrowed from Polynesian immigrants; since *le* is the Samoan Article.

III. Nouns.

1. There are two classes of Nouns; those that do and those that do not take Suffixed Pronouns.

2. *Verbal Substantives.*—The same word is often Verb and Noun; *rane* love and to love. But Nouns are made from Verbs by prefixing *na*; *menenge* to sit, *namenenge* an abode, *wose* to bind, *nawose* a band.

3. *Independent form of Nouns.*—The termination is *ne*, as in the Banks' Islands; *uiene* soul, *ielene* name, *elene* head. This does not appear in composition; *uieje* our souls, *ielego* my name, *ele puaka* pig's head.

4. There is a practice, such as to some extent is found in Gog, of using with Nouns a Prefix which indicates something of the shape or character of the object before the mind, *wa* if globular, *gu* if long and thick: see p. 71.

The primary meaning of *wa* is a globular object, secondarily it is a fruit; *wa nu* a cocoa-nut; the appropriateness of the image is seen in *wa baiwa* ear, *wa tei* egg, *wa ie* fist, *wa nine* hand, *wa cekole* moon, *wajecole* star; *wa 'ma* is a small house, not a long one. The notion in *gu* is plain in *guhmu* a club, *gupiede* nose, *gutinene* tongue. As *wa nine* is the hand in the lump, *tubenine*, fingers, is the hand in a row, *tube* a row, *tubenengoce* the mouth, row of lips.

5. The Plural is made by prefixing a Noun or sign of number; *'ma* house, *ie 'ma*, *nodei 'ma* houses.

Totality is described by *node*; *node ileodene* the whole place; *node didi so* all are black, i. e. the company (are) black all of them; *so* has the same meaning with the Banks' Islands *gese*, and is used as a plural sign, but with that meaning; *so tusi* books and nothing else. See Motlav, III. 4.

IV. Pronouns.

1. *Personal Pronouns.*

Singular, 1. inu, nu; 2. nubo, bo; 3. nubone, bone.

Plural, 1. *incl.* eje, *excl.* ehnije; 2. buhnije; 3. buije.

Dual, 1. *incl.* ethewe, *excl.* ehne; 2. hmengo; 3. bushengone.

The short forms *nu*, *bo*, *bone*, are used as object of the Verb.

The First Singular is the only familiar Pronoun. The close resemblance of *nubo* and *nubone* suggests that *nu* is demonstrative, and *bo* is the person not oneself. In the Third Singular *ne*, as in Santa Cruz, is probably the same with the suffixed form. In the Plural *je* is a mark of plurality, like *sa* in Rotuma and *t* in Duke of York. In the Second and Third Plural *bu* may be

taken as the same with *bo* in the Singular. The Dual is remarkable as a really distinct Number, not the Plural with a Numeral. Nothing of a Trial appears.

The Lifu Pronoun is very different, except that *she* = *eje*.

2. *Pronouns Suffixed to Nouns.*

Singular, 1. go; 2. —; 3. ne.

Of these *go* is freely used. In Lifu *ng* corresponds to it; *imeng* my hand, *umang* my house. The Third Person Suffix is not commonly used with Nouns, *bone* is added to signify possession; but in Nouns used as Prepositions *ne* plainly appears as a Suffixed Pronoun; *ripogo* on me, i. e. top of me, *ripon' o re wece* on the hill, top of it.

In the Plural *je* and *hnije* are suffixed, but these are not distinct forms.

In Lifu *ng* is suffixed as the *subject* of a Verb.

Before the Suffix *go* there is sometimes inserted *ie*; *celuaiego* my brother, *celua* brother. It must be doubted whether this is, as Wadrokal says, a connective without meaning.

When the Pronoun is not suffixed, the Preposition *ni*, of, is used; as shown in the Example, *ielene* a name.

Singular.	1. *ielego* my name.	*Plural.*	1. *ieleje, ielehnije* our name.
	2. *iele ni bo* thy name.		2. *iele ni buhnije* your name.
	3. *iele ni bone* his, her name.		3. *iele ni buije* their name.

Sometimes, however, simple juxtaposition without a Preposition is enough; *'ma hne* house of us two.

3. *Demonstrative Pronouns.*

Demonstrative Particles are *o, ko, no, me,* which do not occur alone but in combination, making Demonstrative Pronouns and Adverbs. It is characteristic of this, as of other Melanesian languages, to make demonstrative reference in predication; *inu ha ule o re koe* I have seen the ship, i. e. a certain known ship; *o ko re koe hnei nubo hna ule?* what that ship you saw? *o no re koe hnei nubo hna ule o?* what that ship you saw there?

The Particles *ko* and *o*, point to a near object, and combine with *me*; *ome, kome,* this; *o re 'ma ome* this house; *ono* is of things near. It is impossible to distinguish these Pronouns from the same words used as Adverbs of Place; the native mind turns in a certain direction, to a certain place, rather than views the thing or person. (See Adverbs.) Lifu Demonstratives are formed with *la, ke.*

4. *Interrogative Pronouns.*

Of Persons, *la?* who? *iele ni la?* whose name? *'ma ni la?* whose house? *la kome?* who is this? Of Things, *nge?* what? taking as a Noun the Article, *o re nge?* With these Demonstrative Particles are combined, *la ko, o ko, nge ko* which?

5. *Indefinite Pronouns.*

The Numeral *sa*, one, is so used; *ome sa* any one; *etha* each, *etha sa* each one. Self is *nide*; *ha nide taedengi keinije* we have ourselves heard for ourselves.

V. Possessives.

There are no Possessive Nouns such as are found in almost all Melanesian languages; see Prepositions *ni* and *hne*. But *kaka* is a Noun, a thing for eating, and *kua* a thing for drinking; *kakago* a thing for my eating, like Mota *gaku*.

VI. Verbs.

1. *Verbal Particles*; *me, ci, ha, hna, co, ho*; the same in each Number and Person.

1. *me* is indefinite, marks a Verb without any reference to time; it may generally be taken as Present, but will represent Past or Future when the time has been set by something else in the sentence.

2. *ci*, Mota *ti*, represents continuity of action; *inu ci menenge* I am sitting, *wakee ci enge ri leulebue* the Malay apple flowers in the winter.

3. *ha* marks the Past, not the distant Past; *sereiei ha cara* a tree has fallen.

4. *hna* of a more distant and complete Past; *ete hna cara* a stone fell: *hna* thus makes a Pluperfect; *bone hna hueti o re tusi bone hna icie ri hnorine* he brought the book he had been reading in.

5. *co*, Future; *inu co aehngeni du bone* I shall tell to him; *nu co menenge* I shall sit, remain. This is used in a Conditional sentence, assisted by *da*; *bo da co alane ha thuni* if you should wish it would be done; *ha* marking the thing viewed as already done. It is also used imperatively; *co io so re tusi* go for the books; *bo co ie* speak thou. It is also used of a present action, as if of something going to be done; *wen' o re nge bo co ridi bone?* because of what will you strike him? what are you beating him for?

6. *ho* is Optative; *bone ho hue* let him go.

There is another Particle that must be added, *thu*; it appears to have two senses; *o koe eje thu sasa* our vessel does run swiftly; *nubone hna kanone o re tenene thu waruma* he has given to his son to live. It is said to be very emphatic.

The Lifu has *a* the Verbal Particle with Present Tense, *e* and *ka* with Adjectives, i. e. indefinite. After the Verb *ha* marks completeness; *toa* marks the Future.

2. Verbs are used without a Verbal Particle especially when no sense of Time is present; with the Negative, *nu deko ma alane* I do not wish; in supposition, *da ule ke inu* if I should see.

3. *Suffixes.*—The Transitive terminations suffixed to Verbs are *ni*, *ne*, and *ti*: *nene* influence of a supernatural kind, *nenene* to impart it; *nerene* to shine, *nereneni* to light; *tango* to die, *tangoni*

to kill; *menenge* to sit, *amenengone* (with *o* for *e*) to set; *hue* to go, *hueti* to convey; *bone co hueti o re nejei* he goes with, takes, the dish.

So Lifu; *loi* good, *aloin* to make good; *tu* great, *atun* to make great; with Causative *a*.

4. *Prefixes.*—1. Causative *a=va*; as above *amenengone* to set or seat; *sere* stand, *aseri lo* make to stand up; *waruma* to live, *awarumani* to save, make to live. The Causative Prefix, as in other languages, accompanies the Transitive Suffix; Mota *va-pute-g =a-menengo-ne.* 2. *Reciprocal e=vei* Fiji; *bushengone ci erete* they two are fighting one with another.

5. *Negative Verbs* have *deko, deko ma; inu deko ma alane* I do not wish; *nu deko co hue* I shall not go. There is no negative force in *ma*, which indeed may be used in a positive sentence.

Cautionary Prohibitive words are *da* and *hage*; *dai hage hnengone* judge not; *hage thaiet* don't sleep.

6. A *Reflective* sense is given, as in other Melanesian languages, by an Adverb meaning 'back,' *iawe; bunije ci amani bunije iawe* you pride yourselves; or by *ko* the Demonstrative pointing to the agent; *ha tangoni bone ko* he killed himself.

7. *Reduplication* does not appear. To express continuation or intensity of an action they make a prolonged *ca* after the Verb; or convey the notion by prolonged or strengthened enunciation.

Instead of using directly a Noun or Pronoun as the subject of a sentence the language delights, like Santa Cruz, in the use of a periphrasis, with the use of the Prepositions *hne* and *kei*; rather of the words *hne* and *kei* which are also used as Prepositions; it is not 'I struck' but 'of me, mine, the striking;' *hnego hna ridi*; *kei hmenewe ci ie* the woman said, of the woman (who) said; *ci tango kei tenego* my child dies, literally 'dies, the doing of my child.'

VII. Adverbs.

There are many Demonstrative Adverbs introduced according to native habit of speech, directing the eye or the mind, which, though they can be always translated, do not always find natural equivalents in an English sentence; such are *lo, lu, te, bote.*

1. *lo* is up; *apugani lo* to make to stand up; *ceceni lo* to fill up. 2. *lu* down; *cara lu* fall down; also, down from; *sere lo* to stand up, in advance, *sere lu* to stand down, away from. 3. *te* hitherwards; *hue te* come hither. 4. *bote* of motion outwards; *cengi bote* to unloose, untie and let go; *pie bote* pour away.

1. *Adverbs of Place.*—It is the habit in the islands generally to speak of place with a reference not to points of the compass but to the relative position of sea and land. The diagram here given was made by Wadrokal to show how the Adverbs in most common use apply; the speaker being at the spot marked OME 'here,' the sea 'down' at the right, the land 'up' at his left.

3. *madio.*
2. *madi.*
hmuuni. 1. *omeioi.*
pula.

omezoi. *madi.*
3. *mazo.* 2. *mazoi.* up *mazo.* OME. *eake* down. 2. *maduo.* 3. *māduo.*
hmuula. *omelui.*
ro.
hmuuni. 1. *omeioi.*
2. *madi.*
3. *madio.*

It will be observed that there is no difference in the words which describe position at a distance except seawards and landwards. But *pula* and *ro* indicate places which are said to be equivalent to the Mota *rowo* and *vano* respectively, which again can hardly be determined. To explain precisely the meaning and use of words which point landwards and seawards would be probably very difficult; *māduo* represents the prolongation of distance by lengthening of the syllable.

Besides these Adverbs there are *nada* before; *leu* after, *hue leu* go behind after; *conge*, *weneile*, whence; *sere* away: most of which applying to persons as well as places become Pronouns. The most general direction hitherwards and outwards is given by *te* and *nge*; *hue te* come, *hue nge* go: *inge* and *ile* are 'there.'

2. *Adverbs of Time*; *o nome* now, to-day; *ngei* to-day of past time; *hoxedide* yesterday, *oerore* to-morrow; *owol* day after to-morrow; *odeniwol* day before yesterday; *odraele* at some future time; *wenekoda* at some former time; *oviu* not yet; *iara*, *be*, still; *ibetu* quickly; *naderi* afterwards; *iawe* again; *one* marks the Past.

3. *Adverbs of Man er*; *inomelei* so; *ine* like; *korione* how; *inome* thus; *roi* well; *oneile* quite so: *jo*, *so*, only, merely, similar in meaning to the Mota *gap* and Florida *soo*; *ure so* just saw, only saw did not take; *ji mane so* is just crying without any cause given; *ji kemukemu so* is just shivering, nothing more.

VIII. Prepositions.

1. *Simple Prepositions.* 1. A Locative *i* appears in the Adverb *ile*; *bo hue ile?* where are you going? *o melei 'ma ni bone, bone hna okone bote ile* that is his house he has gone out therefrom.

2. The Demonstrative *o* may be taken as a Preposition; *hnego hna ridi bon' o guhmu* I struck him with a club. The same probably appears in *o nome* to-day, *o melei* here. 3. Genitive *ni*; *'ma ni la?* whose house? *'ma ni* Mr. C., Mr. C.'s house. 4. The same Genitive sense is found in *no*; *o re toke no Nengone* the chief of Nengone. It is added in an instrumental sense, and is interpreted as equivalent to Mota *nia*, with a suffix *ne*; *omeki re hmu hnego hna ridi bon' none* this is the club I struck him with. 5. Dative, *du*, and of motion to; *hue du bone* go to him; *inu co aehngeni du bone* I shall tell to him. 6. *si*, which is perhaps another form of *se* below, has the sense of Mota *ta*, belonging to a place; *ngome si Rusi* a man of Lifu. 7. Another form may be *so*, for; *so kaka ni bone* for his food, *so kua ni bone* for his drink; *bone hna itice so bone* he bought it for himself.

2. *Nouns used as Prepositions.* 1. A Locative Particle *ri*; *bone ci sere ri pa 'ma* he is standing at the door; *sereie ha cara gunebote ri ete* the tree fell across the stone, crosswise in regard to the stone; *ri 'ma* in the house. This Preposition makes compound Prepositions with Nouns; *ri pone* on the top of, *ri pogo* on me, i. e. on my top; *ete hna cara ripogo* a stone fell on me; *po* is a Noun with the suffixed Pronoun *go, ne*; but *ri* is also shown a Noun with a Pronoun suffixed to it; *hno rine o puha* in the box, *hno* representing 'in' and *rine* 'in regard to.' 2. *sei, se*, is shown to be a Noun by the suffixed Pronoun; *sego* from me; *bone ci hne sego* he lives with me. The notion in the word is merely locative, and the translation may be 'from' or 'with' according to the meaning of the sentence; as *ta* in Florida. 3, 4. Two Nouns *we* and *ba* meaning cause, occasion, with the suffixed Pronoun *ne*, become Prepositions; *wen' o re nge bo co ridi bone?* why, because of what, did you strike him? *bane nge?* why? on account of what?

There are two more Nouns used as Prepositions, *hnei* and *kei*, which are of great importance because of their use with Verbs: *hnego* with me, of me, by me; i. e. a thing done by me. Apart from its use with the Verb, *hne* has the force of a Preposition, 'by' in the way of action, 'with' in relation of Place.

Like all ordinary Nouns it takes only the suffixed Pronoun *go*; Singular, 1. *hnego*, 2. *hneibo*, 3. *hneibone*; Plural, 1. *hneje, hnenije*, 2. *hnei buhnije*, 3. *hnebuije*.

IX. Conjunctions.

Copulative *ne*; *inu ne celuaiego* I and my brother. Connective *ka* then, so. Adversative, *kachene* but, also used for 'if.' Disjunctive *ca* or. Conditional, *da* if; *da ule ki inu* if I should see, meaning also 'by and bye;' there is the further meaning of 'lest;' *da cara* lest it fall. The word *hage* used as a Prohibitive is also 'lest;' *hage ma tango* lest he die. There is a Particle of supposition coming after a Verb, as *da* before it; *da ule ke, inu co aehngeni du bone* if I should see him I will tell him. This is probably the Mota *qe*, Florida *ke*.

X. Numerals.

1. *Cardinals.*—One *sa*, two *rewe*, three *tini*, four *ece*, five *se dongo*, six *se dongo*, or *dongo, ne sa*, seven *dongo ne rewe*, eight *dongo ne tini*, nine *dongo ne ece*, ten *rewe tubenine*. The name of the unit above ten is *cemene*, or *xecene*; eleven *rewe tubenine ne sa re cemene*, i. e. two sets of fingers and one the unit-above. Twenty is *ngome*; *sa re ngome* 'one man.' Multiples of twenty were counted as so many *ngome*; forty *rewe re ngome*, two men; forty-three *rewe re ngome xecene tini*. When the sum is no multiple of twenty the word for ten comes in; thirty *sa rë ngome ne rewe tubenine* one man and two rows of fingers. Hundred *se dongo re ngome* five twenties, men. Beyond two hundred they did not go; *e dongo!* finished; but *rewe dongo rewe re ngome* two hundred and forty.

The explanation of these Numerals is simple; the fingers of the first hand are named up to five, when *dongo* 'finish' is called; *se* signifies the bringing of the fingers together to a point. The fingers of the second hand are 'five and one' and so on, till ten is reached, which is called 'two rows of fingers.' The toes are counted in the third and fourth set of five digits, and when the whole man is counted twenty is *re ngome* 'man,' *sa re ngome* one man. This system of enumeration is now obsolete.

The interrogative and indefinite 'how many?' 'so many' is *ele*. As in the Banks' Islands words are used with the numerals to indicate the kind of things enumerated; *xara ele* so many, of men together; *naiu ele* so many, of spears having struck; *dede ele* so many, of birds flying; *te ele* so many, of birds sitting; i. e. strike so many, fly so many, sit so many.

2. *Ordinals* are formed by suffixing *ne*, the last vowel of the Cardinal becoming *o*; second *rewone*, third *tinone*, tenth *rewe tubeninone*. First is *hnadane*.

3. There is no multiplicative: the Cardinal in a verbal form of

the Past Tense is used; *ha ece* fourth. For the Lifu Numerals see p. 236.

XI. Exclamations.

Affirmative *e!* Negative *deko.*

XII. Chiefs' Language.

The words used in speaking to Chiefs are some of them different from those used in common speech. To some extent the difference consists in the added termination *ngo.* The Personal Pronouns, except the Second Singular, show this; *inungo* I, *nubonengo* he, &c.; *re toke* a chief, *doku* a great chief, become *re tokengo, dokungo.* Others are quite distinct, as below.

kaka eat,	Chiefs'	*kodraru.*	*nubo* thou,	Chiefs'	*bua.*
ule see,	,,	*rowone.*	*hmaiai* great,	,,	*kebeni.*
hue lo come,	,,	*lenge lo.*	*roi* good,	,,	*wiene.*
deko no,	,,	*tangoko.*	*nia* bad,	,,	*tero.*
wegele wake,	,,	*rowe.*	*hnengome* body,	,,	*hneiwa.*

Others are only varied in form, or have additions.

e yes,	Chiefs'	*egewa.*	*lamashe* don't know,	Chiefs'	*lamerowone.*
thuni understand,		*thunitone.*	*thaeti* sleep,	,,	*nideti.*
omelei that,	,,	*onewalei.*	*waami* small,	,,	*wakiki.*
nashene black,	,,	*hnanashene.*	*tenene* child,	,,	*tenengoeane.*

VI. *Santa Cruz.*

24. Deni, Santa Cruz.

The language of Santa Cruz was unknown to Europeans until the year 1881, when the Rev. Mano Wadrokal, a native of the Loyalty Islands who had resided some months on the island, gave, through Mota, enough information for a beginning. The following sketch of the Grammar was made from such information, and has been revised with the aid of Santa Cruz scholars at Norfolk Island by Mr. Alan Lister-Kaye of the Melanesian Mission and myself. It cannot be looked upon as exact or complete.

The native name of the main island of Santa Cruz is Deni. The dialects spoken on it are said not to differ much, and this, which is spoken at Nelua, is generally understood. It is a language difficult to reduce to writing because of the uncertainty of

10°
169°
Nupani
Analeyo
SWALLOW
Nukapu
ISLANDS
Pileni
Nifilole
Tinakula
Matema
Fenua loa
Lom lom
10°
Cruetu I.
Deni
SANTA CRUZ
C. Byron
SANTA CRUZ
ISLANDS
Tupua
Vanikoro
168°

the sounds, Consonants and Vowels varying continually. The women are reported to speak differently from the men, using different words.

I. Alphabet.

1. *Vowels.*—a, e, *e*, i, o, *o*, u, *u*. No Diphthongs.

There is a shorter sound of a, which it is not worth while to symbolize. The sound of *e* and of *u* is that of the French e and u; that of *o* is the same as of the German ö. It is not uncommon to pronounce u so slightly that it is hardly, if at all, heard; *apula, ap'la*, a stone. The sound of o is commonly short, *no* a tree.

The Vowels are inconstant; they appear to shift by attraction, or the word assumes the Vowel which is most agreeable to the neighbouring sounds; e.g. the Preposition is *ma, me, mo.*

2. *Consonants.*—k, *g*, g; t, d, j; p, b, v, w; q; m, *m*, n, *n*, gn; l.

The sounds of k and g (the Melanesian g) are continually interchanged; it is either *na kae* or *na gae*. The same, less commonly, is the case with k and *g*, as in the Pronominal Suffix *gu* or *ku*. More remarkable is the indifferent use of k and *n*, as in the suffixed Pronoun n*e* or *ke*.

d = nd interchanges with t. There are two sounds represented by j; before the vowels i and e it is tch, *jia* = *tchia* bad; the other sound is rather that of the English j, *eja* one. The change is from t, and remotely s, as *jia* is *sa* bad, and *ja* is *tea, sa*, one.

The indifferent use of p, b = mb, and v, is very confusing; it may be *pe, be*, or *ve*, in the mouth of the same person, and in the same sentence; but w does not interchange with these. As part of the change between p and b, p seems to borrow m from b, and be sometimes sounded mp.

There is a doubt whether q is needed; if there be a perfectly distinct sound it is interchanged with p.

There is no f, but there is no difficulty in pronouncing it.

The *m* is more marked by suspended pronunciation than by the subsequent explosion of the breath; w is not suggested by the sound. Wadrokal says it is identical with the Nengone 'm. The change of *n* and k has been mentioned. There is also, but not very conspicuous, the Spanish ñ, here symbolized by *gn*.

The natives cannot pronounce r. The change of l and n is common, *naplu* or *napnu* ten, but only after p. In pronouncing foreign words, l is substituted for r; *laiti* for 'rice.'

They cannot pronounce either s or h; 'horse' is pronounced *oti*, 'box' *baköti*; it is a nearer approach to use j for s.

II. Articles.

A Demonstrative Article is *te*; *te ua* rain, *te mologu* the crocodile. There is also the appearance of the common Article *na*; but it is not possible without further knowledge to ascertain it. Well known words seem to show it; *naplu* ten, *nepna* an arrow. There is a Demonstrative Particle *na*.

III. Nouns.

1. The common Melanesian division of Nouns obtains; viz. those which take, and those which do not take, the Pronoun suffixed in a possessive sense; *mu* an arm, takes the Suffix; *mumu* thy arm, *mude* his arm; *qoi* pig, m*a* house, cannot take the Suffix; *qoi bade* his pig, m*a gnia*ne my house.

2. There is no change of form when two Nouns are together with a genitive relation; *nave qoi* a pig's head, *nali kio* a fowl's egg.

3. *Plural.*—There is no sign of a simple Plural; *kulu* is many.

Totality is expressed by *lepa, vulepa*; *nide ka bo lepa* they are black, all of them; *matalia vulepa* the whole place. Completeness is expressed by n*u*, which is added to *vulepa* and *lepa*; *nide ka bo lepa* n*u* they are all quite black; *apla vlepa* n*u malo* the stones are all quite sharp; *tuam vlepa* n*u* bring all of them here.

IV. Pronouns.

1. *Personal Pronouns.*

It is very remarkable that there is not in this language a set of Personal Pronouns distinct from those which are suffixed to Nouns. The same forms are used as Personal Pronouns when the object of a Verb, and when suffixed to Nouns and giving a possessive sense.

In the words again used as Personal Pronouns when the subject of a Verb the same set of Pronouns appears as suffixed. These Pronouns are:—

Singular, 1. *n*e, ke; 2. mu, pu; 3. de, te.

Plural, 1. *incl. g*u, ku, *excl. g*o, ko; 2. mu, pu; 3. d*e*, t*e*.

It is evident that these are the Pronouns commonly suffixed in Melanesian languages, *k, m, n = d*, in the Singular Number. The change, or indifferent use, of *mu, pu*, and *de, te*, is characteristic of this language. In the Plural the inclusive First Person corresponds to that common for the Singular; and it is remarkable that the Second Plural is identical with the Singular, and the Third very slightly different.

These Pronouns are used as suffixes, whether to Verbs as the Object, or to Nouns making a Possessive.

Examples: nide ti tabune or *tabuke* he strikes me, *nine ti tabude* I strike him. A Noun, *ne* a name: Singular, 1. *nene* or *neke* my name, 2. *nemu* or *nepu* thy name, 3. *nede* or *nete* his name. Plural, 1. inclusive, *negu* or *neku*, exclusive, *nego* or *neko* our name, 2. *nemu* or *nepu* your name, 3. *ned*e or *nete* their name.

These cannot be the subject of a Verb; the forms used as the subject, and also as the object, are:—

Singular, 1. nin*e*; 2. nimu; 3. nide.

Plural, 1. *incl.* nigu, *excl.* nigo; 2. gamu; 3. nide.

1. These may be Subject or Object of a Verb; *nide ti tabu nine* he strikes me, *nine ti tabu nide* I strike him. The change of k to *g* makes *nige*; *abunago nige ma Giamanu wako ma ba ne* to-day I and Giamanu built a house in the garden.

2. It is evident that these words consist of a stem *ni* and the Pronoun shown above as a suffix; *ni* then, whatever it may mean, is a Noun. It is probable that *ni* is the same as the Florida Possessive Noun; and that *nine*, *nige*, is the same as *nigua*; that is to say, a Possessive is used for the Personal Pronoun, 'my,' 'thy,' 'his,' for 'I,' 'thou,' 'he.'

3. It is to be observed that the Second Plural is *gamu*, not *nimu*. It may be conjectured that the difference has been made to distinguish the Persons. For the sake of this distinction it is common to say *nimu ejanemu* thou singly, when only one person is spoken to. In the same way the slight distinction between *nide* and *nide* in Third Person Singular and Plural, if indeed it be constant, is assisted by saying *nide ejanede* he singly.

The *Dual* and *Trial* are formed by adding the Numerals *li* two, *tu* three, to a form of the Plural:—

Dual.	1. *incl.* nigi li nogi.	*Trial.* 1. *incl.* nigu *e* tutu nogu.
	excl. nigo li nogo.	*excl.* nigo *e* tutu nogo.
	2. nimu *e* li nemu.	2. nimu *e* tutu nemu.
	3. nide *e* li lide.	3. nide *e* tutu lide.

In this there is a reduplication of the Pronouns, and of *tu*; the change from n to l in reduplication is characteristic. A modification of the Vowels with *li* and *tu* may be observed, from *nigu* to *nigi* and *nogu*.

2. The use of a suffixed Pronoun with a Verb, as if it were a Noun, is characteristic; *mopene loju ko* I have seen that ship, literally, my seeing already that ship. (See Verbs.)

3. *Demonstrative Pronouns.*

The Particles *ko*, *ka*, *lo*, *la*, combine with each other and with *ma* to mark distinctions of place which are difficult to ascertain. The words thus formed become Adverbs and Demonstrative Pronouns. Another Particle is *de*; *deka*, *dela*, that, there not far off; this is no doubt the same with the Third Singular suffixed Pronoun.

There is a word meaning the people of a place, *le*, probably Fiji *lewe*, which may be mentioned here; *le Te Motu na oeja nu niveja* the Te Motu people weave all of them mats; *le vlo pedo na ola do be vada* the bush people cut trees with shell-adzes.

4. *Interrogative Pronouns.*

Who? is *ne*, *nie*; *nie ko? nie ne? nie le?* Who is that? What? is *na kae* or *gae*. What is his name? *ne te ne?* literally, 'who his name?'

V. Possessives.

With Nouns that do not take the suffixed Pronouns, as in other Melanesian languages, certain Possessive Nouns are used; *ba*, *na*, *po*, *gnia*.

1. *ba*; the same word as the Preposition, but used with the suffixed Pronoun as a Possessive Noun, *bane*, *bamu*, *bade*, &c., my, thy, his; *qoi bade* his pig, *domu bane* my man. 2. *na*; of food and other things closely connected with a man; *namu no koko* thine this food. 3. *po*, of drink; *luwe pumu mako* this thy drinking water. 4. *gnia* is used of a house, garden, dancing ground; m*a gniane* my house; it stands alone for garden, like *pila* in Arag; *nigo na peti te omu kalo ba gnia*go we shall plant that yam in our garden; *nava gnia Natei jia pe, nupala te valiau bade* Natei's dancing-ground was bad, men did not dance in it.

VI. Adjectives.

Words that qualify are commonly used as Verbs; *nupala ka topa* a small man; but they are also used as Adjectives; m*a topa* a small house, *qoi lepu* a large pig, *nupala jia* a bad man.

Comparison is expressed by two contrasting clauses; *qoi ka lepu, like ka topa* a pig is large, a rat is small. Intonation and prolonged enunciation convey the notion of degree, m*o pipa-a-a* very small fly. Superlative Adverb *vae*; *mela vae* very good.

VII. Verbs.

1. *Verbal Particles* are *ka*, *ti*, *na*. These do not change with Number or Person. No precise temporal signification can be assigned to either, though *na* may seem to be Future. It may be said that *ti* represents habit or a continued action, *ka* condition, and *na* action.

Examples: *navu ti pulo ti po* a certain tree flowers in the winter, i.e. *navu* flowers, it is winter; *nana peta mou, nalo ti nale, nigu ti obu be, nigu tu lave* sun gets up again, all becomes light, we open our eyes, we get up; *nigo opne nale ti do ma no* we shoot bats hanging (hang) on tree, *nigo te opne ti volo, te kla wo* we don't shoot flying, can't do it; *nupala li na ope nu dai* two men went down to the beach; *nide na oka teli nine* he helped me. The use of *ka*, the same with *ga* of other islands and *ka* of Fiji, is chiefly with qualifying words; *ka bo* black, *naude ka lebu vae* his mouth is very big.

The Tense is shown by Adverbs, the most common of which is *pe, be, ve,* marking the past; *nupala ba ve na iumu ve ma dano* a man died, was buried in the ground; *no nine ba ve* my fish is dead; *no nine ba be, pue pe* my fish died, was four, was the fourth.

2. Verbs are commonly used without Particles; *nine banedu tamatau* I want a fish-hook.

3. The *Imperative* has no Particle, but *va*, as in Sesake, is continually added; *pi va* speak, *pi va mou* say it again.

4. The *Negative* Particle is *te*, the same as *te* of Banks' Islands and New Hebrides. It comes before the Verb, which is followed by another varying Particle. There is no difference for Tense.

Example, *wa* to work.

Singular, 1. *nine te wa we* I do not work, 2. *nimu te wa wu* thou dost not work, 3. *nide te wa u* he does not work. Plural, 1. incl. *nigu te wa wu*, excl. *nigo te wa wo*, 2. *gamu te wa wamu*, 3. *nide te wa unu*.

'No' is *tege*, *teke*, which is also used with a Verb; *bona mino be tege vlo u* the pigeon (Mota *gona*) remained, did not fly.

The *Cautionary* or *Dehortative* Particle is *bak*; *bak tu epeme nine nana* don't stand in the way of the sunshine; *luwe koko nupala ti mlo, baku kuli* that water man drinks, don't let a dog (drink it). The meaning of *bak* is shown by its use as a Verb; *bak te* throw it away. Compare Maewo *karea*, Florida *sania*.

5. The use of the Verb with suffixed Pronoun, mentioned above, is no doubt the idiom of the language, and is important to be observed; *na mo bane, na pikalobuane ma nide* when I see him I will tell him, literally, seeing with me, my telling to him; *weku ma dopwe* we bathe in the sea, our bathing; *jaolo lapo pe, nigo oli nogo alevlula pe ko* canoe was upset, we two, ours was the setting it right again; *te puke boo pe, baku pe, nigo vlepa we pe go matalia* sailing canoe went down, was lost, we all swam ashore, *we pe go* ours was the swimming.

6. Transitive terminations of Verbs do not appear.

7. The *Causative Prefix* is *va*; *tu* to stand, *vatu* to make to stand; *nine na vatu* I set it up.

8. *Reduplication* is either of the first syllable, or of the whole word. The first gives the notion of repeated or prolonged or excessive action; *pokia* deceive, *popopokia*; *pi* to speak, *pipipi va*. When the whole word is repeated the initial consonant sometimes changes; *nide li nede ti tabulabu* they two are beating one another, fighting. Compare Sesake.

Examples of Verbs. *Te mologu Bomalu kulukulu* crocodiles at Bomalu many, *mlo ma luwe* stay in the water, *mu qoi* eat pigs, *te mologu kia, qoi vo ba* the crocodile cries, pig goes to it, *te mologu makepeli qoi* the crocodile bites pig; *nonide boi malo* its teeth long, sharp; *mate li, te pue, topa* eyes two, not four, small, *nibode lala* his back rough, *noglude boi* his tail long, *node pue* his legs four, *natokia mude naplu eja* his claws ten; *kalilole qoi ma natokia mude* he scratches pig with his claws; *qoi vulepa Bomalu ba ve* all pigs at Bomalu dead already, *te mologu mu pe* the crocodiles have eaten them; *le Bomalu tabu te mologu* Bomalu people kill (strike) the crocodiles.

Nupala ba ve, na iumu ve ma dano a man has died, was buried in the ground, *gu vaola* hole deep (Florida *vahola*); *na iumu na ba ma* bury him in the house; *nupala ba ve abu li na iumu* man dead two days, bury him.

Nupala ba pe ma dano, duka pedo man (who has) died (is) in the ground, ghost (is) in the bush; *nupala mode duka pedo, moe pe* men see, their seeing, ghost in bush, are afraid; *mo le nie, mate, na ba buade, apule api* men see fire, eyes, under their arms, like fireflies.

VIII. Adverbs.

1. *Adverbs of Place* are many of them Demonstratives which are also Pronouns; *maka, kaka, koko; na io maka* put it here, *na io makalo* put it here not far off, *na io koko* put it there, far off.

The Preposition *ma* appears in *makaule, mede,* where. A Noun meaning the place near is *vai*; *webu ba vai* sit near, at the near place. The common Adverb of direction hitherwards appears as *m*; *kam kaka bane* give that to me, *kam bade* give to him.

2. *Adverbs of Time*; *abunaga, abunago,* to-day, now, *abu* a day; *bu* yesterday, *bu* night; *puna* marks time past; *ba pe* he is dead, *ba puna* he died some time ago; *mou* again.

3. *Adverbs of Manner*; an Adjective is thus used; *Kaebo ti nuba levu na ba loju* Kaebo was very sick in the vessel.

IX. Prepositions.

1. There appears one word *ma* which is plainly a simple Preposition, with a locative, dative, and instrumental sense; the form is also *me,* and *mo.*

1. Locative: *ma kaule* where; *nimu ji ope makaule? ma dai* where are you going to? to the beach; *nide ti tu ma nave* ma he stands at the door; *nigu na we ma dopwe* we swim in the sea; *mo beli* in the dish; *ma na ba beli* inside the dish. 2. Dative: *nide ti bapule me bade* he bought it for his own; Motion, *vo ba ma nide* run to him. 3. Instrumental: *nine ti tabude ma nopo* I struck him with a club. This word is shown to be at bottom a Noun by its use with a suffixed Pronoun, as the Adverb *mede* where.

2. The word *ba* does the office of a Preposition as a Noun with Pronoun suffixed, or as one of two Nouns together; *kam bane, kam bade* give it to me, to him; *ba* ma in the house; *na lapa na io ma ba na bokoti* the garment lies in the box; *ma* is combined with *ba* as a Preposition with a Noun, in the inside the box; *luwe talovlo dalo apla na bade na bageti* water drops from the stone into the bucket.

This word is used rather adverbially, like Mota *pe, apena*; when a thing is present it is said *io ba* it sits at (it); *nigo mu nale, mela vae, te lolode io ba* we eat the flying foxes, very good, its fat is there, it has fat; *qoi vo ba* a pig runs to (it); *nana ka levu,* ma *apu na bade* the sun is great, the house is hot because of it; *mitopu niklakode bade, te omo teke* the tomago has its prickles on it, the yam not.

In *wu ma*, upon, *ma* is a Preposition and *wu* an Adverb; *wu ma nawa* on the hill; *apula ti taope wu ma naune* a stone fell on my head; *no ti motu ve wu ma apula* a tree fell on a stone.

X. Conjunctions.

The Copulative is *ie*; *kumala ie bitiketi ie laiti* sweet potatoes and biscuit and rice. In coupling persons together *ma* is used; *nine ma kalene* I and my brother; *nide ma kalede* he and his brother. Disjunctive *e*, or; *banedu e teke* like it or not.

A conditional sentence is expressed indicatively, without a Conjunction; *navo ka lepu tege tue no* (if) surf is great, not catch fish.

XI. Numerals.

1. *Cardinals*; one *eja*, two *ali*, three *atu*, four *apue*, five *navlunu*, six *ejame*, seven *olime*, eight *otume*, nine *opueme*, ten *navlu*, twenty *naplu li*, thirty *naplu tu*. The unit above ten is *na wade*; thirteen *naplu na wade tu* ten its unit three. Hundred is *tetiki* or *tejigi*; the sum above a hundred is marked by *ba*; two hundred and thirty *tejigi li napulu ba tu*; see IX. 2. Thousand *jiu*.

Interrogative and Indefinite, how many? so many, *tule*; *nupala tuli vatopo qoi? kulukulu* how many men drive pigs? many.

The Prefix *e, a, o*, is of the nature of a Verbal Particle, and drops in a sentence. The digits of the second hand are marked by the Suffix *me*; and *nu* in the same way distinguishes five from ten; *navlu* is also *napnu*. For *eja* one, some say *teja*. Beyond a thousand counting is indefinite; *jiu labu* said with a closing of both hands, is vaguely ten thousand; there is also *jiu walao*.

Example of the use of Numerals. *Ma Deni otopou ejame* a Santa Cruz house (has) six posts, *ka boi li, ka mabo pue* tall two, short four, *no nu eme eja* ridge-pole one, *toka naplu eja* rafters ten (one ten); *nei na ba ma* stage in the house, *wu ma nie* over the fire, *nigo oio luke nina bade nei* we put almonds on the stage; *ma na gae?* what for? *na gle* to be dry; *nei koko bo tapani* that stage extremely black; *ma Deni nave pue, dapu teke* Santa Cruz house (has) four doors, no windows.

2. *Ordinals*; second *lipe*, third *tupe*, tenth *naplupe*, i. e. two already, &c. First is *vakai*.

Multiplicatives: na eja pe once, *na pue ape* four times.

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25. Nifilole.

Nifilole is one of the Reef Islands called the Swallow Group, which lie some thirty miles to the North of Santa Cruz. It is

better known as Nufilole; but the inhabitants, who are very few, call it themselves Nifilole. Some of the Reef Islands are inhabited by men of Polynesian origin speaking a Polynesian language, which, from one of the group, is by the other natives called the language of Matema. Each of the non-Polynesian islands has its own language or dialect, akin to the language of Santa Cruz. How great the difference may be between them may perhaps be judged by the difference between this and Santa Cruz. The following very imperfect sketch of the Nifilole language was obtained from scholars from the island in Norfolk Island.

I. Alphabet.

1. *Vowels.*—a, *a*, short and sharp, e, *e*, i, o, u.

2. *Consonants.*—k, g, *g*; t, d=nd, j=nj; p, b=mb; v, w, f; m, *m*, n, *n*; r, l; s.

There is difficulty in ascertaining the correct sounds, particularly in words in which p and v, l and r, are used indifferently; f does not appear in the Vocabulary, or in these examples, but it is plain in the name of the island; it interchanges with p; the neighbouring island is Pileni or Fileni. As in Santa Cruz, l and n interchange; for example, the people of Santa Cruz, *Deni*, are called *pe Lede* 'because the Nifilole people call Deni Nede.' It is a question whether q should be used; pw is written in words like *opwa* house. The sound also of ñ, written gn in Santa Cruz, is heard, but uncertainly. In the Vocabulary r is used as it was heard; but in these examples only l appears, which is probably correct, the speakers not being conscious of any difference.

II. Articles.

There can hardly be doubt about the Article *n-* with shifting Vowel, though it does not always appear.

The Vocabulary shows most Nouns beginning with *nu, no*; and *Ni* in the name of the island is probably the Article.

III. Nouns.

The division into two classes obtains; viz. those that do and those that do not take a Pronoun suffixed.

There is no common Plural sign; *sime* a man, *sime dao* many men. There is, however, shown in the Interrogative Pronouns the Santa Cruz *le*, a collective, and *pe*, possibly *pa* of Lakona; the latter also appears in *Pe Lede*, and *Pe Mible* the Pileni people.

The latter of two Nouns may stand in a genitive relation to the former; *na ilie kio* a fowl's egg. One Noun also qualifies another; *nu opwa ni ve* a stone house, literally, house stone.

IV. Pronouns.

1. *Personal Pronouns.*

As in Santa Cruz those used as subject and object of a Verb consist of a stem, here *i*, with the Suffix, generally, of the form in which the Pronoun is suffixed to Nouns to make a Possessive.

Singular, 1. iu; 2. imu; 3. ina.

Plural, 1. *incl.* ide, *excl.* *ino*; 2. imi; 3. idii.

Dual, 1. *incl.* iji (iji lilu), *excl.* *ino* le; 2. imi le; 3. idi le na.

Trial, 1. *incl.* ide ve le, *excl.* *ino* eve; 2. imi eve; 3. li eve.

Of these, the Second and Third Singular, and First inclusive and Second Plural, are familiar. The Dual and Trial have the Numerals *le* for *lilu* two, and *eve* three, added.

2. The Pronouns suffixed to Nouns to make a Possessive, and, to some extent at least, to Verbs as the object, have a common form, which may be thus represented:—

Singular, 1. (u, no); 2. mu; 3. na.

Plural, 1. *incl.* de, *excl.* *no*; 2. mi; 3. di, i.

1. Examples of Pronouns suffixed to Nouns.

Singular.	1.	*nime* my hand.	*nenu* my name.	*noutau* my head.
	2.	*nimemu* thy hand.	*nenumu* thy name.	*noutaumu* thy head.
	3.	*nime* his hand.	*nene* his name.	*nouta* his head.
Plural.	1.	*nimede* our hand.	*nenude* our name.	*noutaude* our head.
		nimeno our hand.	*nenuno* our name.	*noutauno* our head.
	2.	*nimemi* your hand.	*nenumi* your name.	*noutaumi* your head.
	3.	*nimai* their hand.	*nenai* their name.	*noutai* their head.

In this it is remarkable that in the First and Third Singular there is no Suffix, and that the final Vowel of the Third Singular and Plural is modified. This cannot be explained; but see Possessives.

2. Example of Pronouns as Object after the Verb, *vaglo* to strike.

Singular.	1.	*ina i vaglo gu* (*iu*) he strikes me.
	2.	*ina i vaglo gu mu* he strikes thee.
	3.	*imu i vaglomu ina* thou strikest him.
Plural.	1.	*iji la i vagloi ide* they strike us, inclusive.
		imi i vaglomi ino you strike us, exclusive.
	2.	*ino i vaglono imi* we, exclusive, strike you.
	3.	*ina i vaglogui* he strikes them.

In these the Pronoun, which is the Object of the Verb, is suffixed only in the Second Singular *mu*, and Third Plural *i*; in the other examples the Personal Pronouns above given are the Object; as also in the following: *imu i vaglomu iu* thou strikest me; *iu i vaglono imu* I strike thee; *imi i vaglomi idi* ye strike them; *ide i vaglode idi* we, inclusive, strike them. This presents no difficulty. There is no difficulty either in perceiving that, as in Santa Cruz, the Verb presents itself as a Noun with the Pronoun suffixed as Possessive; *vaglomu* thy striking; *vaglode, vaglono* our striking; *vaglomi*

your striking; *ragloi* their striking; and by analogy *vaglono* my striking. See Verbs, VII. 3.

The Verb in the Third Person Singular has no such Suffix; *gu* is the Possessive Noun, which see; the Object 'me' of the Verb in the first example may probably be supplied by *iu*, having been missed by the ear or the pen.

3. *Demonstrative Pronouns*; *li, keli, eni*, this; *la, kela, ela, ena*, that; *sime eni* this man, *sime ena* that man; *iji* (=*idi*) *li* these persons, *iji la* those persons; *kala dena niepu* that thing far off; *gala inaga* that person.

4. *Interrogative Pronouns*; *ie?* who? *do?* what? *iepe?* who are they all of them? *lebie?* who? plural.

V. Possessives.

A Possessive Noun *gu* is seen in the following example:—

daepoa no gu my bow.	*daepoa no gu de, no gu* no our bow.
daepoa no gumu thy bow.	*daepoa no gumi* your bow.
daepoa no go his bow.	*daepoa nogui* their bow.

The same is shown in *na eamolige nogu* I see for myself, or for my own part; and in the examples above, *ina i voglo gu mu, ina i vaglo gu i*, he struck you, them. It would seem natural to make *no* the Article and *gu* the Possessive Noun, and *no gumu* corresponding to Mota *na noma*; but *poe nou* my pig, *poe nomu* thy pig, *poe nŏ* his pig, show *no* also a Possessive. It is remarkable that, as in Motlav the shortening of the Vowel makes a kind of genitive for the Second Person Singular, so here *nŏ* and *gŏ*, shortened from *no* and *gu*, stand for 'his' in the Third Person.

VI. Adjectives.

Qualifying words are used as simple Adjectives; *sime lagi* a small man; and perhaps with the Verbal Particle, *na opwa e lo* a large house. *Comparison* is made by a contrasted statement; *poe e lo, lapu laki* a pig is large, a rat small; a pig is larger than a rat.

VII. Verbs.

1. *Verbal Particles*; these appear to be *ki*, Indefinite, and *na* Future. They coalesce with the Pronoun except, as in Maewo and other New Hebrides languages, in the Third Person Singular. Perhaps also *i*, and *e*, are Verbal Particles.

1. Example: *togoli* to sit, in the Present, with *ki*.

Singular, 1. *iu iki togoli* I sit, 2. *imu muk togoli* thou sittest, 3. *ina ki togoli* he sits. Plural, 1. inclusive *ide dek togoli*, exclusive *ino nok togoli*, 2. *imi mik togoli*, 3. *idii*, or *ijila*, those persons, *kil togoli*. In the last Person *l* probably represents the common Plural Particle *ra*.

2. Example of Future, with *na*; *nubo* to die.

Singular, 1. (*iu ku nubo*), 2. *imu muna nubo* thou wilt die, 3. *ina na nubo*

he will die. Plural, 1. incl. *ide dena nubo,* excl. *ino nona nubo,* 2. *imi mina nubo,* 3. *idii na li nubo.*

There is another Future sign *u,* which is added after the Verb which has the Particle *ki,* or combines to make *ku*; *ina ku nubo ka, ba ku lu te gu* he will die, will not be well again, literally, will not live back for his part (*gu* the Possessive); *iu ik wo u te na numeto* I shall go back there into my country. Example, *wo te* go back. Singular, 1. *iu ik wo u te* I shall go back, 2. *imu muk wo u te* thou wilt go back, 3. (*ina na wo te*). Plural, 1. *ide da wo u te, ino nok wo u te,* 2. *imi mik wo u te,* 3. *idii kil wo u te.*

2. The Negative Verb has *ba* before it; *iu ba ik mo gu nanene* I shall not stay (*gu* for my part) here; *ba ku lu te gu* he will not recover, live again; *iu iki be* I am sick, *iu ba iki be gu* I am not sick myself; *iu ba iki me gu na* I shall not be able to sleep myself.

3. The use of the Verb, as in Santa Cruz, with a Suffixed Pronoun as if a Noun has been observed above, IV. 2; *imu i vaglomu* thou strikest, as if 'thy striking.' But here the Verb with its Suffixed Pronoun is, unlike Santa Cruz, preceded by the Pronoun which is its subject; *imu i vaglomu ina* thou strikest him. Compare the Verb in Rotuma.

4. The *Causative Prefix* is *wa*; *lu* to live, *walua* save, make to live; *bole* asunder, *wabolea* break, make to be asunder.

VIII. Adverbs.

1. *Place*: *na,* which makes part of Demonstrative Pronouns, points 'here' and 'there;' *na nana* there; *po na nene* come here; *iu i amolika no na nana ki togoli* I saw him myself (*no*) there sitting; *nene* is also here; *kalave* where; *ina kalave?* where is he? *na nu opwa* there in the house.

2. *Time*: *lenene* to-day; *pulape* to-morrow, *buglo* yesterday, *bugloana* day before yesterday; (*bug* night); *tabona* day after to-morrow; *ubla* hereafter; *to* already, *baoa to* it is already finished, *kalave to?* where is it gone to? *ba ne* not yet; *koloke* by-and-bye.

3. *Manner*: *guo?* why? *keledoe* thus, *kaladoa* so; *te* back.

4. *Negative*: 'No' is *bawo.* The *Cautionary* or *Dehortative* is *ka*; *ka mu de me io* don't go to sleep; *ka mu de se io beni mio nie polao* don't stand against the light.

The *Affirmative* is *une.*

IX. Prepositions.

1. There are two Prepositions, *na,* and *go.*

1. *na*; Locative, *ina na ni veli* he (is) in the garden; *no na ne io* a cloud on the hill; *idii na agu* they are in the bush; *ina ki so na nu baba* he stands

at the door; *nu ei* na *tenu* water (is) in the bottle; *ni ena i ebu* na *no baragi* a tree has fallen on the path; *ni ena ki koaule* na *baragi* a tree lies across the path. In these examples na might well be an Adverb of Place. Dative: *lano* na *gu* give it to me; *gu* the Possessive, give it for mine; *iu i lagano to* na *go* I have already given it to him, i.e. for his. Motion: *puga* na *go* go to him; *bwaisiki* na *nu opwa kiapave* run into the cooking house. It may be thought that na makes a Compound Preposition; *kio i tou* na *nike nu opwa* a fowl lays eggs under the house; *ki togoli* na *nike gnie* he sits by the fire. When na is used before *gu* the Possessive, the Pronoun not being expressed, it is not clearly a Preposition; *imili mi ki togoli li male* na *gu* you two sit both of you with me; *iu iki mo ge* na *go* I stay with him; *ni ve i ebui* na *gu* a stone fell on me. According to Melanesian idiom the Locative is translated 'from;' *ina i apola* na *nu opwa ta* he has gone out of his house; *luabeila* na *go* take it away from him.

2. *go* is Instrumental; *i vagloi go do?* what did they strike him with? *idii i vagloi go teatu* they struck him with clubs. In the sentence *keli teatu i vagloi la* this is the club they struck with; *la* is an Adverb, 'there;' compare Motlav VIII. 2. There is another meaning of *go*; *pe go nu ei* go for water.

X. Numerals.

1. *Cardinals*; one *nigi*, two *lilu*, three *eve*, four *uva*, five *vili*, six *welegi*, seven *polelu*, eight *pole*, nine *polove*, ten *nu kolu*; twelve *nu kolu e nigi nu a lilu*; thirty *nu kolu e ve*; a hundred *tevesiki*, a hundred and thirty-five *tevesiki nigi e totoge kolu eve nu a vili*; a thousand *tegu*. How many, so many, *o*.

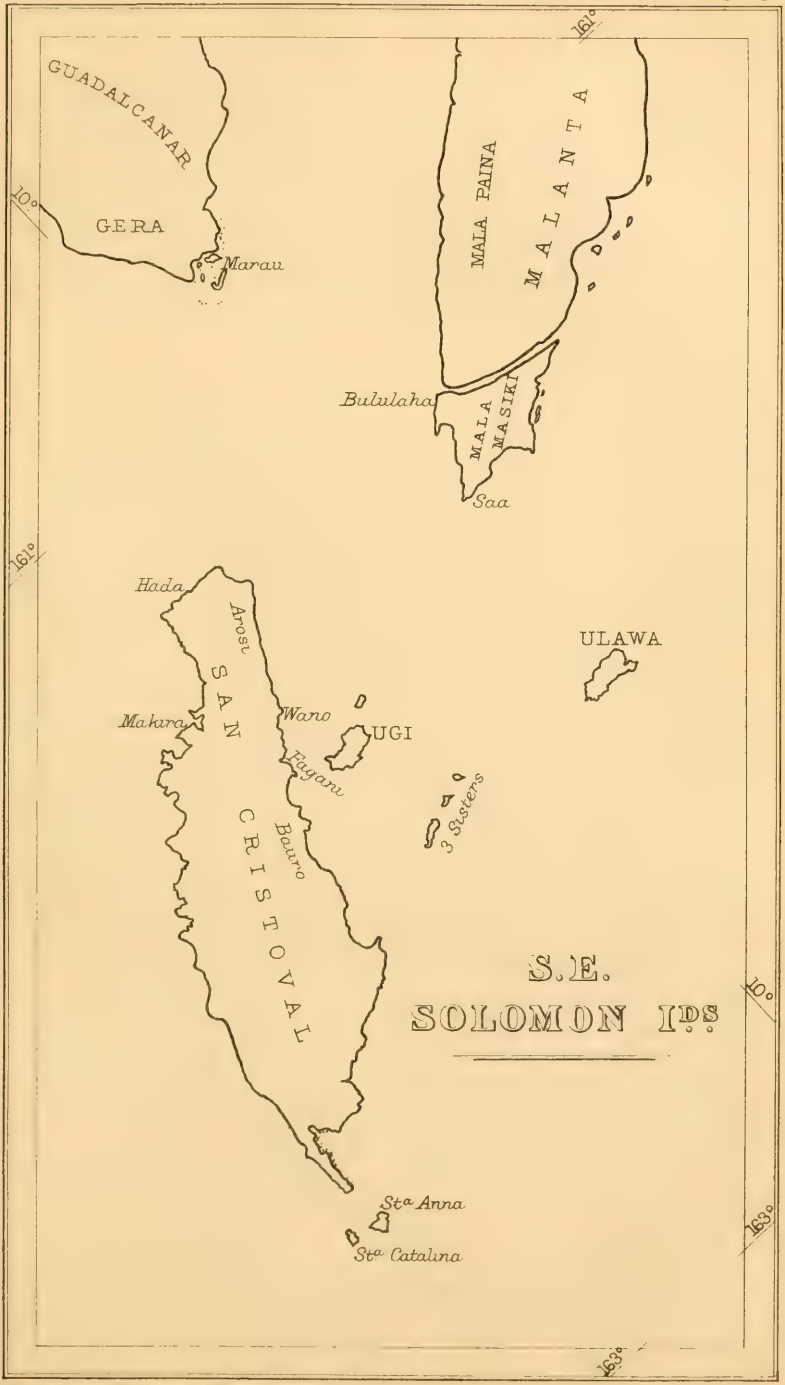
These Numerals are strange; the unit above ten is the *a*, a Noun; the sum above a hundred is expressed by a Verb, *e totoge*. With Numerals and *o* a word which is perhaps the Fiji *lewe* is used when men are spoken of; *sime lu o? lu lilu* how many men? two men; *si o?* how many fish?

2. *Ordinals*; formed by prefixing *mi* and suffixing *ne*; second *mililune*, third *mievene*, fourth *miuvene*, fifth *mivilene*, sixth *miwelegene*, seventh *mipolelne*, eighth *mipolene*, ninth *mipolovene*, tenth *mimikolune*.

3. *Multiplicatives* with the Causative *wa*; *wa o?* how many times? *wa uve* four times.

VII. *Solomon Islands.*

Of the languages spoken in the Solomon Islands some fall naturally into two groups; those which belong to Ulawa and the neighbouring part of Malanta, Ugi, San Cristoval, and the part of Guadalcanar adjacent; and those of Florida, the parts of Guadal-



Codrington's Melanesian Languages
Clarendon Press, Oxford.

canar opposite, and the nearest extremity of Ysabel. In these larger islands the diversity of languages does not seem so great; all of them agree in refusing to close a syllable. There is no great difference in the first group, though Fagani is distinct. In the neighbourhood of Florida Savo is strangely different in some respects. Many dialects and languages no doubt remain unexplored. The language of Duke of York Island, lying far away, carries on the connection of these languages towards New Guinea, though it does not lie between Ysabel and that great island.

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26. San Cristoval, Fagani.

There is closer connection between San Cristoval and the Eastern parts of Melanesia in point of language, as it lies geographically nearer than the rest of the Solomon Islands. There are several dialects in San Cristoval; but they divide into two classes, not very different, at a point between Fagani and Wa*no* on one side, and at Makira on the other. From Fagani the language with variations runs round by the East to Makira; from Fagani and Makira towards the North-West, two dialects, with little difference, occupy the extremity towards Guadalcanar. Wa*no* in the one division and Fagani in the other lie only three miles apart, and there is a good deal of intercourse; the sketches of the language of both here given were obtained from natives of each place who had lived at both, and knew something at least of both languages. The difference of the name of one gives a ready example of the difference of speech; the place is called Fagani by its own natives and Ha'ani by the Wa*no* people; the Wa*no* h becomes f in Fagani; the Melanesian g sounded in Fagani drops out and leaves a break in Wa*no*. It will be seen that the Fagani language differs less than the Wa*no* from those of the Banks' Islands and New Hebrides.

It must be added that the Island of San Cristoval, which has no native name as a whole, has been called Bauro from the most conspicuous part of it. The language of the real Bauro is not very different from that of Fagani.

I. Alphabet.

1. *Vowels.*—a, e, i, o, u. *Diphthongs.*—au, ao, ae, ai.
2. *Consonants.*—k, g; t; p, b, w, f; q; m, *m*, n, *n*; r; s.

1. The Melanesian g, and k, mark this division of San Cristoval dialects; k is the Wa*no* hard g; g is represented in Wa*no* by a break. 2. In many words t has been dropped, *'ani* for *tani* to cry, *'ura* for *tur, tira,* to stand, *ma'uru* for *maturu* sleep, *'oru* for *toru* three. But t again comes in, replacing the more common s, and so, more remotely, h; *tafa* for *sava* what; *fato* for Mota *paso*; *tave,* Bugotu *have,* to live; *tau* afar, Mota *sau,* Florida *hau.* 3. There is no m before b. The Wa*no* h is always f; and that h often represents v of other languages. The sound which here is f stands also for v and w of other places. 4. The sound represented by q is bw.

II. Articles.

The Demonstrative Articles are *a* and *na.*

Of these *a* is used with the subject of a Verb; *na* with a Noun under government, and with one to which the Pronoun is suffixed; *a faka ni fatara mai* a vessel has arrived here; *inau nau qani rigia na faka ea* I have already seen that vessel. Compare Mota, Maewo, &c.; but the rule can hardly be established.

III. Nouns.

1. The common division of Nouns obtains, into those which take and do not take a Suffixed Pronoun; *na rimaku* my arm, *a rima aku* my house; *na ataku* my name, *na paigai aku* my club.

2. *Verbal Substantives,* formed by adding *fa,* na, to the Verb; *ma'e* to die, *ma'efa* death; *ateate* to speak, *ateatena* speech. Compare Banks' Islands words with *va.*

3. Two Nouns stand together in a genitive relation; *a ma rima* a door, house's eye; but commonly, with perhaps a more particular sense, the former has the Suffixed Pronoun; *na mana rima, a pauna poo* a pig's head, *a oruna kua* a fowl's egg.

There is no Plural sign; except *ra,* which, with Pronouns, applies to both things and men; *a rima naera* these houses. 'Many' is m*ani*; m*ani finua* many places; *monoga* is 'all' in the sense of Mota *gese*; *raira na inuni puru-puruga monoga* they are all black men.

IV. Pronouns.

1. *Personal Pronouns* subject or object of Verbs.

Singular.	1. inau.	*Plural.*	1. *incl.* ikia. *excl.* igami.
	2. igoo.		2. igamiu.
	3. iaia, iaa.		3. iraira.
Dual.	1. *incl.* karaa. *excl.* gamiria.	*Trial.*	1. *incl.* kaoru. *excl.* gamiru.
	2. gamurua.		2. gamu oru.
	3. irarua.		3. ira oru.

The Prefix *i* can be omitted. The presence of both Plural and Trial marks

one great distinction between Fagani and Wano, in which latter the Trial is in fact used as Plural. The Dual is made by adding *rua*; but not simply *rua* in the First Person. Similarly in the exclusive Trial *gami ru = gami oru.*

2. *Pronouns suffixed to Nouns.*

Singular, 1. ku; 2. mu; 3. na.

Plural, 1. *incl.* ka, *excl.* mami; 2. miu; 3. ta.

Example: Singular, 1. *na rimaku* my hand, 2. *rimamu* thy, 3. *rimana* his; Plural, 1. *rimaka, rimamami* our hands, 2. *rimamiu* your, 3. *rimata* their. Dual, 1. *rimakara, rimamiria* hands of us two, 2. *rimamurua* of you two, 3. *rimatarua* of them two. These are seen to be the Pronouns commonly suffixed in Eastern Melanesia; *ta = ra.*

3. *Pronouns suffixed to Verbs and Prepositions.*

Singular, 1. au; 2. go; 3. a.

Plural, 1. —; 2. —; 3. ra.

These, again, are familiar; the First and Second Plural *kia* and *gami* being the same as those used as Subject of a Verb. *Example* with the Verb *tagafi* to love: *go tagafiau* thou lovest me, *nau tagafigo* I love thee, *karaa kari tagafia* we two love him; *raoru oru tagafi kia* they three love us, *gamiu mura tagafigami* you love us, *raira oru tagafigamu* they love you, *gami mi tagafira* we love them. After Prepositions: *ni oga ifaginiau* he stayed with me; *i taua mai tanago* he gives it to thee, *tanaa* to him.

4. *Demonstrative Pronouns.*

Demonstrative Particle n*a*, n*e*; *are*, n*are* this; *ea*, n*aea* that; *a finua rafa* n*are* a large land this, *iaa* n*are na finiaku* this is my country; *a togoni amu* n*eea* your garment that; *a rima* n*aera* those houses. The Third Plural Pronoun *iraira* is used Demonstratively, and *naniira*; m*aea* this near, *marego ae* the thing there.

5. *Interrogative Pronouns.*

Persons, *iti*, plural *rereti*, who? Things, *a tafa*, what?

The Prefix *i*, as with Personal Pronouns, can be omitted; *ti nare?* who is this? *na rimana iti?* whose hand? The change of form in *tafa* is remarkable; *sava* of Mota, *hava* of Florida, *taha* of Wano.

V. Possessives.

There are only two Possessive Nouns, *a* and *ga*; *a* general; *marego aku* a thing of mine, *a togoni amu* thy garment, *na poo ana* his pig, *a inuni aku* my man; *ga* of things to eat and drink; *gaku uvi* my yam, *gaku wai* my water; but the Second Singular Suffix is *mua*, as in Florida, not *mu*; *gamua uvi are* this yam for your eating; *gamua na wai are* this water for your drinking.

VI. Adjectives.

1. Adjectives are used directly to qualify; *a iga rafa* a large fish, *a rima kikirii* a small house.

2. The termination *ga* is characteristic; *purupuruga* black, *merameraga* red. The Prefix of condition *ma* is common to Adjectives and Verbs; *magauga* cold, *marumaruma* soft, *mafu'i* white, (Malay *putih*).

3. *Comparison* by use of preposition; *a poo ni rava pania na gasufe* a pig is larger than (from) a rat; *gami mi gafu panira* we are more than they. A Superlative Adverb *tai*; *kare kikirii tai* very little boy.

VII. Verbs.

1. It can hardly be said that there are Verbal Particles, unless it be in the Third Person Singular and Plural; a form of the Personal Pronoun is used before the Verb.

When the Personal Pronoun is the Subject, and is expressed, it is repeated in this short form: Singular, 1. *inau, au,* 2. *igoo, go,* or *o,* 3. *iaia* (*ni* or *i*); Plural, 1. *kia, ka, gami, ma,* 2. *igamiu, mura,* 3. *iraira* (*ta* or *a*); *gamiu ni Fagani mura nafuira ni Bauro* you Fagani people fight with (strike) the people of Bauro; *iraira ni Bauro ta nafui gami ni Fagani* those Bauro people fight with us of Fagani.

There is no need, however, for the full Personal Pronoun to be expressed; *au nafuia* I struck him, *o anisia na tafa?* what are you crying for? *i uraura i ma na rima* he is standing at the door.

The forms used with the Dual are, 1. inclusive *kari,* exclusive *miri,* 2. *mura,* 3. *oru.* These short forms used before Verbs, if not Verbal Particles, are something more than mere abbreviations of the Personal Pronouns; *ni* and *i* do not represent *iaia,* though *ni* is a Personal Pronoun elsewhere. Again, *ma* is no short form of *gami,* or *mura* of *gamiu.* In the Third Plural *ta* and *a,* like *ni* and *i,* have more the appearance of Verbal Particles. With Numerals *ni* and *i* are plainly Verbal Particles.

2. There is no distinction of Time shown in Verbs with these forms. For the Past Tense Adverbs are added; *nau qani regia na faka* I have already seen the ship: or *ni fato,* it is finished, makes it clear.

The sign of the Future is *i,* following on to and combining with a short form of the Pronoun, not the same as that otherwise used with Verbs; thus, *inau wai oga Fagani ikaita* I shall stay at Fagani some day; where *wai* is probably *aui* by metathesis.

The other forms are Second Singular *goi,* Third *ai*; Plural, 1. *kai* and *mei,* 2. *murai,* 3. *tai*; *goi rago, ai rago,* you, he, will go.

There is no sign of a Pluperfect; *i taua faporo mai na pira ni nau irarona* he brought back the dish he had eaten in.

3. The *Negative* is made by *gae* before the Verb; *au gae tagafia* I don't like it; *inau wai gae rago* I shall not go.

The *Dehortative* is *abu*, used with something, again, of a Pronoun form before the Verb; *abu o ma'uru* don't sleep, to one person, *abu mu ma'uru* don't sleep, to many; *abu na ma'uru* let him not sleep, *abu na kia ma'uru* let us not sleep.

4. *Imperative*; either the simple Verb, or with a form of Pronoun; *rago tanaa* run to him; *go ateate* speak thou; *o rago tanaa na wai* run after water; *i rago fano* let him go, run, Fiji *lako*.

5. *Suffix*; transitive, determining the action on something, *si*; *kone* to see, *konesi* see something; *ani* to cry, *anisi* cry for some; thing, *o anisia na tava?* what are you crying for?

There are doubtful Suffixes shown in the sentences, *i konesia ma ni maguta ginia* he saw him, and was afraid of him, *ni rago fagi na pira* he went with a dish. See Oba and Florida; *maguta* is *matagu* by metathesis.

6. *Prefixes.*—1. Causative, *faga*; *tafe* to live, *fagatafe* make to live. This is used also in Adverbs; *fagatau* far off, Mota *asau*; *fagaforo* crosswise, Mota *wolo*. 2. Condition *ma*; *matare* torn, *tare=sare* to tear; *makama* broken. 3. Reciprocal, *fai*; *fai nafui* strike one another; *iraira na mane fai arifa ori* they the men fight together always. 4. Spontaneity, *'afa*; *a waro* (Florida *galo*) *ni afatete* the line has come undone; *tete* to loose.

7. *Reduplication*; *pau* to sit, *paupau* sit and sit again, *papapau* go on sitting.

VIII. Adverbs.

The common Adverb of direction hither is present, *mai*; that of direction outwards is *fano*. Others of Place, Time, and Manner, are as follows.

1. *Place*; *iani* here, *iai* there, *ifi*, *iafee* where; *kasia* away, *karani* near, *fagatau* far off; *faporo* back.

2. *Time*; *taini* now, to-day, *nanora* yesterday and day after to-morrow, *ifogoa* to-morrow, *nora fano* day before yesterday; *noga* of past time (Mota *noga*), used with *taini*, and *nanora*; *noga taini* to-day but past already, *noga nanora* the second day in the past; *noga are* now, has come to this; *ia noga mai* he is here already; *ikaita* in time to come, same as *unaisa*; *ikaita na go oga ifaginia* hereafter you will stay with him; *i nago* before (literally, at the face), *noga i nago ni oga ifaginiau* of old time he stayed with me (*'oga=* Mota *toga*); *qani* already.

3. *Manner*; *mara* as (Lepers' Island *mere*), *marafee* how, as where; *ginia na tafa* why? because of what? 'No' is *iaiga*, 'yes' *igo*.

IX. Prepositions.

1. Locative, *i*; Motion to, and Dative, *tana*, *suri*; Motion from, *pani*; Motion against, *qarasi*; Instrumental, *gini*; Relation, with, *fagi*; Genitive, *ni*.

1. *i*; seen in Adverbs, *iani, iai, ifi, ikaita*; *i rago ifi? i one* where has he gone to? the beach (at the sand); *i uraura i manarima* he is standing at the door. 2. *tana*; *taua mai tanaau* give hither to me; *i foria taene tanaa* he bought it for himself (*fori* = Mota *wol*); *o rago tanaa na wai* go after water. 3. *suri*; *o kokone suria* look after him; *rago suria* follow him, go after him. 4. *pani* from; *i taua kasia noga paniau* he has taken it away already from me; *nogaiai na rima ana* na *ni furaga pania* that is his house there that he has come out from (it). 5. *qarasi,* no doubt a Verb; *abu na go ura qarasia na pewaa* don't stand in the way of the light. 6. *gini,* as in New Hebrides; *au nafuia ginia na mata* I struck him with a club; *o nafua ginia na tafa?* why did you strike him? *ginia ni nafuiau* because he struck me. 7. *fagi*; this is not quite clear, because *ni* follows it; see Maewo, Oba, *gi*; *i rago faginia na pira* he goes with a dish; *i ogaoga i faginiau* he stays with me; here *i* also is a Preposition. This resembles the Transitive Suffix of Verbs *vag.* 8. *ni* of; *a inuni ni Bauro* a man of Bauro; *ateatena ni Arosi* language of Arosi; *a rima ni poo* a pig house, *a rima ni togoni* a house of cloth, tent.

2. Compound Prepositions are found; *i rarona panifita* inside the chest. But Nouns without *i* are used as prepositions;

Rarona rima in the house, the house's inside; *fataragana funafuna* on the hill, the hill's top; *a fau* (*vatu*) *ni asuku a foraku* a stone fell on me; *a paigai ni asuku fagaforo fafona fau* a tree fell crosswise on a stone.

X. Conjunctions.

Copulative, *wa* and. Disjunctive, *ka* or; *a nafuia ka ni mae faria?* did they kill him or did he die of himself? Another expression; *kanae koro noga nare mani iaiga mao?* whether is this good already, or not yet? Conditional, *maraa* if; *maraa wai konesia wai taua tanaa* if I see him I will give it to him; *maraa go tagafia ai mata* if you wish it will be done. This is not the same with *mara* as; *i rago noga, mara go farau* he has gone already as you told him.

'Lest' is *gau*; *konesia nai gau garu* take care lest it fall; *abu na, nau gau tahoa* don't, lest I should be ill. Another form of the Copulative *wao*; *inau wao wasiku* I and my brother, *iaia mao wasina* he and his brother.

XI. Numerals.

1. *Cardinals*; one *tagai*, two *rua*, three *'oru*, four *fa'i*, five *rima*, six *ono*, seven *pi'u*, eight *waru*, nine *siwa*, ten *tanafuru*; twenty

i ru tanafuru; a hundred *tanarau*; a thousand *mirumiru*; forty-five *i fai tanafuru matara rima*; two hundred and forty *i rua tanarau matara i fai tanafuru.*

The Numerals are used in sentences as Verbs, with the Particles *i* and *ni*, *i tagai*, *i rua*, &c. In counting a series *eta* is used for 'one;' *eta, rua, oru*, &c. In '*oru, fa'i*, t has been dropped from *toru, fati*; *pi'u* is Florida *vitu*. The sum above both ten and hundred is *matara.*

2. *Ordinals*; *ruana* second, *omna* third, *a tanafuruna* the tenth. 'First' is *afina*, its root.

3. *Multiplicatives*; *fagatagai* once, *fagarua, fagaoru*, &c.

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27. San Cristoval, Wano.

The language of the part of San Cristoval which lies North of Fagani on one side and Makira on the other has at least three dialects, two of which certainly do not much vary. The one here represented is that of Wano, a large village three miles from Fagani. On the same coast from Heuru to Ubuna is the district of Arosi; the language of which, under the name of Bauro, appears in the 'Melanesischen Sprachen' of Von der Gabelentz. This does not much differ from that of Hada and Mata on the other coast. The natives inland have a dialect of their own, which the coast people say is very different.

The Wano dialect is strikingly vocalic, owing to the common dropping of t, and the entire absence of the Melanesian g, the place of which is shown by a gap or break; thus the Mota *toga* becomes *'o'a.*

I. Alphabet.

1. *Vowels.*—a, e, i, o, u.

2. *Consonants.*—k, g hard; t, d; p, b, w; q; m, *m*, n, *n*; r; s, h.

1. There is seldom the sound of k; the hard g takes the place of it, and sometimes may be taken for it; there are words, however, in which k is certainly heard, such as *haka* a ship. The common Melanesian g is not heard, but the place of it can always be detected by a break; as in the word for 'bow' *ba'e*, the Florida *bage*, and in *i'a* fish, the very common *iga* and *ika*. It is not desirable, perhaps, to mark this in print for native use; but it is marked here where it is known. Although g is never heard with any but the hard sound, there are words in which the common Melanesian g is almost heard, as in *ma'ua* but; and it must be remembered that the Melanesian g in languages where it has an established place is apt to be missed by an un-

practised ear; see 'Phonology,' p. 204. 2. The sound of t is common enough, but t is dropped in very many words common elsewhere, such as *'ani* to weep, *ma'e* to die, *tani*, *mate*; the omission is here marked when recognized. It is often plain that t represents s, and more remotely h, in other languages; as the Interrogatives *tei* and *taha* for *sei*, *sava*, who, what; *tahi* live, the Bugotu *have*; *tara* road, Mota *sala*, Florida *hala*. 3. There is no n, as elsewhere, with d. 4. The sound of p is rare, if it really occurs at all. There is no m before b, as is common elsewhere. The sound of q is bw. 5. The *m* is very distinct, and the explosive ending of the sound is conspicuous; there is more excuse for the use of mw in this group of languages than elsewhere. 6. There is properly no sound of l; but the natives really do not perceive the difference between r and l; a man will call his wife Laulaha, who yet is clear in the statement that r is alone right. 7. The place of v in other languages is frequently taken by h; as *raha* great, Mota *lava*; *he'u*, Mota *vitu*, star; *riho*, Florida *livo*, Mota *liwoi*, tooth. At one time h in Wano inclined to turn to f.

II. Articles.

1. *Demonstrative* Articles *e*, *i*, *na*. *Personal* Article *ia*.

1. It may be said that *na* is used always when a Noun has the Pronoun suffixed; *na rumagu* my hand; and that *e* is rather used with the Subject, and *i* with the Object of a Verb; *e taha nasi?* *e bo* what is that? a pig; *misu a araiia i bo* the dog bit a pig. For *i* in Arosi they say *ni*.

2. The Personal *ia* is no doubt a compound of *i* and *a*; *i* appears in *itei*, *iratei*, who; *ia* personifies; *hereho* a thing, *ia hereho* the person, *hereho* representing the name.

III. Nouns.

1. There are the two classes of Nouns; those which take or do not take the Suffixed Pronoun for a Possessive; *rumagu* my hand, *ruma agu* my house.

2. *Verbal Substantives*; *haate* to speak, *haatea* speech, appears to show a Noun of this kind; *taha ni haatea irau* what their speech? what did they say?

This, however, is Arosi, not Wano, where such Nouns are disavowed. In the Arosi *taha ni hateana?* what was his speech? and *rago ni hateanai tana meu* many his speeches to us, *ana* may as well be the Possessive as *a* part of the Noun and *na* the Suffixed Pronoun. The inland, 'bush,' people, however, use the termination *ha*, as at Fagani *fa*; *ari* to go, *ariha* going, *'o'a* to abide, *'o'o'aha* way of life, *ma'e* to die, *ma'eha* death.

3. *Plural*: there is no sign of simple Plurality; *rago* is many, *ruma rago* many houses. Totality is expressed by *hako*; *na abegu hako* my whole body; 'all' excluding others, *mono'a*; *mane mono'a* all male, no females.

IV. Pronouns.

1. *Personal Pronouns.*

Singular, 1. inau, au; 2. i'oe, 'o; 3. iia, ia, a.

Plural, 1. *incl.* iga'u, *excl.* i'ame'u; 2. i'amo'u; 3. ira'u, ra.

Dual, 1. *incl.* igara, *excl.* 'amiria; 2. 'amurua; 3. irarua.

The Prefix *i* is used or omitted in each Person and Number. The Plural is really a Trial, *'u* being in fact *'oru* three, and known by the Wano people to be so. The Dual is formed by the addition of *rua* to the true Plural.

2. *Pronouns suffixed to Verbs and Prepositions.*

Singular, 1. au; 2. *'o*; 3. a.

Plural, 1. *incl.* ga'u; 2. 'amo; 3. ra, i.

When the Noun is expressed as the Object of a Verb, a Pronoun is still suffixed; *araia ora* make (it) a canoe; it is the same after a Preposition. The use of *i* in place of *ra* when things, not persons, are in view is the same as in Florida; *omesira* see them, men, for example; *omesii* see them, things. It is also used with the Pronoun suffixed to Nouns; see Possessives.

3. *Pronouns suffixed to Nouns.*

Singular, 1. gu; 2. *mu*; 3. na.

Plural, 1. *incl.* ga'u, *excl.* me'u; 2. mo; 3. ra, da.

4. *Demonstrative Pronouns.*

A general Demonstrative is *na*; *ni*, *nani*, this, *si*, *nasi*, that; *naira ini* these, *nairaesi*, those.

The Third Plural *ira* is also used as Demonstrative; *ira na Mara* the Malanta people; *ira'u* those people.

5. *Interrogative Pronouns.*

Of Persons, *iatei?* Plural *iratei?* who? *oma anatei?* whose place? *ianatei?* whose is it? Of things, *e taha?* a Noun with Article, what?

6. *Indefinite Pronouns.*

The Interrogative Pronouns are used as Indefinite. The Noun *tanei*, Singular, *tarainei* Plural, is 'some;' *tarai noni* some men; *tarainei moi* some, if two or three, not many; *enei* some one, anyone; *ta* (Mota *tea*) something, some; *o ari ha mai ta wai* go bring some water.

V. Possessives.

The Possessive Noun used with such common Nouns as do not Suffix the Pronoun is *a*; *agu* my, *amu* thy, *ana* his, and so on; *naihi agu* my knife, *ruma ana* his house.

The Possessive used with the names of things to eat and drink is irregular; *gugua uhi*, or *wai*, my yam for me to eat, or my water to drink; *mumua* thy yam or water; *ana* his; Plural, *gagau*, *memeu*, our, *momo* your, *adau* their. The same word is used of weapons, &c., *mumua o'o* a spear to kill thee with.

The Plural Suffix *i*, not only when things are spoken of, is added to the Pronouns suffixed to the Possessive *a*; *noni agu* my man, *noni agui* my men; *adai* their, of many things; *marau adarui* the lands belonging to them two, the lands being separate; if it were one piece of land belonging to both it would be *adarua*.

VI. Adjectives.

1. Adjectives are directly used to qualify; *ruma raha* a large house, *a ruma kekerei* a small house.

2. The termination *'a=ga* is seen in *buruburu'a* black.

3. *Comparison* is made by a Preposition; *bo raha bania kasuwe* a pig is larger than a rat; *ame'u rago bani ra'u* we are more than they. Adverbs modify or enhance; *gere goro* rather good; *raha riu*, or *rakahi*, exceedingly large, or largest.

VII. Verbs.

1. *Verbal Particles* do not appear in the Present; shorter forms of the Personal Pronouns are used with the Verbs.

Example: tahi to live. Singular, 1. *nau au tahi* I live, 2. *ioe o tahi* thou livest, 3. *iia a tahi* he lives; Plural, 1. incl. *ga'u gau tahi, ame'u meu tahi* we live, 2. *amo'u mou tahi* ye live, 3. *ra'u rau tahi* they live.

With the Verb in the Past, however, *n* precedes this short Pronoun; *nau gawasia i tali* I unloosed the rope, *nao gawasia* thou, *na gawasia* he, unloosed. This only appears in the Singular.

Future.—The Particle *i* is used to mark the Future in the Singular; *nau wai ari taoha* I shall go hereafter, *ioe oi ari* thou wilt go, *iia ai ari* he will go. In the Plural *rai* also is used in the Third Person; *ra'u rau ari* or *rai ari*. In the Dual *i* is used; *garai, ameriai, murui, rarui*.

In Arosi, though not in Wano, *i* is used in the Plural with each Person.

The Verb *ari*, to go, is used as an auxiliary, giving a future sense; *au ari heibai be iarau* I am going to forbid them, I shall forbid; *gau ari nahuia* we will kill him, are going to kill. The meaning, however, is not always future; *wai ari bubu* water goes on trickling. Compare the use of the auxiliary Verb *va* in Ambrym and Sesake.

The Future follows on a Conditional Conjunction; *ona wai tahi* if I shall live. The same also after an Illative Conjunction; *a haatorau huni wai boi* he ordered me that I should come here.

The Future also is used in an Imperative; *oi ari* go.

2. *Imperative.*—Either the simple Verb is used, or a short Pronoun; *ari, haate*, go, speak, or *o ari o haate*; so *mou, muru* (Dual) *haate*, speak ye, ye two; *gau haate* let us speak, *gara* us two, *rara* them two.

3. *Negative*; *ai* is introduced before the Verb; *au ai tahia*

I don't wish. The Dehortative *qai* is also used in a Conditional sentence; *ona na qai rabasia* if he should not wish; and with the Future; *au qai ari* I shall not go. See Negative Adverb.

Dehortatives are two, *qai, a qai*, and *a bu*; *oe a qai* don't you (do it), *ia a qai* let him not, *au qai* let it not be I; *abu* don't, *mou abu* don't you, Plural.

4. *Prefixes*; 1. Causative *haa*; *tahi* to live, *haatahi* save, make to live. 2. Of Condition, *ma*; *makari* torn. 3. Reciprocal, *hei*; *raru hei* n*ahui* they two strike one another, fight; *hei*, as *vei* in Fiji and Florida, is used where reciprocity is not strictly in view; *hei taahi* to pity.

5. *Suffixes*; transitive terminations directing the force of a Verb upon some definite object, or making a neuter Verb transitive, are *si, hi, ri*; *gawa* to come loose, *gawasi* to unloose; *'aro a gawa* the line is undone; *iatei na gawasia?* who undid it? *ma'e* to die, *ma'esi* to die of something; *murui* n*aua*, *murui ma'esia* if you two eat it you two will die of it (Arosi); *'ani* to cry, *'anisi* to cry for; *ebasia ni oma* run to the village; *hana* to shoot, *hanasia ni noni* shoot a man; *sina* sun, *haasinaria i tooni* dry the garment in the sun; *siba* to seek, *sibaria* seek for it; *oro* to swim, *orohia i haka* swim to the ship.

6. *Reflective Verb*; *a haama'esia haria* he killed himself, made him die by himself, alone.

7. *Reduplication* is of the first syllable or syllables, or of the whole word, signifying repetition or continuance.

8. An Arosi sentence is worth noting which shows the Verb as a Noun with Suffixed Pronoun; *au omesia ni* n*ahuiamu dooramu* I saw thee kill thy brother, literally, thy killing thy brother. This to a certain extent connects with the Santa Cruz idiom; which see.

VIII. Adverbs.

Many of these show forms of words common in the Adverbs of other Melanesian languages.

1. *Adverbs of Place.* The common directive hitherwards is *mai*, outwards *wo*; *naani* here, *naasi* there, *nawoni* there, near, *nawosi* there, far off, with demonstrative Particles *ni* and *si*; *iei* there indefinitely; *noaiiei* there, *noni nonaiiei* man of that place; *hei* the place where, *ihei, nahei, naihei* where; *a 'o'a ihei?* where does he live? *oi ari ihei?* where are you going to? *o boi hei?* where do you come from? *noni ni hei?* man of what place?

2. *Adverbs of Time*: *oha* space of time; *oha ni* now; *oha nani* then, of past time; *oha qani* then, long past; *oha orea* then, not so far back; *ta oha* hereafter; *deeni* to-day; *bania gau* presently; *hooa* to-morrow (*hoo* light); *hoo-*

awo day after to-morrow; *nonora* yesterday, *nonora wo* day before yesterday; *noaigeta* when; *nage, nageta* when, of past time, *geta* when, of future time; *mau* yet; *ga'u* still; *no'a mai* up to the present time, Mota *noga*; *mou* again; *gu* of sequence, thereupon; *ona wai tahi wai gu ari* if I should live I shall then go; *a haatorau nau gu boi inia* he commanded me, I thereupon came here because of it.

3. *Adverbs of Manner*: *oani* thus, *oasi* so; *onaitaha?* how? *haaheua?* how? *moi* only; *haagoroia* make it good, well; *haakomononoa* completely; *riu, rakahi,* very, exceedingly.

Negative: the Exclamation is *aia,* which also is the Adverb; *wai ari ome gasi ai boi ma'ua aia* I shall go and see whether he will come or not; *ai boi ma'ua aia? aia* will he come or not? no. It is also a Noun; *taha nai 'ana si? aia* what is in that bag? nothing. The *Affirmative* is *io*; as an Adverb *marai* truly.

IX. Prepositions.

These are Simple Prepositions, or Nouns and Verbs used as Prepositions.

1. *Simple Prepositions.* 1. Locative *i*; seen in Adverbs *ihei, iei*; *i Wano* at Wano; *iia a 'ura i mana i ruma* he stands at the door; *na i; iia ihei? nai ruma, nai mou* where is he? in the house, in the garden. 2. Motion to persons, *be*; *o boi beiau* come to me; no doubt *pe, be,* of Banks' Islands, and meaning 'with' rather than 'to.' 3. *suri* is only used in Wano of following; *o boi suriau* come after me; but in Arosi *suriau* is to me. 4. Motion from, *bani*; *a hora baniau* he has gone away from me; *haua bania* take it away from him. 5. *tai* from; *boi tai inia* come from him. 6. Motion against, *horo,* not common; *didi horo* to make a shade against. 7. Dative, *tana* to; *o ha tanau, tanaa,* give to me, to him. 8. Genitive, *ni*; *noni ni Wano* a man of Wano. 9. Instrumental, *'ini*; *Tara a doria qarisuna 'ini wai* Tara bathed his nose with water; *taha o nahuia 'inia?* what did you strike him with? *'inia i mada* with a club. Another meaning is 'for;' *o 'ani 'inia taha?* what are you crying for? *au tahuri rarua 'inia i haruta* I pay those two for rowing; *taha mou besia i bo adau 'inia?* what did you steal their pig for?

2. Nouns used as Prepositions: 1. *huna,* Florida *vuna,* Mota *vuna*; *hasie a teri hunana i bauna* the tree fell on (atop of) his head. 2. *bahai* underneath; *kua a haasusu bahaina i ruma* a fowl laid eggs under the house; *bahaigu, bahaimu,* under me, under thee. 3. *noai uruha* the midst; *noai uruhada* between them, in the midst of them.

3. Verbs used as Prepositions: *qarasi*; *ari qarasia* go meet him; *o abui 'ura qarasia i dani* don't stand against the light; *didiusi* is used in the sense of *horo* against, to shut something in, or out.

X. Conjunctions.

1. *Copulative,* with Nouns *mana*; with Verbs *ma*; *au ari noaiiei ma u omesia* I went there and saw him. 2. *Adversative, mia*; *au ari, mia aia* I went, but he was not (there). *Disjunctive, ma'ua* or; *goro ma'ua aia?* is it good or not? *Conditional, ona* if;

ona ai biowa ma wai ari, ona ai nahoa ma boi if it should be calm (and) I shall go, if there shall be surf (and) it can't be. *Illative, Declarative, huni* that; *a haate huni wai boi* he said that I was to come.

The Conditional *ona* is used for 'as;' *nau na haua ona haate amu* I did as you said, according to your saying. There is no word for 'till;' *'o'a gau ma wai ahoi mai* stay till I come back, stay a while and I will come back.

XI. Numerals.

1. *Cardinals;* one *tai*, two *e rua*, three *e'oru*, four *e ha'i*, five *rima*, six *ono*, seven *bi'u*, eight *waru*, nine *siwa*, ten *tanahuru;* eleven *tai tanahuru mana tai*, twenty *rua tanahuru;* a hundred *tanarau*, a hundred and thirty-four *tai tanarau mana 'oru tanahuru mana ha'i.*

Interrogative and Indefinite, *e siha* how many, so many.

In counting *eta* is used, not *tai*. The Prefix *e*, no doubt verbal, can be used with all but *tanahuru*. For the sum above ten *madara* is used by some. For a very large number of men, not strictly a thousand, *melu mane* is used. For a very great number the saying is *o qai ohainia hako i warehuna i huto* you cannot count all an opossum's hairs.

To all Cardinals, except *tanahuru, ta* is sometimes prefixed; *wai ha tanao ta rua tabaika 'inia* I will give you two pieces of tobacco for it.

Men on board canoes are counted with *ta'e; ta'e siha? ta'e ono* how many men on board? six, Mota *sage visa*. A score, used in counting betel nuts and days, is *gagau; gagau bua* twenty nuts, *rua gagau* forty; but it is not admitted that this word is *kakau* fingers. A thousand mangos *aii wawai beo*.

2. *Ordinals;* formed by Suffixing *na; ruana, 'oruna, tanahuruna*, second, third, tenth. First is *na'o*, front.

3. *Multiplicatives*, with the Causative *ha'a; ha'a siha?* how many times? *ha'a ha'i* four times.

XII. For comparison with Maewo and other Northern New Hebrides tongues the Hundredth Psalm is given.

Gana 100.

1. Mou imoimo waewae tanaa Lord, oma rago: mou tatauaro waewae tanaa Lord; ari qarasia i mana 'inia i suru raha i gana. 2. Mou 'irara 'inia Lord huni ia God: na haaqaraga'u, ma ai iaga'u; iga'u i *m*ane hu*n*a ana, mana sipu nai mouana. 3. Mou siri wou haagorohia nai mana i bara ana; mou ari unu haagorohia nai hera hora ana: haagorohia, haate goro 'inia atana. 4. Maia ia Lord a goro, a heitaahi tarau: i tawado suri *m*ane buru*n*a rago.

28. Ulawa, Contrariété Island.

There is little difference between the speech of Ulawa and of the part of Malanta near to it. An outline of it is given by Von der Gabelentz, taken from grammatical notes printed by Bishop Patteson. The following has been independently compiled from scholars at Norfolk Island who speak Mota. There is more difficulty in ascertaining the correct form of Ulawa words than has been found in any other language.

I. Alphabet.

1. *Vowels.*—a, e, i, o, u.

2. *Consonants.*—k; t; p, w; q; m, *m*, n, *n*; r, l; s, h.

There is no g; what is hard g in Wano is here k; the Melanesian g is replaced by a break, as in *i'a* fish, *pa'u* head. The sound of t is so like d that there is doubt whether two letters should be used; t has been dropped in many words; *'iola*, Florida *tiola*, canoe; *pa'u*, Mota *qatu*, head; q = pw. Both r and l are used, but the natives do not easily distinguish the sounds.

II. Articles.

1. The Demonstrative Article is n*a*, not commonly used. 2. The Personal Article *a* is seen in *a tei* who, *a ola* for a person's name, *ola* a thing, and in personification *a ola kaikai* a deceiver.

III. Nouns.

1. There is the common division of Nouns which take and do not take a Suffixed Pronoun; *pa'uku* my head, *nima inau* my house.

2. *Verbal Substantives* are formed by adding n*a*, *ana*, to the Verb; *ma'e* to die, *ma'ena* death, *wala* to speak, *walaana* speech.

3. *Plural.*—The Plural sign m*ai* precedes the Noun; m*ai nima* houses; *huna*, and *e huna*, a Verb, many, follows; m*ai nima e huna* houses, many of them.

IV. Pronouns.

1. *Personal Pronouns.*

Singular, 1. inau, na; 2. ioe, o; 3. ineia.

Plural, 1. *incl.* ikailu, ikia, *excl.* imeilu, iami; 2. iomoulu; 3. ikiraeilu.

Dual, 1. *incl.* ikarai, *excl.* imerei; 2. iomoroi; 3. koroi, rarui.

The Prefix *i* is used or not, at pleasure. The Plural is, in fact, a Trial, *lu*

standing for *'olu* three. The Dual is similarly made by the addition of a form of *rua* two.

2. *Pronouns suffixed to Verbs and Prepositions.*

Singular, 1. au; 2. o; 3. a. *Plural*, 3. ra.

As is commonly the case, there is no short form for the First and Second Plural.

Examples: *horoi* to strike, *e horoiau* he strikes me, *horoio* thee, *horoia* him, *horoira* them; m*aneau* from me, m*aneo* from thee, m*anea* from him, m*anera* from them.

This Pronoun is suffixed to Verbs, the object of which is otherwise expressed; *sesa parasia lalo* fence round (it) the garden.

3. *Pronouns suffixed to Nouns.*

Singular, 1 ku; 2. mu; 3. na. *Plural*, 3. tailu.

For the First and Second Plural there are, as usual, no forms; that used for the Third Plural is evidently a Trial composed of the Numeral *lu* for *'olu*, with *ta*, which, as *da*, has been seen in Wa*n*o, and is equivalent to *ra*.

4. *Demonstrative Pronouns.*

A Demonstrative Particle n*e* makes n*eho* this, n*eawau* that.

5. *Interrogative Pronouns.*

Of persons; *a tei*? Plural *kiratei*? who? Of things, n*a taha*? what? a Noun with the Article.

V. Possessives.

There is only one Possessive Noun used, with a suffixed Pronoun, together with such Nouns as cannot take a suffixed Pronoun themselves; and this is that which has special reference to food and drink, *'a*; *ta mai moola ni nau 'akua* give me my food, *ta mai wai 'akua* give me my water.

There is another, *na*, which, with the suffixed Pronoun is used only as 'mine,' 'thine,' never with a Noun as 'my,' 'thy;' *nakua* mine, a thing belonging to me, *namua* thine, *nana* his.

There is with the First and Second Person of the suffixed Pronoun an added *a*, as in Florida. There is also an added *i*; *ta mai moola ni nau 'akui* give me my food; (in Bishop Patteson's Notes *nakui* for us, *namui* for you, *nanai* for them;) this *i* is probably the mark of Plural as in Wa*n*o, and *nakui* does not mean one thing which belongs to us, but several things which belong to me; the plurality being in the things, not in the persons.

Possession is also signified by the Personal or Interrogative Pronouns following those Nouns which cannot take the suffixed Pronouns; *nima inau* my house, *nima atei*? whose house?

VI. Adjectives.

1. The Adjective follows immediately after the Noun: *nima paina* a large house, *'inoni tiana* a good man, *'inoni tataala* a bad man.

2. *Comparison* is made by the Preposition *mane* from; *qo paina manea 'asuhe* a pig is larger than a rat; *iami huna manera* we are more than they.

VII. Verbs.

1. *Verbal Particles.*—Verbs are commonly used without anything before them; they are also preceded by a shorter form of the Pronoun when the subject, a Pronoun, has been expressed; *ioe o lae* thou goest, *imeilu meilu lae* we go, *iomoulu moulu lae* ye go. But there are Verbal Particles *a* and *e* which go with Verbs; *na a lae siiri* I go to-day, *neia e lae* he goes, *kailu a lae* we go (or *kailu e lae*), *ikiraeilu a lae* they go, *koroi e io* they two sit. These two are sometimes combined; *neia ea lae.* There does not appear to be any temporal force in these Particles.

Bishop Patteson, at the time that he printed his notes on this language, 1864, denied that there was any 'so-called Particle' before the Verb; but in a later memorandum he says '*e, nai, si,* are in some sense Verbal Particles.' I have no knowledge of *nai*; *si* is an Adverb rather, of sequence, answering to Mota *qara,* and is used sometimes with *a*; *na a si lae oto iteni* I shall go to-morrow (see Saa).

2. *Prefixes*; 1. Causative *ha'a*; *'inoni e a mauri* a man lives; *neia ea ha'amauria* he saved him. 2. Of Condition *ma*; *'o'i* to break (probably Florida *goti*), *ma'o'i* broken. 3. Reciprocal *hai*; *horoi* to strike, *koroi haihori* they two beat one another; *wala* to speak, *karai haiwala* we two converse.

3. *Suffix,* giving or determining transitive force, *si*; *nara* to cry, *narasi* to cry for; *o narasia na taha?* what are you crying for? *ma'e* to die, *ma'esi* to kill; *neia a ha'ama'esia maraana* he killed himself, literally, killed him by himself, alone; *haka* apart, asunder, so torn, *hakasia* to tear; *atei hakasia?* who tore it? *io* to sit, *ha'aiosia* set it up, make it sit.

4. *Negative Verbs*; the Negative belonging to Verbs is *pale*; *na pale losia* I don't see him. But the Negative Adverb *qaike* is used; *na qaike lae* I am not going; *koroi qaike e io* they two do not remain, sit. The *Dehortative* is *sia*; *mou sia kaikai* don't you fight.

VIII. Adverbs.

The Demonstrative *ne* makes *nehou* here, *newau* there; *ha'atau,*

afar, is the Causative *ha'a* and *tau=sau* Mota, *hau* Florida; *mai* is hither; *ihei* where, *hei* the place where. 2. Of Time, *otoniho* now, *siiri* to-day, *teni*, *oto iteni*, to-morrow, *nonola* yesterday, *nenita* when, heretofore or hereafter.

The Negative is *qaike*. Affirmative exclamation *iau*.

IX. Prepositions.

Prepositions are 1. Simple, 2. Nouns used as such, 3. Verbs.

1. *Simple Prepositions.*—1. Locative, *i*. 2. Motion to, *suli*. 3. Motion from, *mane*. 4. Dative, *muni*. 5. Instrumental, *ana*. 6. Relation to persons, *mai*. 7. Genitive, *ni*.

1. Locative, *i* at; as in *ihei?* where? *i Saa* at Saa, *i leni* above, *i lalo* in the garden, *i nima* in the house. There is a Preposition *wai*, to which *i* probably gives its force; *neia wai nima* he is in the house. A locative Preposition is sometimes omitted; *e 'ura mana nima* he stands (at) the door. 2. *suli*; *lae mai suliau* come hither to me; in another sense, *lo sulia* look after him. 3. *mane* from; *ai tale maniau* go away from me. 4. *muni* to; *ta mai muniau* give it hither to me. 5. *ana* with; *na horoia ana mata* I struck him with a club. This has a more general sense of connexion with; *na rarani ana tuna* I warm myself at the fire. It can come at the end of a sentence; *ne niho peni na usuusa ana* this is the pen I wrote with. It is remarkable that this Preposition, when it refers to many things, takes the Plural termination *i*, either as *ani* or *anai*; *ana na taha?* concerning what? of one thing, *ani taha?* concerning what things? Bishop Patteson's examples can all be thus explained. 6. *mai* with; *maiau* with me; *e eo maia tei?* with whom does he stay? *maia 'amana* with his father. 7. *ni* of; *'inoni ni hei?* a man of what place? *ni Ulawa* of Ulawa; *mapo ni Ulawa* an Ulawa locust; *pa'u ni qo* head of a pig; *saulu ni manu* bird's egg.

2. *Nouns:* 1. *lao*; *eo laona wai* it stays in the water, *laona mausu* in the forest; *tooni eo laona* there are clothes in it. 2. *leni*; *eo lenina hoihau* it stays on rocks; *hoihau e usu leniku* a stone fell on me, on the top of me. 3. *oroha*; *eo orohana ai* he sits under a tree. 4. *keke*; *Wate e io kekena Haluwate* Wate sits beside Haluwate.

3. *Verbs:* 1. *parasi*; *'ura parasia* stand in the way of it; *na tooni parasiau* I clothe myself over; *sesa parasia lalo* fence round a garden; *sesa parasia qo* fence against a pig. 2. *ohi*; *lae ohia* go after him, go fetch; *losi*, to see, is used of motion to; *losia* to him.

X. Conjunctions.

1. Copulative, *na*, and; *Haluwate na Wate* Haluwate and Wate; the Preposition *mai* is also used as *mi* in Ureparapara; *na kau maia na qo* the cow and the pig. With Numerals *ma na*. 2. Disjunctive, *wa*, or; *e tiana wa qaike?* is it good or not? 3. Conditional, if, does not appear; *e ahola* (if) it is calm; *na a losia oto na a walaa munia* (if) I see him I will tell it to him, literally,

I see him, after, I tell it to him. This *oto* becomes a connective Conjunction; that past, then.

XI. Numerals.

1. *Cardinals;* one *eta, tai,* two *e rua,* three *e 'olu,* four *ha'i,* five *e lima,* six *e ono,* seven, *e hi'u,* eight *e walu,* nine *e siwa,* ten *tanahulu, awala* ; eleven *ta awala ma na eta,* or, *tanahulu ma na eta,* twenty *e rua awala,* twenty-two *e rua awala ma na rua*; a hundred *tanalau,* a hundred and twenty-two *tai tanalau ma na rua awala ma na rua.* The *Interrogative* and *Indefinite,* how many? so many, *e nita.*

The Particle *e* marks the use of the Numeral as a Verb. The difference between *tanahulu* and *awala* is not plain; the latter is always used for more than one ten. The sum above ten and above a hundred is marked by *ma,* which is not a Conjunction.

2. *Ordinals;* made by adding *na* to the Cardinals; *ruana* second, *'oluna, ha'ina, limana* ; tenth *awalana.*

3. *Multiplicatives* with the Causative *ha'a* ; *ha'arua* twice, *ha'a-'olu* thrice; *ha'a nita?* how many times?

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29. Malanta, Saa.

The great island of Malanta is called *M*ara, *M*ala, or Mala, according to dialect. The South-Eastern part is divided from the rest by a narrow channel, and is called M*ala* m*aimai*, little Mala, to distinguish it from M*ala paina*, great Mala. In M*ala* m*aimai* there are two dialects said by the natives to be very different; that spoken at Port Adam, and the one here represented, which is spoken at Saa at the extremity of the island, and with local variation along the Western coast up to Bululaha. This is not very different from Ulawa; the opinion at Saa is that the Ulawa people have the same language, but do not speak it right. In the Vocabulary in the first part of this book some words may be seen from a distant part of Malanta, rather from an island close to the coast, Alite; the words are in many instances the same with those of Mala *maimai*, but the change of *n* to *l* is remarkable.

The language of Mara Masiki given by Von der Gabelentz is that of Iolaha between Saa and Bululaha, as it was shown in short grammatical notes by Bishop Patteson.

I. Alphabet.

1. *Vowels.*—a, e, i, o, u.

2. *Consonants.*—k; t, d; p, w; q=pw; m, *m*, n, *n*; r, l; s, h.

1. There is a certain variation between *a* and *e*, whereby it is *wai* and *wei*, *mauri* and *meuri*, *paina* and *paine*; but *e* appears to be characteristic of Saa. 2. The guttural is k, and not hard g. The Melanesian g is not used, but a gap or break marks its place; *'apu*, Florida *gabu*, blood, *i'a* fish. 3. In many words t has been dropped; *'inoni*, Florida *tinoni*, man, *pa'u*, Mota *qatu*, head. There is no sound of n with d; but d has often the sound of dj; *dano*, *djano* firewood. 4. It is p, not b, at Saa. 5. Both r and l are used, but it may be doubted whether the distinction is fixed.

II. Articles.

1. *Demonstrative* Article, *na*; *na nime* the hand, *na nimeku* my hand. The Article is often omitted.

2. *Personal* Article, *a*; not used with Personal names; but they say *a ola* the person, when a man's name is not known or remembered; *ola*, a thing, being used for the name; *a laha* the big man.

III. Nouns.

1. There is the common division between those that do and do not take the suffixed Pronoun; *na nimeku* my hand, *na nume neu* my house.

2. *Verbal Substantives*; the termination *ha* is shown in *maurihe* life, safety, from *mauri* to live. The termination *ana* of Ulawa is not proper at Saa.

3. *Plural.*—There is no sign of simple Plurality; *hune* is 'many' or a collective; *na nume hune* houses, a group of houses, *na ahutana hune* the whole country, i. e. in all its parts; *ahuta* totality, *ahuta kailu* we all.

IV. Pronouns.

1. *Personal Pronouns.*

Singular, 1. ineu, neu, no; 2. ioe; 3. *i*neie, *n*eie, na.

Plural, 1. *incl.* ikolu, *excl.* emeilu; 2. omoulu; 3. ikere.

Dual, 1. *incl.* ikure, *excl.* emere; 2. omorue; 3. kererua.

The Prefix *i* is used or omitted at pleasure. The Plural is really a Trial, except in the Third Person; *lu* being the Numeral *'olu* three.

2. *Pronouns suffixed to Verbs and Prepositions.*

Singular, 1. ieu; 2. io; 3. ie.

Plural, 1. —; 2. —; 3. ire.

3. *Pronouns suffixed to Nouns.*

Singular, 1. ku; 2. mu; 3. ne.

Plural, 1. *incl.* kolu, *excl.* meilu; 2. moulu; 3. re, da.

4. *Demonstrative Pronouns.*

These are often the same as Adverbs of Place; *ie* this, *waune* that, *'ana ie* this bag, *'ana waune* that bag; *kere paro ie* those persons there, not far off, *kere waune* those persons; *nie* is this or that; *ne* a Demonstrative Particle, *ne wau* that, *nenena* that man; *na taena* this, *na tawaune* that, with the Article *na*. A Demonstrative is *mo*; *mo i Ulawa* the Ulawa people, *na mo wala ta?* what is that word? *mo wala neu* my word. The Vocative *mala* is Demonstrative; *laiio pei mala waune* go with those people.

5. *Interrogative Pronouns.*

Of Persons; *atei*, plural *kiratei*, who? *ola tei?* whose is the thing? *hanua tei neniene?* whose place is this? Of things; *ta* what? *na ola ta?* what is the thing?

6. *Indefinite Pronouns.*

The Demonstrative Pronouns are also Indefinite. A Noun *na moini* is 'some.'

V. Possessives.

There is only one Possessive Noun, used for things to eat and drink, *'a*; *uhi 'akua nie* that is your yam to eat; *'amui* thine, *'ana* his, *'ameilu* our, *'amoulu* your, *'ada* their. To the suffixes *ku* and *mu*, *a* and *i* are added; as Florida *gagua*, and Ulawa *'akui*.

In the absence of a Possessive Noun to be used with Nouns which cannot take a suffixed Pronoun, the Personal Pronoun, or Interrogative, is simply added to make a Possessive; *naihi ineu* my knife, literally, knife I; *ola tei nie?* whose thing is this? *ineu* mine; literally, thing who? I.

VI. Adjectives.

1. These follow simply after Nouns; *'inoni paine* a big man, *mela maimai* a little boy.

2. The termination *'a* is seen in *pulupulu'a* very black, *nonoro'a* red; the Prefix of Condition *ma* in *madoro* hot, *malimali* sweet.

3. *Comparison* is made by a Preposition *mane* from; *qo paine mane 'asuhe* a pig is larger than a rat, *emeilu melu hune manere* we are more than they.

VII. Verbs.

1. *Verbal Particles.*—There are two certain Verbal Particles *ko* and *ke*. Example with Verb *lesi* to see.

Singular.	1. *no u lesie,*	*no ko lesie* I see him.
	2. *ioe o lesie,*	*o ke lesie* thou seest him.
	3. n*eie e lesiu,*	n*eie ke lesiu* he sees me.
Plural.	1. incl. *kolu ko lesie,*	*kolu ke lesie* we see him.
	excl. *emeilu ko lesie,*	*emeilu ke lesie* we see him.
	2. *omoulu ko lesie,*	*omoulu ke lesie* you see him.
	3. *kere ko lesie,*	*kere ke lesie* they see him.

Of these, *u, o,* cannot be considered other than short pronominal forms; *e* may be a Verbal Particle; *ke* and *ko* evidently are such. The temporal signification of these is very uncertain.

For the Future *i* is added to *ke*: *hooa no kei lae haaau* tomorrow I shall go fishing.

2. The Verb is commonly used without any Verbal Particle; and often a short form of the Pronoun precedes the Verb, even when the full form appears as the subject; *no u, ioe o,* n*eie e,* as above with *lesie*; and in the Plural *kolu, melu, moulu.*

In the following narrative no Verbal Particles, except *e,* appear.

Meilu esuesu me esu, m*a*no oto, nu io i 'ano; oto, haluhe e halaie ririiku; nu lesie, oto nu tohue ana hau. Kere hahau henue, ana aeaeku e adiadi; oto, kere unue *m*ane melu uluolosie wai, *m*ane aeaeku e salu oto hiito. Oto, melu uluolo oto mai henua, nu lae mai henua; oto, eno l*e*nine hulite, saiku rodohono, no kaa manataie henua, no u *n*ar*a*nara horodo.

We were working in the plantation, it was already finished, I sat down on the ground; then (or by-and-bye) a centipede bit my toe, I saw it, then I chopped it with an axe. They carried me (on their backs) to the village, because my leg was tender; by-and-bye they said that we were not to cross the water lest my leg should presently pain me exceedingly. By-and-bye we crossed over hither to the village, I came hither to the village; then I lay on a mat, my inside was dark (I lost consciousness), I did not know the place, I cried till night.

There is no Verbal Particle when an Adverb *si,* like the Mota *qara,* comes before the Verb; *ana no ko meuri no si lae* if I live I shall go, *si* meaning 'in that case'; *e usuneinieu mai, no si lae mai ana* he ordered me, I thereupon came here because of it.

3. *Imperative*; *lae, unui hunie* go, tell to him, *molu lae, moru lae,* go ye, go ye two; n*eie ke lae unui hunie* let him go tell to him.

4. The *Negative* has *kaa* before the Verb; *no u kaa mautai* I don't understand, *no u kaa lesie* I don't see it. The *Dehortative* is *sa*; *neu sa lae* let me not go; *sa horohoro* don't fight; *uri* is added; *sa uri, ioe sa uri,* don't. The Preposition m*a*ne also is used, which see.

5. *Prefixes.*—1. Causative, *ha'a*; *mauri* to live, *ha'amauri* to save; *ma'e* to die, *ha'ama'esi* to kill; *o sa 'ure ha'arodohono* don't stand so as to make dark, i. e. in the light. 2. Of Condition, *ma*; *'o'i* to break, Florida g*oti, ma'o'i* broken; *dano e ma'o'i* the wood is

broken, *neu u 'o'ia* I broke it. 3. Reciprocal, *hei*; *kererue ko hei-seuni* they two are fighting with one another. 4. Of Spontaneity, *taka*; *luhe* loose, *o ke luhesie walo* you unloose the rope; *walo e takaluhe* the rope has come loose; *walo e takarara* the rope has come undone.

6. *Suffixes*, making a neuter Verb Transitive, or determining the active force; *si*; *haka* tear, *hakasie tooni* tear (it) cloth; *luhe* loose, *luhesie walo* unloose a rope; *hana* to shoot, *hanasie* shoot him; *uluolo* cross, *uluolosie wai* cross water; *ma'e* to die, *ma'esie noma* to die of a spear (wound); *olo* to swim, *olohainie haka* swim with a canoe; *sato* the sun, *ha'asatohaie tooni* dry clothes in the sun; in the two latter examples *hai=sag* of Mota, &c.

7. *Reflective* Verbs have the word *marana* meaning 'alone;' *atei e horoie? wa e ma'e marana?* did someone kill him? or did he die of himself? *wa e ha'ama'esie marana?* or did he kill himself?

8. *Reduplication* of the whole word or of the first syllable, intensifies, repeats, or prolongs the action.

VIII. Adverbs.

Adverbs are many of them made up of Nouns with Prepositions; others are the same with Demonstratives.

1. *Adverbs of Place.* The common sign of direction hitherwards *mai*; *ie* there, *paro ie* there in that direction; *paro* (Sesake *palo*, Mota *kalo*), *ta'e* (Mota *sage*), mark points of direction, the latter landwards; *hauna* there, not far off; *ne wau* there, far off, *ne mai* here, this way, *ne* being a demonstrative Particle; *nena* here, *nenena* there; *nume waune* the house yonder; *itei*, *neitei* where; *poo* outside, one side; *rau wei poo wau* by the water, that side of it; *poo mai mane hanua* outside the village this way.

2. *Adverbs of Time: siiri* to-day, *hooa* to-morrow, *nonola* yesterday, *nonola oto wau* day before yesterday, i. e. that *nonola* in the past, *we ite wau* day after to-morrow; *ana na dini* when, in the future, hereafter, if it should arrive, *ana na dini mano oto* when, in the past; *oto mola na* just now past, *oto waite* formerly, *oto* already; *nekau* soon; *neua* still; *e kaa ma'e ua*, *neua e mauri ua* he is not dead yet, he still lives yet; *lou* again; *o ke oo kau losieu, no ke lae lou mei* stay awhile (*kau*), wait for me, I will come hither again; *'ali hoi* back again, Mota *tal* round, Florida *goi* again.

3. *Adverbs of Manner: urini* thus, *urine* so, *uri ta?* how? *e'ua* (Florida *egua*) why; *e'ua ko tete urine?* why do you do so? *keduana* well; *hiito* exceedingly; *mola* without particular cause or reason.

The *Negative Adverb* is *haike*; *no ke lae kau lesia ohe ko lae mai wa haike* I will go for a while and see if he is coming here or not; *neie ke lae mai wa haike? haike*, is he coming or not? no; *na ta wau laona mae? haike* what is that in the sack? nothing. The Negative exclamation is *haike*; Affirmative *iau*.

IX. Prepositions.

1. *Simple Prepositions* are—1. Locative, *i*. 2. Motion to, *suli*. 3. Motion from, m*ane*. 4. Dative, *huni*. 5. Instrumental, *ana*. 6. Relation to persons, *pei*. 7. Genitive, *ni*.

1. The locative *i* appears in the Adverbs *ie, itei*; *kolu itei?* where are we? *i Saa* at Saa; *neie itei?* where is he? *wa i nume* there, in the house; *i'ano* on the ground. 2. *suli*; *lae sulie* go to him. 3. m*ane*; *da* m*anea* take it from him. The use of this in comparison is shown under Adjectives; it is also used in the sense of 'lest;' m*ane aeaeku e salu* lest my leg should pain me; m*ane o nana* m*ane o matai* don't eat, lest you be sick. 4. *huni*; *da hunia* give to him. 5. *ana*; *e rapusia ana* n*a ta? ana taloili* what did he strike him with? with a club. This Preposition has the general sense of cause; *na ta ni ko* n*arasie?* what is it he is crying about? *ana o rapusia* because you beat him; *no ke wai rerue ana kererua hote* I pay those two because they two have paddled (in my canoe). 6. *pei*; *o io pei atei? peia 'amaku* who are you living with? with my father. 7. *ni*; *nume ni hau* house of stone; *'inoni ni tei? 'inoni ni Ulawa,* a man of what place? a man of Ulawa; *poo ni nume* the other side of the house.

2. *Nouns* are used with the sense of Prepositions.

1. *l*e*ni* upon; *l*e*niku* upon me, my top; *l*e*nine qauku* on the top of my head; *dano kire usu lenine hoiheu* a tree fell on, on the top of, a rock. 2. *haha* under; *kua e lahi hahana nume* a fowl laid eggs under the house. 3. *lao* inside; *laona nume* inside the house; *laomu* in thee. 4. *kerekere* beside; *kerckerena tala* beside the path. 5. *poo* beyond; *poo wai* the other side of the water.

3. There are also *Verbs* which may be taken as Prepositions; *e 'ure honosie* he stands in the way of it; *hono* (=*wono* in Mota) with transitive *si*; *lae ohie wai* go after water, go fetch water; *lae honie Dora* go after Dora.

X. Conjunctions.

1. Copulative, n*a* and. 2. A Connective is *oto* by-and-bye, that finished, then. 3. Adversative, *na* but; *nu lae kau na no kaa lesie* I went for a while but I did not see him. 4. Disjunctive, *wa*; *initei o sare tooana, inie wa inie na?* which do you wish for, this or that? *tiana wa haike?* good or not? 5. Conditional, *ana*; *ana kohola no ko lae, oto nahola haike* if it be calm I shall go, if surf not; *ana ko sare lae* if you like go; *ana ko serei na ke oo* if he refuses he will stay. 6. Illative, *uri*; *e unua uri no ke lae* he ordered that I should go. This also means 'as,' see Adverbs *urini, urita,* as this, as what. Another word also means 'as;' *no u ta mala o unua* I did as you ordered it.

XI. Numerals.

1. *Cardinals*; one *e ta*, two *e rue*, three *e 'olu*, four *e ha'i*, five *e lime*, six *e ono*, seven *e hi'u*, eight *walu*, nine *siwe*, ten *tanahulu*, twelve *awala mana rua*, twenty *rue awala*; a hundred *tanarau*; a hundred and twenty-four *tata tanalau rue awala mana hai*; a thousand *mola*; *e nite* how many, so many.

In counting a series it is *e ta*, but after that *rua*, *'olu*, &c., without the Verbal Particle *e*. This is never used with *walu* and *siwe*, but is sometimes with *tanahulu*. A single thing is not *eta* but *tata*; *tata mane* one man, *tata haka* one canoe. The use of another Numeral for ten is that of Ulawa. The exact number of a thousand is conveyed by *mola* when yams are counted. A thousand cocoa-nuts is *qela ni niu*; a very great number of things is *sinola*; very many past count *mamau*; *udi* exceedingly many. For a very great number they say *warehuna huto!* opossum's hairs! or *idumie one!* count the sand!

2. *Ordinals* with the termination *na*; *e tana* first, *e ruana* second, *tanahuluana* tenth.

3. *Multiplicatives* with causative *ha'a*; *ha'a rua* twice, *ha'a awala* ten times; *ha'a nite?* how many times.

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30. Florida, *Gela*.

The native name of the island of Florida is *G*ela, by which, in the form of Gera and Gela, the island of Guadalcanar is known in San Cristoval and Malanta. The main part of Florida is divided by the very narrow channel of Scudamore's Passage; and again a third portion is separated by a wider channel; but the whole forms one country *G*ela in the view of the natives and their neighbours; and there is no separate name for either of the divisions.

The language of Florida and that of Bugotu in Ysabel are closely allied; and the same language in fact is spoken on the coast of Guadalcanar to which Florida lies opposite. It is understood at Savo, where the native language is very different. This, therefore, is an important language by its position; and it has become more important as it has come into use in Missionary teaching. It is now well known, and a Prayer Book and two Gospels have been printed.

This is the language which is shortly represented by Von der Gabelentz under the name of Anudha. When Florida was first

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approached by Bishop Patteson and the native name of the island was enquired for, it happened that the name was given of a small islet which was near at hand, near Boli. This was naturally taken to be the name of the country. The name of the islet is Anuha, but the native who gave the name pronounced it in the fashion of his part of Florida, Anudha. Hence among the natives of the eastern Melanesian islands Florida is known as Anuta, and (*a* being taken for the Preposition which commonly accompanies local names) Nuta, and Nut.

There is no such variety of speech in Florida as to constitute Dialects; different words and forms of expression are found in the several districts, but the language is one. There is only one point in which a dialectical difference can be marked. In the districts of Boli and Halavo, and inland between them, and in Hogo, h is sounded; in Belaga and Gaeta h becomes dh; at Olevuga and the neighbouring district across the channel they follow the Savo fashion and use z. At Ravu some use z and some h. Thus the Negative is *taho*, *tadho*, or *tazo*. The language as now printed follows the Boli use in this respect, and generally is such as is spoken in that district and across to Halavo. The first knowledge of the language was obtained from a place between Belaga and Gaeta.

The accent of words is generally on the penultimate syllable.

I. Alphabet.

1. *Vowels.*—a, e, i, o, u.

2. *Consonants.*—k, g, *g*; t, d=nd; p, b=mb, v; m, n, *n*; r, l; s, h.

1. The Vowels are uniform and simple. Diphthongs, *au, ao, ai, ae,* may be so called, but the Vowels are very distinct.

2. The hard g is again never heard; g represents always the peculiar Melanesian sound; *g*=ngg as in 'finger,' and is often a modification of k, as the Pronominal Suffix *gu* for *ku*. Both d and b are always strengthened with n and m. The complete and sudden disappearance of w is remarkable; it is not pronounced by a Florida man without practice; in foreign words g is substituted for it. With the absence of w coincides that of *m* and q. The substitution of dh, not th, for h in Belaga and Gaeta, and of z in Olevuga, has been mentioned. It would be a pity if the people were not encouraged still to sound the soft dh where h is printed.

II. Articles.

1. The *Demonstrative* Article is *na*. When the notion is indefinite it is not used; *te kisua na vale* he builds the house, *te kisu*

vale he is house-building. When persons are in view the plural *rana* is used; *rana vaovarono* the hearers; *ra* being as elsewhere a Personal Plural sign.

The Article is used with the names of places, *na Boli*, *na Hogo*; and strangely *na Boli*, *na Hogo*, means also a man of the place; *agaia na Boli* he is a Boli man; *rana Hogo* the Hogo people. Although it is convenient to write *rana* in one, the Pronoun or Plural Particle is sometimes completely separate; *ra nimua na lei gari* your boys. It is common to use the Numeral *sakai*, one, with the Article; *sakai na tinoni* a man.

The Article is not used with terms of kinship; *tinana* his mother, not *na tinana*.

2. The *Personal* Article is *a*, used alike with male and female native names; *a Subasi*, *a Gauna*; and with foreign names; *a Pene*. It also personifies; *a kiko* the deceiver, *a tupi vatu* the stonecutter.

III. Nouns.

1. The division of Nouns into those which take, and do not take, the Suffixed Pronoun is certain; though a few words may vary in use.

Where two Nouns connected by a Preposition make up a kind of compound, the Suffix cannot be taken; *vale* a house, *valena* his house; but *na nina vale ni rono*, not *valena*, his money-house.

2. There are no Nouns formed from Verbs and expressing an abstract idea, as in Mota or Saa; the Verb used as a Noun suffices; *dolo* to love, *na dolo* love; *bosa* to speak, *na bosagu* my saying, word.

Any Verb may be used as a Noun, and a Verb with its Adverb is treated as one word and a Noun; *bosa* to speak, *galaga* loud, *na bosa galaga* loud-speaking.

By a remarkable idiom a Verb in the Third Person with its Verbal Particle is used as a Noun, answering to a Participle in Greek, or to a Pronoun with a relative clause in English; *me te vetenau mai te gahaa itagua* and he that sent me is with me, ὁ πέμψας με (John viii. 29); *me dutu tua na labota te gagua te kapisia na tenediu* and when the morning was come says (he who) was entangled in the snare.

Verbal Substantives, however, are formed by suffixing *a* to active Verbs; and the sense of these, which may be called Gerundives, is often Passive. These words never appear without a Suffixed Pronoun.

For example, *bosa* to speak is also a Noun, and *bosagu* is my speaking; but *bosaagu* is my being spoken of; *mate* is to kill as well as to die, *na mateana* is not only his dying, but his being killed. Sometimes the sense is active; *te liona na sonikoluana na nina rono ta na vale* he desired the collecting of his

money in the house; *sakai pe rua na mane kara tanomana na sipakehaana na vatu* one or two men will be able to pull out the stone. The last two examples show that a Verb with an Adverb are taken as a single word, and with the termination *a* become a Gerundive of this kind; *soni* to bring, *kolu* together; *sipa* to draw, *keha* separate. The same is done with a Verb and a Preposition; *bosa* to speak, *vani* to; *nau tu nia na bosa vaniamiu eni* I make this speaking to you, literally, this speaking-to of yours, *miu* being the suffixed Pronoun; *na va tuguru punusiana* the going and standing up against him.

3. The genitive relation of Nouns one to another is effected by a Preposition; *vuavua ni gai* fruit of tree, fruit generally, *na gigiri ni lima* the fingers of the hand, hand fingers, not toes. But if a particular object is in view it is *na vuavuana na gai, na gigirina na lima*, literally, its fruit the tree, its fingers the hand; the collocation of the Nouns with their Articles showing the relation.

4. There are a few Florida Nouns that show the instrumental prefix *i* which is found in Mota and is common in Fiji; *kara* to bale, *ikara* a baler; *gaho* to dig with a stick, *igaho* a digging stick.

5. *Reduplication* of a Noun, as of a Verb, may signify repetition and so plurality; but it signifies also diminution, or inferiority; *komu* an island, *kokomu* a small island; *vale* a house, *vaevale* a shed; *niu* a cocoa-nut palm, *niuniu* a wild useless palm.

6. *Plural.*—1. The Plural Particle *ra* applies to Persons only, as with the Article *ra na*, and is used without the Article with terms of relationship; *ra hogogu* my brothers, *ra kukuadira* their ancestors; and with names of other sets of men, *ra hanavulu* the ten. 2. A Noun of multitude, *lei*, with or without the Article, is the most common Plural sign; *na lei tinoni* men. 3. The Plural Pronoun suffixed to Verbs whether *ra* or *i* renders any further sign unnecessary; *te holora mai na tinoni* he calls the men; *te gitoi na rono* he steals the moneys.

The Noun of multitude *lei* is treated either as Singular or Plural, as the Verbal Particle agrees with it: *na lei tinoni tara dutu mai* the men come, *tara* Plural; *na lei boni te mai* the days come, *te* Singular. The same is the case with *vure* crowd. There may be a certain irregularity; *na lei iga te subo tara holai* the many fish they caught, *te* Singular, *i* Plural, both belonging to *lei*.

Totality is expressed by *udolu*; *na komu udolu* the whole country; completion by *soko* finish; *na lei komu soko* all the countries; but *lei*, meaning a collection, assemblage, often means 'all'; *na lei didia totobo* all their things.

7. When gender requires to be indicated, *mane* male, *vaivine* female, is added to the Noun.

8. The words *malei, vatei, puku,* may well be mentioned: *malei* is a place,

malei sopou a place for sitting, a seat; *vatei* is probably the same as Mota *vatiu* a place, but is used of the object of an action; *sukagi* to sacrifice, *vatei sukagi* a thing sacrificed; *vatei aroviamami* the object of the pitying of us, i.e. we pitiable objects; *puku* is the thick end, trunk, beginning; hence, like Mota *tur*, the real thing; *puku ni vunagi* real chief, *puku ni gaia* his real self.

IV. Pronouns.

1. *Personal Pronouns.*

Singular, 1. inau; 2. igoe; 3. agaia.

Plural, 1. *incl.* igita, *excl.* igami; 2. igamu; 3. agaira.

Dual, 1. rogita, rogami; 2. rogamu; 3. rogaira.

Trial, 1. tolugita, tolugami; 2. tolugamu; 3. tolugaira.

These Pronouns are all used as Subject or Object of a Verb; but the latter rather when prominence is desired. The Prefixes *i* and *a* can be omitted at pleasure. The Prefix can be separated from *inau*; *i mua nau* not I. In the Plural *gami* and *gamu* are shortened to *gai* and *gau*; perhaps only as suffixed; the latter also *gau* is the Vocative exclamation.

2. *Pronouns suffixed to Verbs.*

Singular. 1. u; 2. go, a.

Plural, 1. *incl.* gita, *excl.* gami, gai; 2. gamu, gau; 3. ra, (i, gi).

1. These forms are suffixed also to Prepositions, but to such only as may themselves be taken to be Verbs. There is no Dual form; the Plural is used, and the Dual Pronoun added; *te dutuvira rogaira* he approached them, the two of them; see the Preposition *vani*. As in other languages, there is no separate form for the First and Second Persons Plural.

2. Among these Pronouns, but distinct from them in character, must be classed the Plural Suffix *i, gi*, which takes the place of *ra* when things, not persons, are the object of the Verb; compare Wano and Ulawa. When the Verb ends in any Vowel but *i*, the Plural Suffix referring to things is *i*; *na lei bosa tu bosai tua* the words I have spoken; *na totobo ini tara gitoi* those things they stole; *nau tu pelui tua e hanavulu* I have bought ten; *na lei butuli te nei* the wonders he does. When the Verb ends in *i*, the Suffix becomes *gi*; *u mua rigigi* I don't see them, the things; *tara tona sanigi na lei didia totobo* they left all their things. Inasmuch as these Suffixes are used in place of Nouns, it is impossible to deny that they are Pronouns; but yet they are rather Plural signs, as may be seen, for example, by the use of *i* in Ulawa with a Preposition, and by such an expression as *utoi tua* enough, when many things are in view; *uto tua*, it is enough, of one subject.

3. These Pronouns are always suffixed to a Transitive Verb when the object of the Verb with the Article is expressed; *te kisua na vale* he builds (it) the house; *te holora mai na dalena* he calls (them) his sons. In accordance with this, the full form of the Personal Pronoun is sometimes expressed when the shorter form has been already suffixed; *gaia te vetenau inau mai* he sent (me) me hither; but this gives a certain prominence to the Pronoun, as if it were 'it was I whom he sent.'

4. These Pronouns are not only suffixed to Verbs, but to Adverbs and

Adjectives immediately following on Verbs; *te dolovi nanatara* he loves them exceedingly, *tara vetena keha lea* they send him away empty.

5. When a Preposition refers to two or three persons, the Numeral, *ro* or *tolu*, comes before the Preposition to which the Pronoun is suffixed; *te bosa ro vanira* he speaks to them two, *tolu vanigita* to us three.

3. *Pronouns suffixed to Nouns.*

Singular, 1. gu; 2. mu; 3. na.

Plural, 1. *incl.* da, *excl.* mami; 2. miu; 3. dira, dia, ni.

1. The Pronouns are suffixed only to that class of Nouns which form a Possessive in this way; *limagu* my hand, *dalemu* thy child, *ahana* his name. But there are some Verbs to which these, and not the preceding, are suffixed; such are *lio, tala*; *ivei to liona?* which do you like (it)? *ko talana mai* put it here.

2. These Pronouns are the same as those common in the Eastern parts of Melanesia, with the exception of the Third Plural *dira*. The variation of *dira* and *dia* does not belong to dialect, but is rather a matter of personal usage.

3. The use of *ni*, as it were the Plural of *na*, when things, not persons, are referred to, is remarkable; *vula* a month or season; speaking of one tree, *vulana* its season, of many, *vulani* their season; *ko vahegami mai na gamami na vana, ge kai nigi togotogo na laviani ta na lei vulani* give us our food, that we may rejoice with the taking of them (i.e. the various kinds) in their seasons. *To sopou vuvunana na parako, to lovo vuvunani na lei gata ni guri* thou sittest above the heaven, thou fliest upon the wings of the wind.

4. When the Pronoun is thus suffixed to a Noun it is possible also to add the full Personal Pronoun; *na limagu inau* my hand; but this is only when special emphasis is desired.

5. When the Dual or Trial is expressed, the Numeral comes before the Noun to which the Pronoun is suffixed; *ro limada, tolu limada,* the hands of us two, or three; *ro, tolu, dalemiu,* the children of you two, or three; *ro, tolu, komudira* the country of them two, or three.

4. *Demonstrative Pronouns.*

This *eni, keri*; these *ini, kiri*; these persons *raini, rakiri*; that *iani*, that person *keia*.

1. There is a certain difference between *eni* and *keri*, not easy to define; *eni* points probably to something nearer than *keri*. 2. There are double forms, *eni, ini*, and *keri, kiri*; it is by no means certain that *eni, keri*, are Singular, and *ini, kiri*, Plural; yet such a distinction is maintained by some natives, and is an useful one to encourage. 3. Both *eni* and *keri* appear with Articles as Nouns; *na eni, na keri* this thing, *a eni, a keri* this person; but *aeni, akeri* are used also without personal reference. 4. The Plural *raeni, raini, rakeri, rakiri*, are used with reference to things as well as persons. 5. In *iani* the *i* is probably the Preposition, and the true meaning is rather 'there' than 'that.' The use of *keia* is comparatively rare; as is *kakeri* this; *ka* being a demonstrative Particle. 6. The use of the Interrogative as Demonstrative is wrong.

5. *Interrogative Pronouns.*

Of Persons, *ahei?* plural *rahei, arahei?* who? Of things, *na hava?* what?

The Article, Personal and Demonstrative, with each shows *hei* and *hava* Nouns; *hei* represents the name; *na ahana ahei?* what is his name? The Adverb *ivei* is used for 'which;' *ivei to liona?* which do you like?

6. *Indefinite Pronouns.*

The Interrogative is used as Indefinite; *me ke mai rigia ahei ke tanihia ke, pa ahei te dika na liona ke* and if there should come to him any one who should lament him, or any one in distress of mind; *ahei te ke gania ke, ke nia vola* whoever shall eat it shall live because of it.

There must be mentioned here the word *hanu*, which being a Noun, like *hei* and *hava*, is like those used both as an Interrogative and Indefinite Pronoun (see Oba, p. 424). When the name of a person cannot be remembered or is not known, *a hanu?* who? asks for it, or *a hanu* such a one, stands for it. In the same way *na hanu? na hanu*, is 'what is the thing?' or 'whatever it is.' The word stands for the name of the person or of the thing, not for the person himself or for the thing. It is never the same as *totobo* a thing. See for the remarkable correspondence of the Malagasy in this particular, p. 135.

The Numeral *sakai* one, and more commonly the shorter form of the same *siki*, and *ki*, is used for 'any,' like *tea* in Mota or Sesake; *taho siki tinoni* not any man, not a single person; *e mua sakai mate* he is not dead at all; *e mua dika siki komu i taeni* there is not any one place bad now; *me mua rigia ki sakai* and did not see any one at all.

The word *sopa* gives a distributive meaning, but is not a Preposition; *tara sopa bosabosa vania* they each say to him.

V. Possessives.

The Possessive Nouns used to make a Possessive with such Nouns as cannot take a Suffixed Pronoun are two: *ni*, of general relation, *ga*, of closer relation, as of food and drink; *nigua na tivi* my garment, *gagua na vana* my food. These with the suffixed Pronoun are equivalent to the English 'my,' 'thy,' 'his,' &c.

1. With both *a* is added to the suffixed Pronouns in the First and Second Singular; it is *nigua, nimua, gagua, gamua*; compare Wano, Ulawa. 2. The First and Third Plural with *ni* is not *nida* and *nidira*, as the suffix of the Pronoun to *ni* would make them; probably by the attraction of d to n, the forms are *dida* and *didira*. 3. Both with the suffixes are used with the Article as Nouns; *na nigua* a thing of mine, *na gamua* thy food. 4. The Article may be repeated both with the Possessive and the common Noun; it may be *na nigua na gau, na gagua na vana*, i.e. my property the knife, my

thing to eat the food. 5. After a Verb *ni* is used, like mo in Mota, in the sense of 'for my part,' 'my, thy, his doing;' *tu tugunia nigua* I tell for my part, *to bosa nimua* you said yourself. 6. Besides food and drink *ga* is appropriate to a ghost with whom a man is familiar; *na gadira na lei tidalo* their ghosts; also to neighbours and enemies; *na gana udu* his neighbour, *na gadira na levu ni mate* their enemies; to relations, *na gana kema* his family, gens.

There is also *ke* used for food; *na kegua* mine to eat.

VI. Adjectives.

1. Words which qualify Nouns are commonly used in Verbal form, but there are pure Adjectives; *na vale pile* a small house, *na gari sule* a big boy. One Noun may qualify another in the same way; *na vale vatu* a stone house.

2. The characteristic termination of an Adjective is *ga*, as in so many Melanesian languages; it is, however, very freely employed in Florida, and may even be suffixed to a foreign word. It is commonly suffixed to a Noun, making it an Adjective; as *vana* food, *vanaga* food-producing; *beti-tina* a river, literally, mother-water, *betitinaga* river-like; *halautu* a road, *halautuga* having roads; but it is applied also to Adverbs and Verbs; *horu* down, *horuga* deep; *matagu* to fear, *mamataguga* fearful.

3. The Prefix *ma*, as in other languages, shows condition and is found in Adjectives; *malumu* soft, *manilu* sweet, *magora* clear.

4. *Comparison.*—When both terms are expressed the Preposition *ta* may be used, or *ta* with the Preposition *i*; *gaia te sule tamua*, or *i tamua*, he is bigger than you. But the Adverb *vaa*, further, is commonly added; *te sule vaa i tamua*; *na bolo te sule vaa ta na kuhi* a pig is larger than a rat. Another word used is *vule*, which is in fact a Verb; *te manilu vulea na kokolo ni midua* sweeter than honey. It is more idiomatic to make a comparison without a Preposition; *na vua te pile, me sule vaa gaia*, an alligator is small, this is larger, i.e. this creature is larger than an alligator.

The Adverb n*anata* makes a Superlative; *sule* n*anata* very big, biggest; n*anata* in Alite is 'hard,' 'strong.' The force of an Adjective is enhanced by *vaho*; *te pile vaho na tivi* the garment is too small; it may be *pile kikia* too small, very small; *kikia* itself meaning small.

VII. Verbs.

1. *Verbal Particles.*—Any word used with these Particles is a Verb, as in the other Melanesian languages; *vola* is life, *tu vola* I live; *mai*, hither, is an Adverb, *te mai tua*, he has come hither, shows

it a Verb. The Verbal Particles in Florida change with the Person and Number, as in the New Hebrides; not by a coalescing of the Personal Pronoun with the Particle as in that region, but rather by an assimilation of the Vowel of the Particle to that of the Pronoun, or the taking into the Particle of the Vowel which is characteristic in the Pronoun. The Pronoun is so far represented by the Particle that there is no need for a further subject for the Verb; *tu tona* I go, *te bosa* he speaks. As in the New Hebrides, the Vowel of the Third Person Singular is unaffected by the Pronoun, and the Particle has to be taken in that Person as in its true form. The Particles then are three, *e*, *te*, *ke*; of which the two first are Indefinite in view of time, and the third is Future.

The Vowels of the Particles change as follows :—

	Pronoun.	*Particles,*	*e,*	*te,*	*ke.*
Singular.	1. inau.		u,	tu,	ku.
	2. igoe.		o,	to,	ko.
	3. *a*gaia.		e,	te,	ke.
Plural.	1. igita *incl.*		a,	ta,	ka.
	igami *excl.*		ai,	tai,	kai.
	2. igamu.		au,	tau,	kau.
	3. *a*gaira.		ara,	tara,	kara.

With the Dual the Numeral *ro* is suffixed to the Particle, the Vowel of which is with each Person *o*; *toro, koro.* When three persons are the subject the Plural Particle is used; *tolugaira tara tona* those three go; but *tolu* is also added to the Particle; *tolugaira tara tolu matagu* those three are afraid.

1. *e.* This Particle is regularly used with Numerals; otherwise it does not so often occur. It must be taken, however, as the Particle which goes with Conjunctions, which see. It is a Particle which simply gives a Verbal character to a word.

2. *te.* There is no temporal force in the Particle; it may be either Present or Past; but when the Past is distinctly indicated, the Adverb *tua* follows the Verb; *te bosa* he speaks, or spoke, *te bosa tua* he has already spoken.

3. *ke* is Future, the time beginning in the Present. It is also used with the Imperative, and in conditional or potential clauses.

These Particles are accumulated before Verbs without any effect on the meaning; *nau tu ku bosa* I shall speak. But while in the Singular both Particles are in the form they would have been by themselves, it is not so in the Plural except in the inclusive; 1. *ta, ka*, incl. *ta kai*, excl. *ta kau, ta kara.* When a Conjunction precedes the Verb the three Particles may all appear; *mu tu ku bosa* and I shall speak, *mo to ko, me te ke, ma ta ka, ma ta kai, ma ta kau, ma ta kara.* In the Dual it is *to koro, mo to koro.*

2. *Imperative.*—The Verb is used either directly without a Particle, or with *ke*; *tona, bosa* go, say; *ko tona mo ko bosa* go

thou and say, *kau tona ma kau bosa* go ye and say; *ku tona, ke tona, ka tona, kara tona,* let me, him, us, them, go.

3. *Conditional* clauses or sentences have the Particle *ke*, with the Conjunction *ge*, which see. There is another Particle *ke* of supposition which follows the Verb; *ge ku tanomana ke, mu ku gonia* if I should be able I shall do it.

4. *Negative Verbs.*—The negative with Verbs is *mua*; *u mua pukua* I don't understand, *te mua rigira* he did not see them, *kara mua mai* they will not come.

The Dehortatory or Prohibitive is *bei*, which, like *mua*, comes between the Particle and the Verb; *ko bei tona* don't go, addressed to one, *kau bei tona* addressed to many, *koro bei tona* addressed to two persons. So *ku bei, ke bei, kara bei, tona,* let me, him, them, not go.

5. *Prefixes.*—Causative, *va*; *vola* to live, *vavola* to save, make live. 2. Reciprocal, *vei*; *toro vei bosabosa* they two talk one to another. 3. *Condition*, *ta*; *boha* to burst, *taboha* to be burst; *rosi* to tear, *tarosi* torn; *ko bei rosia na tivi* don't tear the cloth, *te tarosi tua* it is torn already. This Prefix generally, but not certainly, refers to what has happened of itself. 4. Spontaneity, *tapa*; *tuguru* to stand, *tapatuguru* to stand up spontaneously.

2. The meaning of *vei* does not imply positive reciprocity; it is rather that of relative action, as *vei* in Fiji applies not only to Verbs but to Nouns; *veiarovi* has not the meaning of pitying one another, but of pity; *arovi* is the Transitive Verb to pity, *veiarovi* rather to have compassionate feeling. 3. Adjectives show a Prefix of condition *ma*, which probably may also be found with Verbs as in other languages; *ta* is generally used when a thing happens of itself, as *tavoka* is said of what has come open, *taboha* of what has burst; but *goti* is to break, a Transitive Verb, and *tagoti* is broken, not of necessity spontaneously; *ke mua tagoti siki pile hulina* not any little part of his bones shall be broken.

6. *Suffixes.*—The terminations applied to Neuter Verbs to make them Active, or to Active Verbs determining their transitive force, may be classed as 1. Consonantal, and 2. Syllabic. The first consist of a Consonant with *i*; *hi, si, gi, ri, vi, li, ni, ti.* The second are such as *lagi, vagi, hagi.*

1. *tani* to cry, *tanihia* cry for him; *ramu* to flog, *ramusi* to flog someone; *vonu* to be full, *vonugi* to be full with, *vonugia na beti* is full of water; *hina* to shine, of the sun, *hinari* to burn, of the sun, *koro sopou ta na unauna eni, ke bei hinarigita na aho* let us two sit in this shade, lest the sun scorch us; *inu* to drink, *ko inuvia na beti* drink the water; *hage* to go up, *hagelia*, or *hagevia, na vaka* embark, go up on to a ship; *matagu* to be afraid, *ko bei mataguniu* don't be afraid of me; *gehe* to do, *geheti* to act upon something.

These terminations are not suffixed only to words which are primarily Verbs; but as other words can be used as Verbs, they also take the transitive Suffixes; *hau* far off, *hauvi* to set afar, *taligu* round about, *taliguti* to go round, surround.

2. The terminations of the other class present the difficulty that they are always followed, before the Suffixed Pronoun, by the syllable *ni*; while it cannot be doubted that the *hagi, vagi, lagi,* of Florida, are the same with the *sag, vag, lag,* of Mota, and the *caka, vaka, laka,* of Fiji. The most probable solution of the difficulty is that the Preposition *ni* is used after these Verbs; but this is not wholly satisfactory; see Oba. Examples are *kia* to laugh, *kiahagi* to laugh at; *sopou* to sit, *sopoulagi* or *sopouvagi* to seat, or set. As is shown by the latter example, there is no difference in meaning between one termination and the other; which is true equally of the consonantal Suffixes. It happens that a Verb of this character is used with reference to some particular action, but it is not the form of the Suffix that determines the sense.

7. *Passive Verbs.*—There is no Voice; as in other Melanesian languages, a Verb generally active in sense may be used as Passive; *te gonia nia na lei totobo soko* by him were all things made. It is common, however, to use the Third Person Plural of an Active Verb in an impersonal way, where the English would be Passive; *tara kisua tua na vale* they have built the house, the house is built; *tara vahua ta na niulu eni* he was born, they bore him, in this year.

8. *Reflective Verbs.*—A reflective Verb, like those of other Melanesian languages, has the Adverb *pulohi* back (as in the Banks' Islands), or *hege,* the Mota *magese* alone, by oneself (as in Maewo and Wano), or both; *te labu pulohia,* or *te labua hegena,* or *te labu pulohia hegena* he struck himself.

There is a Reflective Verb of another kind, a middle form; *gaha* to abide, and *taga* to be lost, have always a Suffixed Pronoun; *tu gahau, to gahago, te gahaa, ta gahagita, tai gahagami, tau gahagamu,* or *gahagau, tara gahara,* I, thou, he, we, you, they, abide; *na lei beti te gahai ta na gotu* the waters remain on the hills; *te tagaa tua* it is lost, *te taga lea* it i simply lost.

9. *Auxiliary Verb.*—The Verb *va* to go, may be called auxiliary, being used to supply the sense of motion or of purpose to a Verb; *kau va pitia na tono keri ta na pilu, ma kau daia; me ke mai rigia ahei ke, kau va tabea* tie this corpse to the fence, and watch it; and if any one should come to see it, take hold of him; literally, go tie, go take hold.

The Verb *haga* may be classed with this, the meaning of which is 'to want,' 'to be going;' *tu haga inu* I am thirsty, want to drink; *te haga mate a kisu vale* the house-builder was about to die; *me haga soko nina rono* his money was like to come to an end. The word *tanomana,* 'can,' 'to be able,' gene-

rally governs a Gerundive; *te mua tanomana na tabeadira agaia, moro mua tanomana na sama saniana rogaira* he could not catch them, and they two could not run away from him. But the Verb may follow as a Noun; *ivei kau tanomana na talu utuni?* how shall you be able to believe? and it precedes a Verb, *ahei ke tanomana tuguru?* who can stand? There is also the sense of 'can be;' *ivei ke gagua ge ke tanomana na lei totobo eni?* how will it be done that these things can be?

10. *Reduplication.*—There are two ways of reduplication common to this and Melanesian languages generally, viz. the repetition of the whole word, or of the first syllable of it; and there is a third peculiar to this and closely allied dialects, viz. the repetition of the first two syllables with the middle Consonant left out; thus *sopou* to sit, *soposopou*, *sosopou*, and *sousopu*; the latter is the most common form.

If there is any difference in the signification of these various forms, it is rather that the longer extend the duration or imply the repetition of the act, and that the shorter intensifies the notion. The reduplication of Nouns and Adjectives has the same forms.

It is characteristic of a Florida sentence that the Subject is placed last. This is by no means invariably so, but idiomatically the Predicate precedes the Subject. The Object of the Verb follows it; a sentence, therefore, has the order, Verb, Object, Subject; *te kalea na vatu na tuana* his foot struck a stone, struck it a stone his foot. The Pronoun suffixed to the Verb will sometimes make clear any difficulty there may be in ascertaining which is the Object in sentences in which this order is departed from. The following sentences of native writing give examples of the syntax, literally translated.

On night as it were that I awoke hither it is night still it dawns
Ta na boni vagana aeni inau tu rarai mai te boni mua te labota,
and is full of itch all my body and I am cracked all and not whole
me gagalopuku soko na huligu, mu tu paga soko, me mua matapono
any spot of my body.
siki tutugu ni huligu.

Dies (a man) and they bury him, thereupon burrows into (it) his grave
E mate Taboa, mara tavugia, ge geua na giluna
(a woman) and ate (it) a bit of him; and they chase her the people, but she
a Ririso, me gania pilena; mara gurua na vure, ge
gets off safe.
tugururavi.

It is by no means uncommon in other Melanesian languages, as, for example, in Mota, for this construction to be used; yet that the idiomatic and natural ways of putting a sentence are different between them is seen in the first attempts of Florida boys in speaking Mota. Much laughter has followed the hearing of these sentences; *o toa me vara mate Sapi*; *tasin Oka me gana o pagoa*; a fowl has trodden to death Sapi; Oka's brother has eaten a shark. The arrangement is neither Mota nor Florida, but it shows that the Mota order did not come naturally; *Sapi me vara mate o toa* Sapi trod to death a fowl, *o pagoa me gana tasin Oka.*

VIII. Adverbs.

Many words and expressions are used as Adverbs which are in fact Nouns with Prepositions, or Verbs; *ta na niha* hereafter, *i dania* formerly, *te vaga eni* thus, *e gua* why? *na pukuna na hava* why?

Adjectives are often used as Adverbs; *te tani sule* he cries greatly, *te vola pilepile* he is a little better, literally lives a little; and Verbs without a Particle; *te mua baubahu kiko* he does not promise falsely, *kiko* to lie.

1. *Adverbs of Place.* The Adverbs of direction common in most of these languages are here *mai* hither, *gatu* outwards. For 'here' and 'now' the same word is used, *taeni, itaeni,* literally 'at this;' the Pronoun *aeni* 'this' is also 'here;' *ga, iga* is 'there,' the Preposition *i* showing *ga* in fact a Noun. As has been seen in other languages, this Adverb has continually a logical reference, 'on that account,' 'with reference to it;' *na ahana te nia lada ga* his name is famous on that account, because of it. It is also used like the English 'there;' *idania na vunagi ga* once upon a time there was a chief, *e taho ga na kouna* there is no end of it. The same word is naturally 'where' as a relative Adverb; *nigua na buto ni komu tu gahau ga* my part of the country where I am staying; and idiomatically 'thence' or 'whence;' *kau rugu horu ga* you shall come out thence, or, whence you shall come out. Interrogatively *ivei* is 'where?' the very common Noun with the Preposition; it is used with suffixed Pronoun, *ivira tara hurugo?* where are they that accuse you? The points of position seawards or landwards, which are used something like points of the compass, are *lau* and *lona*; position with reference rather to the motion of the sun is shown by *boko* and *ulu.*

2. *Adverbs of Time: itaeni* now, *itaeni vaho* henceforth, *idania* formerly, *ta na niha?* when? *gegua* to-day, of time past, *i ropo* to-morrow, or next day, *ropo gana* next morning, *i nola* yesterday, *valiha* day after to-morrow, *vunitolu* third day. 'Until' is *polo,* often followed by *vuha*; *polo ku vuha mate* till I die; *haia* for a long time, ever; *mua haia* never; again *goi*; *rogaira toro goi mai te vaga haia* they two went again as (they had done) for a long time; *gua* is 'again' with the sense only of addition, not of repetition; *ke mua goi mate gua* will not die again any more; *diki* before, beforehand, for the first time. The Adverb used in comparison, *vaa,* means going on; hence it is used for continuance of time, *ke vaa me vaa* for ever and ever. The Adverb of Place, *ga,* naturally serves for Time; *ta na boni keri tara vahua ga* on the day when he was born.

3. *Adverbs of Manner.* To translate *gua,* which, with Verbal Particles, makes the equivalent to 'why?' is not possible; *e gua, te gua,* present, *ke gua* future, *o gua* in the Second Person Singular, why is it? why was it? why will it be? why dost thou? The same word makes part of *sugua, mugua* because, *vagua.* A Verb is also used to express likeness; *te vaga eni,* or *keri,* thus; *e taho siki vunagi te sodorono te vaga gaia* not any chief is rich like him. As a Verb it takes the suffixed Pronoun; *te vagaa* is like it, *te vagai* is like those things, *te vagara* like them, *te vagagai* like us; *te vagagai na dale ni*

bolo te tona sania na tina we are like a young pig (a pig is like us) whose mother has gone from it. But it is used without an Object; *minau te mua uto na liogu, te vaga tu gania na iga me kau na hulina ta na sosonogu* and I, my mind is not at ease, as if I had eaten a fish and a bone of it were stuck in the roof of my mouth. The same word also makes *te vagana* like him or it, so; and of plural objects *te vagani*. Other Adverbs are *vamua* only, *lee* merely, *tara uto lee vamua* they are only good; *soo* still, *e mua mate mua, e vola soo* he is not yet dead, is still alive; *gea* thereby, *koro gitoi na rono gea* you two will steal the money thereby; *vaa* more, *te matagu vaa* is more afraid; *mina*, a Verb, quickly.

4. The Negative Adverb is *taho*, which is a Noun; *na taho* nothing, *taho ke gagua vania* no one will speak to him; and a Verb, *te taho* it is nothing.

IX. Prepositions.

1. The Florida Prepositions are few; the Simple Prepositions are *i* Locative and *ni* Genitive; one of general Relation is *ta* a Noun; the Instrumental *ni*, and those of Motion, to, from, and against, *varigi*, *vani*, *sani*, *punisi*, are Verbs.

1. Locative *i*; this has been shown in Adverbs. Though the meaning is distinctly locative, yet, according to the idiom of Melanesian languages, *i* is translated also 'to' and 'from;' *ivei te gahaa gaia?* where is he living? *i Kolakabua* at Kolokabua; *ivei ko va?* where are you going? *i Boli* to Boli; *ivei te butu mai? i Boli* where has he come from? from Boli. The name of a place is preceded by *i*; *na ahana nigua na komu i Hadika* the name of my place is 'at Hadika.'

2. Genitive *ni*; the same with *ni* of Fiji and the New Hebrides; *na guiguli ni bolo* pig's skin, *mane ni lutu* working man, man of work.

3. *ta*; this is shown to be a Noun by its being preceded by the Preposition *i*, and by its having a suffixed Pronoun; *tagua, i tagua, i tamua, i tatana, i tatada, i tamami, i tamiu, i tadira*, with me, thee, him, &c. In common use, however, it is a Preposition; and the Article of the Noun which follows should clearly not be written with it as if it were a suffixed Pronoun; it is *ta na vale* at the house, and not *tana vale*. The signification is that of relation in the most general way, and the translation, therefore, may be 'at,' 'to,' 'from,' 'on,' 'under,' 'in,' 'into;' *ta sakai na buto ni komu te gahaa ga na mane* in a certain part of the country there dwelt a man; *ta na komuna* at his village; *te hage tua ta na valena* he has gone into his house; *te rugu horu tua ta na vale* he has gone out from the house; *te sopou ta na gai na manu* the bird sits on the tree; *te kutu horu ta na gai na gari* the boy fell off the tree. It should be observed that the relation is one of place and position; *ta* never means 'concerning,' 'in regard to.' There is no Preposition with that meaning, and when such a meaning is in the mind, the bare Noun without a Preposition follows the Verb; *aeni nimua na letasi tu gerea vanigo gatu na kabuagu itadira na vure eni* this is your letter I write to you (concerning) my stay with these people.

The Noun *ta* with the suffixed Pronoun is equivalent to the Prepositions 'with,' 'by,' 'to,' 'from,' &c., with the Personal Pronoun; *te kabu soo i tagua* he lives with me, *tara subo tara vahagi itadira* many are sick among them.

The Noun is always reduplicated with the Third Singular and First inclusive Suffix; *tatana, tatada*; perhaps to distinguish from *ta na* and *tada*.

4. *ni*; this is shown to be a Verb, when it must be translated as a Preposition, by its having always the suffixed Pronoun, Singular *a*, Plural *gi*. The signification is 'with,' instrumental, and 'with' as of accompaniment; *te labua nia na tila* he struck him with a club, *te nigi taraira na bosa eni* he taught them with these words; *tara nia puloki na tiola* they go back with a canoe, *tara nigi mai lei didira totobo soko* they came with all their things; *te nia sivuraga kolu na rorodo* he was born together with blindness. There is also the idiomatic use of the word with the Verbs *hare* and *liliu*; *te nia hare* he is astonished at it, *na beti te liliu vaini nia* the water turned into wine. The word is used as a Verb, not a Preposition, in the expression *nia sika* to hate one; *gaia te niu sika* he hates me, *tu nia sika* I hate him, *tara nigo sika* they hate thee. When used as a Preposition *nia* is placed either before the Verb, before the Noun which is governed (so to speak) by it, or at the end of the sentence; *te nia labua na tila*, or *te labua nia na tila* he struck him with a club; *aeni na tila te labua nia* this is the club he struck him with.

5. *rigi* is to see, and this, with the auxiliary Verb *va* to go, makes *varigi*, which is used as a Preposition of motion to a person; *varigia* 'go see him' is the same as 'to him;' compare Ulawa *losi*, Fate *libi*.

6. *vani* is used as a Dative Preposition, and is certainly a Verb; perhaps *va* with *ni* above. There is also a use with the signification of 'for;' *e uto vanigita na kabu iani* it is good for us the staying here. A very common use of the word makes it equivalent to 'speak to;' *te vaniu* he spoke to me, *tu vania* I said to him, an expression which very often introduces a speech and finishes a quotation; *te holoa mai hogona me vania, Ko pusia na ulugu kara bei gilalau gea, e vania*, he calls his brother to him and says to him, You cut off my head lest they should know me by it, he says to him. There is no use of this as a Preposition except with persons, or at least animate objects; *latia na vana vanira na lei bolo* give the food to the pigs.

7. *sani* is a Verb, to let go; as a Preposition it is 'away from;' *ko tona saniu* go away from me; *te mua tona sania na bona* he does not go away from the place.

8. *punisi* is a Verb, to oppose, be in the way, cover over; as a Preposition it means 'against,' 'over against,' 'in the way of;' *tara tuguru punisigita ta na halautu* they stand in our way on the path; *to tuguru punisigami ta na lei levu ni mate* protect us from, stand before us in the way of, the enemies.

2. Compound Prepositions, consisting of a Noun with a Preposition, need hardly be considered, because, though translated by a single Preposition in English, their composition is plain: *loka* is the inside, *i lokana na vale* in the house's inside, in the house, *i loka ni vale*, without definite reference to one house, indoors. But Nouns are used sometimes without the Preposition; *gero soga dato vuvunana na tabili, ma na pusi te sara utu lokana* so they two got up on the top of the cask, and the cat was caught inside it. So *liligi ni beti* beside the water, *sara ni tuana* under his feet.

X. Conjunctions.

The Copulative is *ma*, and *maia*; Disjunctive, *pa*; Conditional and Illative *ge*. There is no Adversative.

These three Conjunctions *ma*, *pa*, *ge* shift their Vowels when they come before the Verbal Particles *te*, *ke*; and the two first drop their Vowel and coalesce with the Preposition *i*, or with the Prefix *i*, *a*, of Pronouns, or with the Verbal Particles *e*, &c.

For example: *te turinunu tua me te sule na hina* it was already noon and the heat was great, *ma* becomes *me* before *te*; *migoe to vahagi, po to vola soo?* and you, are you sick, or are you well? *pa* becomes *po* before *to*. Similarly, the Conjunctions become *mu, mo,* before *tu, to, ku, ko*; *pu, pe,* before *ku, ke,* &c.; and are *ma, pa,* before the Plural Particles, *ta, tai, kau, tara,* &c. The question is whether in these cases the Vowel of the Conjunction is assimilated to that of the following Particle, or whether the Verbal Particle, *u, o, e,* is combined with the Conjunction; and assimilation is shown to be more probable by the use of *ma, pa,* before *tara, kara,* &c.

The Conjunctions combine with the Particles, *u, o, e*; *mu mua rigia* and I did not see, *e sakai pe rua* one or two.

The Conjunctions *ma* and *pa* combine with the Preposition *i*, dropping their own Vowel; *mivei* and where, *pivei* or where, *mi taeni* and now, *i lau pi lona* seawards or landwards. Similarly *mi nau, pi nau,* and I, or I, *ma gaia, pa gaia,* and he, or he, show *m- p-* combined with the Prefixes *i, a.*

The Conjunction *ge* becomes *gu* before *ku, go* before *ko*, but does not change before *ka, kai, kau, kara.* It remains also sometimes unchanged; *ge ku tanomana ke, mu ku gonia* if I should be able I shall do it. When the Verbal Particle is *e,* not *ke,* the Conjunction does not change; *ge u, ge o, ge a, ge ai, ge au*; but it combines with *au* and *ara, gau, gara*; but also *ge ra.*

The meaning of *ge* is double, conditional 'if,' and illative 'that;' the first is simple, the latter is not always plain. There is always illative force in this latter, but sometimes as declarative, sometimes consequential; *e gua ge o tani?* why are you crying? why is it that you cry? *ko neu ge ku pukua* make me to understand, that I may understand. As declarative it is used in narrative with a new stage in the story; *ge ra gagua* so they said, *ge tuguru gaia* so he got up, &c. The Conjunctions *ge* and *ma* are used together; *te gerei raini ge ma kau talutuni* these are written that ye may believe.

It may be doubted whether *ba* is not more properly an Adverb than a Conjunction, though it must often be translated 'if;' *ge kau ba gilalai na lei totobo ini ge kau nia togotogo kau ba kabarigi* if you knew these things you would rejoice if you did them; *ahei te ke ba hovegu* whoever may reject me. It is a Particle showing hesitation.

Other words are used as connectives, which are not strictly Conjunctions; *sakeragi* afterwards, *mugua.*

There is no sign of *Quotation* before the words quoted; but after the words 'says he,' 'said I,' is constantly introduced; *e vania* said he to him, *ko vanira* you shall say to them; *e gagua* said he,

shows the use of a word which means to do rather than to say; *e a* is often thus used after words reported; *a* is evidently a Verb.

When Verbs follow one another without a Conjunction the sense which would be given by a relative Pronoun is conveyed; *tara sirou tara batobatou* they look on me, they mock me, i. e. they look on me whom they mock; but *tara sirou mara batobatou* they look on me and mock me.

XI. Numerals.

1. *Cardinals*; one *sakai*, two *rua*, three *tolu*, four *vati*, five *lima*, six *ono*, seven *vitu*, eight *halu*, nine *hiua*, ten *hanavulu*; twelve *hanavulu rua*; twenty *rua hanavulu*; a hundred *hanalatu*, a thousand *toga*.

1. In counting, a series is begun with *keha*, not *sakai*. The word *siki*, used as an Indefinite Pronoun, is the same Numeral; sometimes the two go together; *taho siki sakai* not a single one, any one. 2. Another form is *ruka*.

All these Numerals are used as Verbs with the Particle *e*; *e sakai*, *e rua*, *e ruka*, *e hanavulu*; *ara hanavulu*, when persons are spoken of. In *hanavulu rua* twelve, the Numerals are simply accumulated, as they are for larger numbers. But a Verb *sara*, to come to, is often introduced after ten and a hundred; *hanavulu e sara rua* ten, two has come to it, i. e. twelve; *e sakai na hanalatu*, *me sara lima hanavulu*, *tolu*, a hundred and fifty-three, one is the hundred, and there has come to it five tens, three.

For a very large indefinite sum *mola* is used. As in Fiji there are special designations for certain objects counted in tens; ten canoes *na gobi*, also ten puddings; ten pigs, birds, fish, opossums, *na paga*; ten cocoa-nuts, breadfruit, crabs, shell-fish, *na pigu*; ten baskets of food *na banara*; ten baskets of nuts *na mola*; ten bunches of bananas *na gaibala*. When these words are used, the name of the object, canoes, pigs, &c., is not mentioned. Another word, *parego*, is used for any things in tens.

There is a set of Numerals used in a game at Olevuga: one *eta*, two *ura*, three *lotu*, four *tavi*, five *nila*, six *noa*, seven *tivu*, eight *rau*, nine *beta*, ten *taleri*. Of these, two, three, four, five, six, seven, are the common Numerals by metathesis; *eta* may be *tea* in the same way; the others are remarkable, and are not Numerals used in Savo, or, as far as is known, in any neighbouring island. Compare the Mota Numerals, p. 309.

2. *Ordinals* are formed by adding *ni* to the Cardinals; *kehani* first, *ruani* second. There is also the termination *ga* making an Adjective, *ruaga* second, or rather secondary; and *na* is used as well as *ni*; *ruana* second.

3. There is no Multiplicative; *e tolu na neana* three the doing of it, three times; *e tolu na taba ni bosa* three the succession, literally, layers, of speaking, to speak three times; *e tolu na tuguru ni gagua* to do something three times, three the standing of the doing.

XII. Exclamations, Expletives.

1. Affirmative and Negative Exclamations are *eo!* and *taho!* That of address to a Person is *ge!* with the Personal Article *a ge!* There are many cries of astonishment, pain, excitement, which are not easily defined. Such are *are! ree!* of pain, *ake! akeke!* of astonishment; *ke, kekei*, pain; *eee!* of excitement; *gui* of lamentation; *ina?* interrogation, but also a kind of mark of the close of a subject, as in a letter after each sentence or topic finished; *inu, inuu, ino* in wailing; *sania!* let it alone, away from it, a Verb.

The Negative, as in Mota, is used to express astonishment; *na mua lei niulu!* how many are the years! literally, not the years.

In Florida speech what may be termed oaths are very common. Besides those which are obscene most of these have reference to the food forbidden to the particular 'gens' to which the speaker belongs, his *buto*; *butogu!* my forbidden food! *gania na butogu!* may I eat my *buto*; or to ghosts supposed to be powerful, *Daula! Bolopanina! gania Hauri!* let Hauri eat it! or ghosts generally, *tidalo tabu!* sacred ghost; or to mothers; *tinada!* our mothers! *tinagu te vahuu!* by my mother that bore me!

2. Words which may be called expletives, because hardly translatable, are full of meaning, and in other use some of them are simple Adverbs; *sugua* to be sure; *vamua* only, *vagua, mugua*. The following sentence illustrates the last word; *mivei mugua ku gagua ge ku soko na ganaganaamu? ku mate mugua; taho ke, muku goi rigia matamu mugua*; but what, I wonder, shall I be about that I should come to an end of thinking of you? I shall die rather; if not so, then I shall in that case see your face.

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31. Guadalcanar, Vaturana.

The language or dialects of the large Island of Guadalcanar, so far as they are known, fall into two groups, viz. those which resemble the language of San Cristoval and those which resemble that of Florida. Of the language of the back of the island, looking southwards, nothing is known. The language of Gera, which is divided from San Cristoval by a width of Strait about equal to that which separates it from Malanta, belongs to the same group with the languages of Wano, Ulawa, and Saa, Nos. 26, 27, 28, and is represented by Von der Gabelentz in his 'Melanesischen Sprachen.'

There are three dialects spoken on the North-Western end of Guadalcanar and the coast which is opposite to Florida, viz. those of *G*aobata, Visale, and Vatura*n*a. The two latter differ but little between themselves, and probably not very much from *G*aobata, though the Vatura*n*a people say the difference is considerable. All three are closely allied to Florida. The dialect spoken at Vatura*n*a prevails round the end of Guadalcanar as far as Savulei, looking out upon Pavuvu. Beyond that, according to the Vatura*n*a people, a very different tongue is spoken.

There is a certain connection between the speech of Vatura*n*a and that of the neighbouring Savo, but rather in phonology and in Vocabulary than in Grammar, in which indeed it mostly agrees with Florida. It has the remarkable characteristic of making *certain* changes of letters with the latter language; the Florida g is h in Vatura*n*a, and the Florida h is s in Vatura*n*a; Florida *hege* is Vatura*n*a *sehe*.

I. Alphabet.

1. *Vowels.*—a, e, i, o, u.

2. *Consonants.*—k, *g*; t, d=nd; p, b=mb, v; m, n, *n*; r, l; h, s, j, z.

1. The disappearance of the Melanesian g, so common and distinct at Florida, is remarkable; it is not dropped, leaving a break, as e.g. in Wa*n*o, but in all words where Florida has *g*, Vatura*n*a has h. 2. Sometimes the Florida v is represented by b, *baa* for *vaa*; and sometimes by p, *pono* for *vono*; but there is no regular change. 3. In some words common with Florida, l is dropped; *tida'o=tidalo, mado'a=madola.* 4. As g of Florida becomes h, so h of Florida becomes s, by a regular change; *hai* tree, *habu* blood, *aso* sun, *usa* rain, are Florida *gai, gabu, aho, uha.* But it cannot be said that every h and s in Vatura*n*a is the equivalent of a corresponding g and h in Florida, since the Vocabularies of the two languages are not the same. Since, then, Florida g is h and Florida h is s in Vatura*n*a, the Florida s may naturally be looked for in some other regular change; this, however, does not occur; generally the Florida s is represented by j=ch in Vatura*n*a, *Javo, jiji,* for *Savo* and *sisi,* but the Preposition *tani,* from, can not be taken as other than the Florida *sani.* Nor must it be assumed that the Vatura*n*a language has been, as a matter of history, changed from that of Florida; rather, the same original has come to both places, and variations have ensued. The sound symbolized by j is the English ch. 5. The sound represented by z is not always the same. At the beginning of a word, when no Vowel immediately precedes it, it may be taken as equivalent to the English z, as in *zare*; but in the middle of a word n is heard. The sound thus strengthened by n is not always the same; in some words it is rather nz, in others nj, according to English pronunciation: e.g. *koaza=koanza, moza=monja.* It is probable that further knowledge of the language will show this difference in sound to

agree with a difference in the correlative words in Florida and other allied languages. In some words z stands for the aspirate; *zare*, to speak, is *hare*, Maewo *ware*.

II. Articles.

1. *Demonstrative* Article, *na*; but *no* before *o*; *no bo* a pig, *no hoko* speech.

2. *Personal* Article, *a*; *a Hodavi*.

III. Nouns.

1. There is of course the division of Nouns into those which take, and do not take, the suffixed Pronoun.

There is no form of Verbal Substantive; *na mategu* my death, *na vati haluvena* his being pitied, *na pedehira* their being judged; the Verbs *mate*, *haluve*, *pede*, are Nouns without change of form.

2. A Noun follows and qualifies another; *na vale vatu* a stone house.

The genitive relation is conveyed by the Preposition *na*; *duva na manu* a bird's wing, *vuvua na hai* fruit of a tree. Compare Gao and Duke of York.

3. *Plural.*—For things the Plural sign is *manaume*, a collective Noun; *na ome manaume* things, a lot of things. For persons the Pronoun *hira* is added; *tinoni* a man, *tinoni hira* men, 'man they.'

Totality is expressed by *popono*, Florida *vono*, Mota *wono*; *na vera popono* the whole country. Another word is *kode*; *na vera hira kode* all the lands, *hita na mane kode* we are all men, exclusively.

IV. Pronouns.

1. *Personal Pronouns.*

Singular, 1. inau; 2. ihoe; 3. aia.

Plural, 1. *incl.* ihita, *excl.* ihami; 2. ihamu; 3. hira.

Dual, 1. *incl.* kuta, *excl.* kuami; 2. kuamu; 3. kura.

1. There is no Trial; *tolu* three, is prefixed to the Plural; *tolu hita* we three. 2. The Prefix *i* may be omitted; *hita, hami, hamu*. 3. The Pronoun is that of Florida, except the Third Person; in the Singular the demonstrative *ga* is not present; in the Plural *hi* = *gi* is the same Prefix which appears in the Florida first inclusive *gita, hita*, the true Pronoun being *ta* and *ra*. 4. The Dual is remarkable; the Prefix *ku* may be taken as representing the Numera *ruka* two.

2. *Pronouns suffixed to Verbs and Prepositions.*

Singular, 1. au; 2. ho; 3. a.

1. Some Verbs, as in Florida, have the Suffix which is applied to Nouns; *tu molo tutunina* I believe it or him, not *tutunia*. 2. The Verb does no always, as it does in Florida, take a suffixed Pronoun when the object is

otherwise expressed; *e labuvi su sehena* he killed himself, not *labuvia*. 3. There is no Suffix *i*, *gi*, of things in the Plural, as in Florida; sometimes there is no Suffix, *na sava o goni?* what are you doing? with reference to many things; or *hira* stands for things as well as persons; *rei hira* look at them, those things, *au matahuni hira na ome hira* I fear those things.

3. *Pronouns suffixed to Nouns.*

Singular, 1. *gu*; 2. *mu*; 3. *na*.

Plural, 1. *incl.* da; *excl.* mami; 2. miu; 3. dira.

In the Dual *ko*, not *ku*, in the Trial, *tolu*, is prefixed; *ko kimada*, *tolu kimada*, hands of us two, of us three.

4. *Demonstrative Pronouns.*

A general Demonstrative is *na*; the precise position pointed to is not ascertained in *denu*, plural *hira denu*, and in n*ene*, *nunu*, *aia nunu*, plural *hira nunu*; but *deni*=Florida *eni*, *nunu*=Florida *keri*; *tadinu* 'that,' and 'there.'

5. *Interrogative Pronouns.*

Of persons, *a sei*, plural *asei hira?* who? Of things *na hua?* a Noun, what? Both are Indefinite also.

In asking a person's name *mea* is used, as *hanu* in Florida; *a mea?* what is his name? The same word, like *hanu*, is used in place of a name; *na mea na aia mea?* the person there, what is his name? In Maori *mea* has much the same use.

V. Possessives.

The Possessive Nouns are two; *ni* of general relation, *ha* of closer relation, as of food. To these *a* is sometimes, as elsewhere, prefixed; *anigu*, *ahagu*.

Singular, *nigu* my, *nimu* thy, *nina* his; Plural, *dida*, *nimami* our, *nimiu* your, *dira* their. As in Florida n changes to d before *da* and *ra*. There is not, as in Florida, an added *a* to *gu* and *mu*; *hagu*, *hamu*, *nigu*, *nimu*.

VI. Adjectives.

1. Simple Adjectives are used; *vale loki* a large house, *vale tetelo* or *teteo* small house; but Adjectives are commonly in verbal form.

2. The termination *ha* is common; *habu* blood, *habuha* bloody.

3. *Comparison* is made with the Preposition *ta*, and with the Adverb *va*; *no bo loki ba ta na bohu* a pig is larger than a rat. So *loki ba* larger, too large. Superlative meaning is given by Adverbs; *loki sata* very large, too large; *tetelo le* very, too, small; and by a Noun; *na mena le* a very little; *mena teteo* very small.

VII. Verbs.

1. *Verbal Particles* are two; in the Third Person Singular *e* and *ke*; the former indefinite in regard to time, the latter future.

The forms the Particles assume are as follows:—

(1) e.—*Singular*, 1. au; 2. o; 3. e. *Plural*, 1. *incl.* a, *excl.* hami; 2. hamu; 3. ara.

(2) ke.—*Singular*, 1. kau; 2. ko; 3. ke. *Plural*, 1. *incl.* ka, *excl.* kami; 2. kamu; 3. kara.

With the Dual only *ko* is used; *kuta ko maumauri* we two are alive, *kura ko vano* they two go; with the Third Person *ra* is sometimes added; *kura rako vano.*

These Particles differ from those of Florida, inasmuch as they are more nearly the Pronouns; *hami, hamu* are full forms, unlike *gai, gau.*

The Particles coalesce with the Conjunctions as in Florida. To mark the Past, completion of the act, the Adverb *noho* is added: *are mate noho*, they are dead, have died. This is no doubt the Maori *noho* to sit.

The Future form, *ke*, is used for the Imperative; *ko vano mo ko ba reia* go and see him.

2. *Prefixes.*—1. Causative, *va*; *maumauri* to live, *vamaumauri* to save. 2. Reciprocal, *vei*; *ara vei laulabuhi* they strike one another. 3. Of Condition, *ta*; *tabosa* come open. 4. Spontaneity, *tapa*; *tapatahuru* stand up.

3. *Suffixes.*—1. Consonantal, *hi*; *labu* to strike, *labuhi* to strike something; *vi*; *labuvi* to strike, *hanavi* to shut; *ṅi*; *matahu* fear, *matahunia* fear him; *si*; *tani* to weep, *tanisia* weep for him; *li*; *sahe* up, *sahelia* go up into it; *mi*; *rono* to feel a sensation, *ronomi* to hear, listen to. 2. Syllabic; *vahi*; *toutu* to sit, *totouvahi* to set; *lahi*; *vose* to paddle, *voselahi nia na vaka* paddle a canoe; *ni* as in Florida being used after these suffixes.

4. *Negative* Verbs; the Negative Particle is *tau*; *e tau mate* he is not dead. The Cautionary or Prohibitive is *jika*, Florida *sika* in the phrase *nia sika* to hate; *jika no hoko* don't speak, literally, (let) speech (be) a thing rejected.

5. *Reflective* Verbs are made with *su* back; *e labuvi su sehena* he killed himself; *sehe*=Florida *hege.*

6. *Reduplication*, as in Florida, drops a Consonant; *labu, laulabu.*

VIII. Adverbs.

Adverbs of *Motion* hither and outwards *mai* and *atu*, or *tatu*; with many others little differing from Florida. *Time; ta na nisa*, when; *kalinade* now; *neni*, to-day, of past time; *ke neni* when of future time; *i no* to-morrow; *ke dani* to-morrow morning; *ke ruka boni* day after to-morrow; *mu* yet, *e tau mate mu* he is not yet dead. *Of Place; iava* where, *tadi* there; *sahe* up, *hotu* (Florida *gotu* a hill), up. *Of Manner; e hua?* why? the Verbal Particle changing with the Person, *o hua?* why do you, &c.; *mu* only, Florida *vamua*, *kesa mu* all one; *hoi* again, repetition; *hoto* also, of addition; *iava ke koaza?* how?=*ivei te vaga? e koaza na sava?* like what? how?

IX. Prepositions.

1. *Simple*; Locative, *i*; Genitive, *ni*, *na*; Instrumental, *hini*. 2. *Verbs*; Motion to, *vani*; from, *tani*; against, *kaputi*. 3. *Nouns*; relation, *ta*, *kone*.

1. The Locative *i* is seen in *iava* where; *i hotu* above, *i lao* below. 2. *ni*, as in Florida; *no hoko ni Javo* the speech of Savo, *na vale ni moza* the eating-house. 3. Examples given, Nouns III. 2, show the Preposition *na*, but are not enough to establish it, for it might be possible to take the words as *duvana manu*, *vuvuana hai*, making *na* the suffixed Pronoun. But in Gao, where the suffixed Pronoun is *gna*, there can be no room for such an interpretation. 3. *hini* is identical with *gini* of the New Hebrides and Fagani, which is not known at Florida; *ara labu matesia*; *hini na hua? hini na tila* they beat him to death; with what? with a club.

Verbs become Prepositions and correspond to the Florida words *sani*, *vani*, *punisi*; *taniau* from, away from, me, *tani hira ara mate* from those (who) are dead; *zare vaniau* speak to me; *ko jika tu kaputiau* don't stand in my way, against me.

As in Florida *ta* is a Noun used to represent any relation; *te juna ta na valena* he has gone out of his house; *ko jika molo lehami ta na tabotabo* let us not go into temptation; *aia te sahe ta na valena* he has gone up into his house; *e totou ta na hai na manu* the bird sits on a tree. The suffixed Pronoun shows *kone* a Noun; *konegu* by, with, me.

Compound Prepositions, such as *i laona* inside, need not be considered. Nouns without a Preposition are used in the same way; *lina* beside, *lina madoana* at the right side; *vavana* underneath; *polina* above.

X. Conjunctions.

Copulative, *ma*, and *maia*; Disjunctive, *pa*; Conditional and Illative, *ti*; of Consequence, *ge*.

As in Florida *ma* and *pa* combine with Verbal Particles and Adverbs; *me mate, mara bekua, me sivo* and he died, and they buried him, and he went

down; *miava* and where, *piava* or where; *talana pe taulaka?* good or bad? *ko tona moko ba reia* go and see him.

Probably *ti* is *si* of Banks' Islands; *ti kau tanomana ma kau goni* if I can I will do (it); *e zare vaniau ti kau vano* he told me that I was to go. The Conjunction of consequence is the same with that of Florida; *e hua ge o ronomi hira?* why is it that you listen to them? *na sava kau gonia ge kau tanoli na maurisali?* what shall I do that I may obtain life? *e zare vaniau ge kau vano* he told me to go.

XI. Numerals.

1. *Cardinals*; one *kesa*, two *ruka*, three *tolu*, four *vati*, five *jehe*, six *ono*, seven *vitu*, eight *alu*, nine *siu*, ten *sanavulu*, twelve *sanavulu ruka*; twenty *ruka patu*, thirty *tolu sanavulu*; a hundred *sanatu*; a hundred and twenty-three *kesa sanatu, ruka patu, tolu*; a thousand *toha*. Interrogative and Indefinite *e nisa?* how many? so many.

The Numeral *jehe* is singular and unexplained; *patu* is probably an older word displaced by *sanavulu*; *sanatu* is *hanalatu* with l dropped. There are expressions for sets of ten; *pigu* ten cocoa-nuts. For a very great number they say *na rau na hai* leaves of a tree.

2. *Ordinals* are formed by adding *ni* to Cardinals; *kehani* first, *jeheni* fifth. From *nisa* is formed *nisani* quotus, standing in what, or in such, a place in the series. Ordinals stand for multiplicatives; *nisani* how, or so, many times, quoties.

XII. Exclamations.

Affirmative *eo!* Negative *tahara*.

At Ruavatu, a place near Gaobata, the Personal Pronouns are:
Singular, 1. inau; 2. goe; 3. *g*eia.
Plural, 1. *incl.* tugita, *excl.* tugami; 2. tugamu; 3. *g*eira, tuira.
Dual, 1. *incl.* kogita, *excl.* kogami; 2. kogamu; 3. koira.

The Prefix *tu* in the Plural corresponds to *ko* in the Dual, and possibly may represent three.

The Pronouns suffixed to Verbs are in the Singular *u, go, a*; those suffixed to Nouns are no doubt *gu, mu, na*; *tagua* is with me, *nimua* thine.

Verbal Particles are almost as in Florida, *tu, to, te, ta, tami, tamu, tara*, without temporal signification, and the corresponding Future *ku, ko*, &c. In the Dual *ko* is added; *ta ko, tami ko, tamu ko, tara ko*; and similarly with a Trial, *ta tu*, &c.

Demonstrative Pronouns are *deni* this, *deri* that.

The Genitive Preposition is, as in Vaturana, *na*; *lime na manu* wing of a bird, *vae na be* pig's house.

The word *vae* = *vale* shows that l is dropped, as in Vaturana. As in the neighbouring part of Florida h becomes dh; *dhau* afar.

32. Ysabel, Bugotu.

Bugotu is the name of a small district at the South-Eastern extremity of the large Island of Ysabel. The language is very similar to that of Florida. It is this which, as the language of Mahaga, is given in the 'Melanesischen Sprachen' of Von der Gabelentz; Mahaga being a village in Bugotu now deserted. The area in which the language is spoken is small; the sketch of the language of *G*ao which follows will show that the neighbouring tongues are very dissimilar. The language of Bugotu, as spoken at Mahaga, was well known to Bishop Patteson, who left a fuller account of this perhaps than of any other Melanesian language, and from whose notes, printed however in the first year of his acquaintance with it, the account given by Von der Gabelentz is taken. The short Grammar that follows was independently made, and with the assistance of natives has been compared with the examples of the language printed by Bishop Patteson, as he took it down from the mouths of his earliest scholars. It is interesting to have proof in this case that the Bishop, with a few mistakes in spelling, perhaps in printing, wrote what is now the correct language of the place. There was in the intervening twenty years no printed literature to fix the language. There is now a short Prayer Book, printed under the care of the Rev. Alfred Penny, of the Melanesian Mission.

Though the likeness between this language and that of Florida is very great in the Grammar and in the Vocabulary, there is a considerable difference in the latter; Bugotu has many words which are altogether foreign to Florida, as in the names of such common objects as fire and fish. Phonologically the two languages do not differ much, though the presence of f, j, gn, in Bugotu materially affects the sound, and dh stands for l instead of h. Bugotu also has the singular characteristic of throwing the accent backwards to the antepenultimate, though by no means as a rule.

I. Alphabet.

1. *Vowels.*—a, e, i, o, u.

2. *Consonants.*—k, g, *g*; t, d, j, th; p, b, v, f; m, n, *n*, gn; r, l; s, h.

1. There is no hard g, though, as in other languages, the nasal character of *g* may be missed when it does not immediately follow a Vowel. 2. d is generally nd, but it is sometimes a pure d. This variation does not seem to

be local and dialectical. It is rather that certain families or sets of people use d rather than nd. Compare the corresponding sounds at Arag. 3. The sound of j to some extent follows that of d; j is in some mouths the English j, in others nj. The sound of the English ch is heard also in words where j would be written; but only some natives use this sound in some words, and it probably represents t rather than d. That j in Bugotu corresponds ordinarily to d in Florida, though not to every d, is plain; *jufu* = *dutu*, *janigna* = *dania*. 4. The sound represented by th is that of the soft English th. It would be natural to write it dh, but that the native d has, as a rule, n with it. To write dh, therefore, would suggest n; and the native t is softer than the English. This sound in Bugotu represents l in Florida; *botho* a pig, *bolo*; *thabu* to strike, *labu*; but every Florida l is not th here, *lima* a hand. Rarely th represents Florida h; *thaba* = Boli *haba*, Gaeta *thaba*; and it may be doubted whether the word is correct. It is not to be supposed that there has been a change from Florida l to Bugotu th; *thepa*, the ground, is not represented in Florida, but is the Mota *lepa*. 5. By some b is sounded pure, but it is generally strengthened by m; f stands for Florida v and p, *farafa*, *fufutu* are *varava* and *puputu*; but f in Bugotu is perhaps more commonly found in words not common with Florida. 6. The sound represented by gn is that of the Spanish ñ. If it were not the established custom in languages of this region to write n with two dots over it for the sound of ng, it would be natural to use ñ; but it would be difficult in writing to distinguish. On this account, probably, Bishop Patteson wrote *ni*; but the sound of *gania na vana*, eat the food, is different from that of *gagna na vana* food for his eating; and the use of *gn* has been introduced. It is a change from n; *gniku* nest, Florida *niku*, Mota *nigiu*.

II. Articles.

1. The Demonstrative Article is *na*. 2. The Personal *a*.

1. As in Florida *na Bugotu*, *na Mahaga*, are the Bugotu, Mahaga, people. There is no Plural *ra na* as in Florida. 2. The Personal Article applies to male and female alike. It gives a name; *a tupi gahira* the stone-cutter.

III. Nouns.

1. There are those which take, and those which do not take, the Suffixed Pronoun.

2. *Verbal Substantives* are not very frequent in this language; they are formed by suffixing *a* to the Verb; *hiro* to seek, *hiroa* a seeking, *hiroagu* seeking me, *hiroana* seeking him; *gotihi* to break, *gotihia* breaking, *gotigotihiadia* their being broken.

The Verb in form of a Noun is often used where a Verbal Substantive would be used in Florida; *thehe* to die, *thehegu*, *thehegna*, my, his, death, or being killed; *rei* to see, *na reireigna* the seeing of it; *jufu* to approach, *ma na komi nigna tinoni kena rano jufugna* and his men come approaching him, literally, his being approached. It cannot be said that a Verb thus used as a Noun takes the place of a Verb in a sentence; but a word used as a Verb, with Verbal Particle, seems to be so far a Noun in native view that it can

take a Suffixed Pronoun like a Noun; *atu, kati regia kenugua na vuvuhu, kati reireida,* come, let us see to-day the firing, let us see for ourselves, literally, our seeing; like *atu! sapada i tagna* come, let us go down to it, our going down.

In translations as printed, and in some of Bishop Patteson's examples, the Suffixed Pronouns *gna* and *dia* cannot be thus satisfactorily explained; *na fata ko vetulagamigna kiti eia* the things that thou hast commanded us that we shall do, though here possibly *gna* should be *nia*, the Preposition; *ko ei tokea gamigna* improve us, make us good; *mi nau ku veleragna* and I said to them; *ko eiradia govu* thou didst make them all, *eira* made them, *dia* is further suffixed; *ke tarairadiagna na komi hagore gougovu* he taught them with all sayings, *taraira* taught them, *gna* may be taken as *nia*, with, but *dia* is 'their.'

3. One Noun qualifies another without ceasing to be a Noun; *na vathe gahira* a house (of) stone. A genitive relation requires a Preposition *ni* or *i*.

4. *Plural.*—The Noun *komi*, an assemblage, is used when plurality requires to be expressed; *na komi tinoni* the men. See Duke of York *kumi*.

The construction of *na komi tinoni* is that of *na vathe gahira*, an assemblage of men. Natives will not naturally express plurality, except when it is positively required; a native composition will seldom have *komi*; a translation from Mota or English will have it often, and other words as well, such as *govu, gougovu*; *na komi mono gougovu* lands, countries. The meaning of *govu* is complete, and *gougovu* should not be used except when 'all' is meant; *me ke vaaura tagna na thehehaihavi govu* saves them from all accidents. Totality is expressed by *udolu*; *na mono udolu* the whole country; *sethe, suku,* are 'many.'

IV. Pronouns.

1. *Personal Pronouns.*

Singular, 1. inau; 2. igoe; 3. ia, (manea).

Plural, 1. *incl.* igita, *excl.* igami; 2. igamu; 3. iira (maraira).

Dual, 1. *incl.* rogita, *excl.* rogami; 2. rogamu; 3. roiira.

1. The Prefix *i* can be dropped. 2. The true Third Person Singular is *ia*, and Plural *ira*; but these are commonly only used of females, other words, which are not properly Pronouns, being generally used of males. For the Third Singular, *i manea, manea,* is no doubt *mane* male. For the Third Plural, *i maraira, maraia, marea, maria,* are used, words which are in fact Nouns, meaning a collection of men, and may have the Article *na*; the Suffix *ra* is Pronominal. The construction of these words as Nouns sometimes treats them as Singular; *ko eia gua i maraia* thou makest (it) them again, the Pronoun suffixed to the Verb is Singular; *maraia* also, as the subject of the sentence, may have the Singular Verbal Particle; *gadia mara ke sede* the food of them who are many. But as a collective Noun it has the Pronoun and Verbal Particle generally Plural; *i maria kena jefejefe i tagna na jao* they

wandered in the unoccupied country; *me nagovira i marea tagna na hathautu ke jino* and he led them in the right road. 3. The Dual is simple. There is no Trial of a distinct character; when three are spoken of *tolu* precedes the Plural Pronoun, and when four *vati*.

2. *Pronouns suffixed to Verbs.*

Singular, 1. u; 2. go; 3. a. *Plural*, 3. ra.

As is usual, there are no separate forms for the First and Second Plural. When the object of a Verb is expressed, it is still the rule to suffix the appropriate Pronoun; *kati regia na vaka* we see (it) the ship; *ke vele puhiu inau* he scolded (me) me.

3. *Pronouns suffixed to Nouns.*

Singular, 1. *gu*; 2. mu; 3. gna.

Plural, 1. *incl.* da, *excl.* mami; 2. miu; 3. dia.

Thus *limagu* my hand, *limamu* thy hand, and so on. In the Dual *ro* is prefixed to the Noun, *rolimada* the hands of us two. So also *tolu limamami* the hands of us three.

4. *Demonstrative Pronouns.*

Iaani, *iaeni* this; *iraani*, *iraeni* these; *ianeni* that, *iraneni* those. The Pronoun is *eni*, *ani*, *neni*; *i maraira ani* these persons, *i maraira neni* those. There are also *eri* and *geri* this, or that, generally Demonstrative; *na marai* those persons.

A Demonstrative at the end of a sentence is *na*.

5. *Interrogative Pronouns.*

Of Persons *hai*, *ahai*, plural *arahai ?* who? Of things *hava*, *na hava ?* what?

6. *Indefinite Pronouns.*

The Interrogatives *hai* and *hava* are also Indefinite, but the Demonstrative would be rather used. The Numeral *sikei*, *siki*, *si*, is used for any one or anything, *si na tinoni*, *sikei fata*; *si* is also 'a different one,' one this, one that; *kekeha* is some; *kekeha tinoni* some men.

V. Possessives.

The Possessive Nouns used when a Pronoun cannot be suffixed are *ni* and *ga*, of general and more intimate relation. The Pronoun is suffixed to these in the first and second Singular as *gua*, *mua*.

1. It is important to observe that *ni* has almost invariably an Article of its own, distinct from that of the Noun with which it is used, showing its true character as a Noun; *na nigua na fata* a thing of mine, *na nimua na tinoni* thy men, *na nidia na piru* their ropes. As in Florida, *didia* is used as well as *nidia*. As in Florida, also, *ni* is used after Verbs; *i marea kena regia nidia*

they see for themselves. 2. *ga* applies to food and drink; *na gada na vana* our food, *na gamua na bea* water for you to drink. It does not apply to enemies, but it does to relatives; *gagua na tamatahi* a member of my family.

VI. Adjectives.

1. Adjectives generally appear in the form of Verbs, but there are words which are used to qualify directly without Verbal Particles; *vathe hutu, vathe iso,* large house, small house. These also can be used in verbal form; *rahai kena tano nidia na fata govu kori horara hutu* whosoever do their business in the great sea; *ma na horara gua ke hutu me ke tavotha* and the great and wide sea also, the sea (which) is great and wide.

2. *Comparison* is made with *vano* and the Preposition *ta*; *na botho ke hutu vano tagna na kuhi* a pig is larger than a rat; *ke hutu vano* it is bigger, i. e. big beyond. For the Superlative *puala,* and *fofogna,* the latter borrowed from *Gao*; *hutu puala, toke fofogna,* very big, very good. There is also *rae*; *e rae hutu, e rae iso,* too large, too small.

VII. Verbs.

1. *Verbal Particles.*—These are two, characterized by *e* and *ke*; both devoid of Tense. They change with Number and Person.

e.—*Singular,* 1. u; 2. o; 3. e. *Plural,* 1. *incl.* ati, *excl.* iti; 2. oti; 3. ena. *Dual,* 1. *incl.* oro, *excl.* uru; 2. —; 3. oro.

ke.—*Singular,* 1. ku; 2. ko; 3. ke. *Plural,* 1. *incl.* kati, *excl.* kiti; 2. koti; 3. kena. *Dual*; koro, kuru, koro. *Trial*; kotolu, kutolu, kotolu.

The changes in the Singular are the same as with the Florida Verb; the Plural is different. In the First and Second Persons *ti* is added, which is no doubt the same which appears in the Plural Pronouns of *Gao*, and as *t* with those of Duke of York. The Suffix *na* of the Third Person cannot be explained. In *oti* and *ena* the stems *o* and *e* are no doubt the same as the Singular. It is possible, but not customary, to use *ti* alone with the First and Second Plural, the Verb then having no Verbal Particle.

The forms of the Dual and Trial are here incomplete and questionable.

As in Florida, the Verbal Particles beginning with, or consisting of, a Vowel coalesce with the Conjunctions *ma, pa, ge*; *ma u* becomes *mu, ma o mo,* and so *me, mati, miti, moti, mena, pu, gu,* &c. The Vowel of the Conjunctions shifts to match that of Verbal Particles beginning with k; *mu ku, pu ku, me ke, mo koti,* &c.

2. The *Future* is signified by adding *da* to the Particle *ke*; *ku da, ko da, ke da, kati da,* &c. Sometimes for *kena da* is said *ke da na.*

3. The *Past* is marked by the Adverb *gohi*; *kena thehe gohi* they are dead already.

4. The *Imperative* is sometimes the Verb without a Particle, or the Future form with *da*.

5. The *Negative* Particle is *bosi* or *boi*, introduced between the Verbal Particle and the Verb; *igami kiti boi eia na fata* we have not done the thing, *na havi ke bosi mono tamami* life does not abide with us.

The Negative Particle can qualify a Noun as well as a Verb; *na boi tinoni* not a man.

The Prohibitive is *sa*, *sagoi*; *sagoi bilau* do not steal.

6. *Prefixes.*—1. Causative, *va*; *havi* to live, *vahavi* to save, *au* to go out, *vaau* to make to go out, *sopou* to sit, *vasopou* to set, seat. 2. Reciprocal, *vei*; *veithabuthabu* beat one another. 3. Of Condition, *ma*; *sipa* to pull out a plug, *masipa* come out of itself as a plug.

7. *Suffixes* transitive and determining the action on the subject are numerous; *hi*; *tani* to weep, *tanihia* weep for him; *vi*; *haidu* to come together, *maraira kena haiduviu* they come together against me; *dotho* to have tender feeling, *dothovi* to love someone; *nago* front, *me nagovira* he went in front of them; *mi*; *iju* to count, *ijumi* to count certain objects; *li*; *hage* up, *hagelia na vaka* go up on a ship; *ti*; *gnovo* to shake, Neuter, *gnovotia na garatu* shake a spear; *gi*; *kia* to laugh, *kiagi* to laugh at; *sokara* to rise, *vasokaragi* to raise. After this latter Suffix *ni* is added, so that it becomes *kiagi niu* laugh at me, *vasokaragi nia* raise it up. There is also the Suffix *hagi*, also followed by *ni*; *oboti* and *obohagi* have the stem *obo*; *na bea gougovu kena obotira hadi kori suasupa* the waters flood up over the hills; *kena da obohagi nia na thepa* they will flood the land. For *ni* see Florida.

8. *Reflective Verbs.*—The Adverb *tabiru*, back, is used with *gehe*, Florida *hege* self; *manea ke vathehe tabirua gehegna* he killed himself.

9. *Reduplication* has the same form as in Florida; *pilau* to steal, *piapilau* go on stealing, *hagore* to speak, *haohagore* go on speaking. The whole word or the first part of it may equally be repeated without the omission of the Consonant; *pilaupilau*, *hagohagore*.

VIII. Adverbs.

Some of Place, Time, and Manner, are as follows:—

1. Adverbs of direction, hither and outwards, *mai* and *utu*; of direction, seawards and landwards, *lau* and *lona*; intermediate direction *paka*, *eta*.

Adverbs of Place are the same as Demonstrative Pronouns; *iani* here, *iegeni* there, *geri*, *gegeri* there; *ivei* where, a Noun, *iveimu ke vahagi?* what part of you hurts you? 2. Adverbs of Time: *kenugua* now, to-day, *ke agaieni* now; *geni*, *igeni* to-day, of past time; *vugui* to-morrow; *i gnotha* yesterday (Florida *nola*), *valiha* day after to-morrow, *valiha gohi* day before yesterday, *vugei valiha* hereafter. 3. By metathesis the Florida *diki* is *kidi*, and gives the meaning of beginning, doing for the first time. Phrases are used for Adverbs of Manner; *ke vaga* like, *ke vagagna* like it, so, *vagagna na hava?* like what? how? *hogogna* as, literally, its fellow; *eigna na hava? ei* to make, why? *eigna* because; *vuha* to begin, *na vuhagna* because of it, on account of; *bale hava?* what for? *bale* = Florida *malei* place for something.

The Negative Adverb is *teo*; *teo na ijumiagna na fata gougovu ke sethe i koragna* there is not the counting of all the many things in it. The Affirmative exclamation is *hii!*

IX. Prepositions.

These are 1. Simple, 2. Nouns, 3. Verbs.

1. *Simple*; Locative, *i*, *kori*; Genitive, *ni*, *i*; Instrumental, *nia*.
2. *Nouns*; *ta*; with those making part of Compound Prepositions.
3. *Verbs*; *vani*, *rigi*, *punusi*, *sani*.

1. *i* is Locative, but in accordance with the idiom of these languages (p. 160), has sometimes to be translated 'from;' *ivei ke mono i manea* where does he live? *i Tega* at Tega; *ivei ko taveti mai?* where have you come from? *i Tega* from Tega.

kori is very general; *kori vathe* in the house; *i marea ge na jufu kori meleha i mono* they then arrive at a place of abode; *kena sopou kori puni* they sit in the dark; *kori suasupa* on the hills; *manea ke rugu au kori vathe* he comes out of the house.

ni is not commonly used, being supplanted by *i*, which is identical in meaning with it, and it must be presumed distinct from the Locative Preposition; *sagaro ni gai*, or *i gai*, fruit of a tree. The same is used of a place; *igita i Bogutu* we of Bugotu.

nia is the same with the Florida word, but, unlike that, cannot be shown to be a Verb. Its place in the sentence varies; *koda vano gotigotihiadia nia na tila* thou shalt break them with a club; *na tila iaani ke thabuhia nia* this is the club he struck him with; *marea kena nia togotogo na sola* they rejoice at the calm. The latter example shows a sense not instrumental, but common to Florida. The Preposition is also used as an Adverb; *ko eia na puni ke nia boni* thou makest darkness, it is night thereby.

In translations written by a native, though not a practised writer, this Preposition seems to have been confused with the Suffixed Pronoun *gna*; *ko huhasigogna na marara* thou clothest thyself with light; *ke eia na bea hutu ke vuhai moumolu vavahagna, me ke eia na mono i vana ge vuhai tahigna* he makes rivers to become desert, and he makes the country of food to become salt; *mena tariragna na piru* and they tied them with a rope. These should surely be *huhasigo nia, vavaha nia, tahi nia, tariva nia,* though the translator would not allow it.

2. *ta*, which is seen in Florida to be a Noun, never appears in Bugotu

except as a Noun; i.e. it is always *tagna* with the Suffixed Pronoun when it comes before a Noun, and has the Suffixed Pronouns *gua, mua,* &c., when it has the signification of 'with me,' 'with thee,' *tagua, tamua.* The use is of very general relation; *na manu tagna na parako* the birds of the air; *na vana ke da kotu* (Mota *totou*) *tagna na thepa* food shall grow on the ground; *i maria kena jefejefe i tagna na jao* they wander in the forest; *kena hiroa na gadia tagna i manea* they seek their food from him, with him. The last example might be *kena hiroa i tagna,* as *sapada i tagna* let us go down to it; in which *ta* is plainly a Noun with the Preposition *i,* as in *i tagna na jao.*

The many expressions which may be called Compound Prepositions are of this character, when a Noun and Preposition are translated by an English Preposition; *popo* is a Noun, the upper region or side; *na bea ke mono i popo i suasupa* the water remains on the hill, shows it with the Preposition *i.* But *popo* itself is used as a Preposition with the Suffixed Pronoun, *popogna* its upper part; *na uha ke uha popogna suasupa* the rain rains on the hills. In the same way *sara, saragna* under, *kora, koragna* in, and many other Nouns are used as Prepositions.

3. Prepositions which are really Verbs, are, as in Florida, *punusi* against, *vani, regi,* to, dative and of motion, *sani* from.

X. Conjunctions.

Copulative, *ma*; Disjunctive, *ba*; of Consequence, *ge, gi.*

1. These coalesce with the Verbal Particle *e,* making *me, be, mo, bo, go, gena,* &c.; and assume the Vowel of the Particle before *ke, ko, ku,* &c., becoming *mu, mo, bo,* &c. There is no change, however, with *gi*; it is *gi u, gi ku, gi kena* (*giti* = *ge iti*), *gi ku da.*

2. Examples of consequential significations: *ko nia peo punusira gi kena bosi gathaumia* you fence against them so that they shall not pass over it; *na aho ke sogala hadi, na komi tinoni gena au i tano* the sun rises up, men thereupon go out to work; *iira maraia kena pitugo igoe gi ko kemulia vanira gadia na vana* they wait for thee with a view to thy giving out to them their food; *me nagovira gena jufu kori meleha* and he led them so that they arrived at the place; *kenugua boni giu totha na juta* to-day when it is night I shall thereupon light the lamp.

The sign of quotation is *e a,* or *ke a,* says he, coming before or after the sentence. There is no Conditional; *nau ku taveti mu ku hagore vania* if I go I will tell him, I go and I tell.

XI. Numerals.

1. *Cardinals*; one *sikei,* two *rua,* three *tolu,* four *vati,* five *lima,* six *ono,* seven *vitu,* eight *alu,* nine *hia,* ten *salage,* twenty *tutugu,* eleven *salage sikei,* twenty-one *tutugu sikei*; thirty *tolu hanavulu*; forty *e rua tutugu*; a hundred *hathanatu, si na hathanatu*; a thousand *toga.*

In counting a series *keha* is used for 'one,' not *sikei*; *si* and *sa* are also used for 'one.' The Cardinals from two to nine are used as Verbs, *e rua, e tolu,* &c.; *salage,* (*sa lage* one set of ten), and *tutugu* a score, are Nouns.

There is nothing to mark the unit above ten. For tens which cannot be counted by scores, as forty, two score, can, *hanavulu* takes the place of *salage*; compare Fiji. By metathesis *hathanatu* = Florida *hanalatu*, and as the sense is lost by the change, it may be presumed that the word is borrowed. The Interrogative and Indefinite is *niha*.

2. *Ordinals* are formed by adding *ni* to Cardinals; *ruani*, *toluni*. But *e vitugna na mavitu* is the seventh day.

There are no Multiplicatives; *ko taveti me vitu na huamu tagna na bea* go, and seven are thy dippings in the water; *me vitu na huagna* and seven were his dippings.

XII. Example.

This is the writing of a native scholar in Norfolk Island.

What that howl? A steamer. Whence does it come hither? England
Hava na guu geri? na sitima. Ivei ke turugu mai? England
probably. What her name? Nelson her name. Where is she anchored?
tuni. Hai na ahagna? Nelson na ahagna. Vei ke piniti?
At Cascades she is anchored. On! let us to her; just now the gun-fire, let us
Kasikete ke piniti. Atu! kati regia; kenugua na vuvuhu, kati
see ourselves. Sounds one gun. What (exclamation) its sounding. Oh!
reireida. Tani si na kukuro. Hava raee tanigna! Ovi!
oh! now I shall see a large steamer; two are her smoke stacks, three are
ovi! neneni gu regia na sitima ke hutu; e rua na bali ahugna, e tolu
her masts. On! let us go down to her. Out hither, some of you see
na sokaragna. Atu! sapada itagna. Horu mai, kekeha koti reirei
what sort of ship is this, the gun, the smoke goes up in a mass. How many
vaka na hava iaeni, na kukuro pugu utuni. E niha
are the men in her? six are the hundreds, three the scores. What do they
na mane koragna? e ono na hathanatu, tolu tutugu. Na hava kena
eat, men many these? Is it a ship or what? an island surely that!
gania, na mane ke sethe eni? Na vaka ba na hava? na moumolu gua eri!
We of Bugotu have not seen yet the guns that are in her. The
Igita i Bugotu ati boi regia mua na kukuro ke mono koragna. Sina-
appearance of her also, we are in awe at the sight of her. What is it that howls
thagigna gua, ati maunida na reireigna. Na hava ke guu
there? A man or what? No, howl that the likeness a man exactly
geri? Tinoni ba na hava? Teo, guu geri na mutimara na tinoni jino
to be sure, not a steamer. To-day at night I will light up for you
gua, na boi sitima. Kenugua boni giu totha vanigamu
our lights these, and you shall see, says the Captain. Did you go
na nimami na juta eni, mo koti reirei, e a na Kapiteni. O sapa
down to the beach to-day? No. A man good are you, you heard the
i geni? Teo. Na mane toke igoe, ko ronovia na
word of our father.
hagoregna tamada.

33. Ysabel, *Gao*.

The district of *Gao* adjoins Bugotu on the North side of the point of the island above Nuro. The following brief account of the language was obtained from the first single scholar who came to Norfolk Island from *Gao*, through a Bugotu interpreter. It is probably coloured by the medium, but it shows a language in many respects different from that of Bugotu.

I. Alphabet.

This is the same as that of Bugotu, with the addition of w and z, and the loss of th.

1. There is a peculiar strengthening of l with k, *g*, and f; *klakla* hair, *glano* the common *lano* fly, *floflo* tooth, which may be taken to be the Bugotu *livo*. A word may be used with or without *g*, *leme* or *gleme*. 2. There is a tendency to leave out g, as in San Cristoval; *ba'esu* a bow, Bugotu *bage*; and this is extended to k; *di'a* bad, Bugotu *dika*. 3. The sound of j varies, as in Bugotu; it is near ch in *jijia* red, Florida *sisi*, and *jau* banana; in *jalatoga* hot, it is nj. 4. The reappearance of w shows the difference of this language from those of Florida, Bugotu, &c. 5. The Bugotu th is pronounced z in *Gao*, and the *Gao* z was pronounced th by the Bugotu interpreter; but z does not represent the Bugotu th, i.e. generally the Florida l; in *gazu* tree, it is s of Fate, z of Malagasy.

II. Article.

The Demonstrative Article is *na*; *na noni* a man, *na suga* a house.

There is no Personal Article; with masculine names *mae* is used; *mae Maniko*.

III. Nouns.

1. There are the two classes of Nouns, those that do, and those that do not, take the Suffixed Pronoun.

2. There are no Verbal Substantives; the Verb being used as a Noun; *kinagae ame lemegna* hereafter he will die, literally, it will be his dying.

3. A genitive relation is conveyed by the juxtaposition of two Nouns; *klakla gazu* leaf of tree, *guli bosu* skin of pig. The Preposition *na* is also used; *bagi na naji* wing of bird.

4. Plural signs are *lei* and *joku*; *lei na noni* men, *na suga joku* houses. The common word *dolu* expresses totality; *na u dolu* the whole country; *na lau lana* men only, no females.

IV. Pronouns.

1. *Personal Pronouns.*

Singular, 1. irei; 2. igoe; 3. *n*iee, (magne).
Plural, 1. *incl.* tati, *excl.* geati; 2. goati; 3. iree.
Dual, 1. *incl.* tapalu, *excl.* gepalu; 2. gopalu; 3. irepalu.
Trial, 1. *incl.* tatolu, *excl.* gatolu; 2. gotolu; 3. iretolu.

The First Singular is strange. The Third Singular *niee* is the true Pronoun, but *magne* is used for males; compare Bugotu. There is also *maai*, a Noun, not a Pronoun. In the First and Second Plural the Suffix *ti* is no doubt the same with *ti* in the Bugotu Verbal Particles; compare Duke of York Pronouns. The stems *ta, ga, go*, are *ta* and *ga* in *gita* and *gami*, and the Singular *go*. In the Dual and Trial the Numerals take the place of *ti*.

2. *Pronouns suffixed to Verbs.*

Singular, 1. gau; 2. go; 3. za. *Plural*, 3. ra.

The Bugotu *gita, gami, gamu*, are given for the First and Second Plural; and in the Singular *za* is probably the only certain *G*ao form. In the Plural *tati*, &c., can be used; *kofi tati, kofi geati* see us. The Pronoun is suffixed when the object is expressed; *kegra fagloniza siasigla* stand against (it) the light. Examples: *igoe te kofigau* thou seest me, *lepo haraza* speak to him.

3. *Pronouns suffixed to Nouns.*

Singular, 1. *g*u; 2. mu, u; 3. gna, a. *Plural*, 1. *incl.* da, da tati, *excl.* mami, mi gati; 2. miu; 3. ra, di.

Of these most are Bugotu; *u* and *a*, in the Singular, *di* in the Plural, and the addition of *tati* and *gati*, may be taken as true *G*ao. In the Dual *palu* comes before the Noun; *palu kameda* the hands of us two. See Possessives.

4. *Demonstrative Pronouns.*

The distinctions are not clear; *igne* this, *ai* that, *iaai*, *aiza*; *maeani* these persons, *maegno* those, (*mae* male) *mareia* borrowed from Bugotu; *hatimare Bugotu* the Bugotu people. From *mae* comes *tolumae*, Demonstrative or Vocative. The Vocative is *koe! agoi!*

5. *Interrogative Pronouns.*

Of persons, *ihei?* Plural, *igree?* Of things *na no?*

6. *Indefinite Pronouns.*

The Interrogatives may be presumed to be used indefinitely; also *kekeha na noni* some men.

V. Possessives.

These, used with Nouns which cannot take the Suffixed Pronoun, are *no* of general relation, and *ge* of closer possession.

These Possessive Nouns take the Pronouns suffixed in what appears to be the truer *Gao* form; *nogu* my, *nou* thy, *noa* his, *noda tati, nomi gati* our, *nomiu* your, *nodi* their. Dual, 1. *noda tapalu, nomi ge palu*, 2. *nomiu go palu*, 3. *nodi repalu*. The Pronoun is suffixed to *ge* in the Second Singular, as *o, geo* thy. The Article is not, as in Bugotu, used before both the Possessive and the common Noun; *nogu fata* a thing of mine.

VI. Adjectives.

1. There are pure Adjectives; *suga bio* a large house, *suga ijo* a small house. A Noun also qualifies; *suga tina* a stone house.

2. Comparison is made with the Adverb *fakeli*, conveying the idea of motion; *na bosu bio fakeli tagna na kusi* a pig is larger than a rat; Superlative, *bio fakeli* very big; *bio fakeli* is also too big, *ijo fakeli* too small.

VII. Verbs.

1. *Verbal Particles.*—There is no change for Person and Number; and there is no temporal force. The Particles are *te* and *we*, with *e* used with Numerals; *erei te fogra* I am sick, *erei we nokro* I am sitting, *te leme hui* he has already died, *we nokro hui* has taken a seat. The Verb may be used without Particle.

The Past is marked by the Adverb *hui*. Similarly the Future is *kinagai te leme irei* hereafter I shall die, *kaina leme* soon he will die. The Conjunction of Consequence *me* also makes a Future, though a future sense is given without it; *erei te tei te lepo haraza* I (will) go and speak to him. The Adverb *kulu* corresponds to Bugotu *kidi*, Florida *diki*; *goe lepo harazau, erei kulu roniza lepo Gaoi* (if) you speak to me I (shall) thereupon understand the language of *Gao*.

2. A Negative sentence is made with *teo* 'no' and 'not;' *igoe teo leme* you will not die; *teo leme, niee te kahara* (he) will not die, he will live; *teo me leme* he will not die. There is also the Negative *toa*.

3. The Causative Prefix is *fa*; *leme* to die, *faleme* to kill; *fakariza* save him, make him live. This with the Verb reduplicated conveys reciprocity; *irepalu te faauanu* they two beat one another.

4. It is probable that a Transitive Suffix *ni* appears in *fagloni*; but *taniza* is weep for him.

5. The Adverb *pulo*, the stem of Florida *pulohi* back, gives reflective meaning; *mayne te faleme puloza tayigna* he killed himself, literally, made him dead back of himself; *tagi* may be the same word with Bugotu *gehe*, Florida *hege*.

6. *Reduplication* as in Bugotu and Florida drops the consonant; *anu* to strike, *auanu.*

VIII. Adverbs.

Adverbs of direction *mei* hither, *ari* outwards. Of Place; *hia* where, *aiza* there, *ani* here, *igno* there; *i* the Preposition is also an Adverb. Of Time; *kainani* now, to-day, n*inai* to-day, of past time, *gawe* formerly, *hui* already, quite, *kele hui* quite finished, n*ihai* when, *notuu* to-morrow, *gnorai* yesterday (Mota *nora*, Florida *nola*, Bugotu *ignotha*), *noriha* day before yesterday, *kaina* soon, *kinagai* hereafter. The Suffix *i* in n*ihai*, *gnorai*, *kinagai*, is the Locative Particle. Of Manner; *hia tewe?* how? *jateuigne* thus, *jateuagno* so; *mala na no?* why? Florida *malei*, Bugotu *bale.* Besides *teo* there is another negative *toa*; *toa nogu* not mine. The Cautionary or Dehortative *tovi*; *tovi kegra fagloniyau* don't stand in my way. The Affirmative is *eo!*

IX. Prepositions.

These are, Simple, *i*, *na*; Nouns, *ta*, *ka*; Verbs, *kofi*, *hara*, *fagloni.*

1. The Preposition *i* is remarkable as being postfixed. It is, in fact, the same as an Adverb, as in Motlav and Wano *ai*, a simple Locative Particle, but it must be ranked as a Preposition. There is the same in Bugotu, though not as a Preposition; *na mono tagna ke mono i* his abode, he abides there, i.e. the place where he stays. As a Locative, *kekliagna suga i* on the top of the house, *ka suga i* in the house, at the top of the house, by the house there; *erei te rana i nogu* I am surprised at it, *nia hare* Bugotu. Genitive *i*: *lepo* Gao *i* speech of Gao, *lepo* Gela *i* of Florida, *na noni* Gao *i* man of Gao, *keglia suga i* top of house, above the house. Instrumental: *aniza kila i* strike him with club, *igne kila i te aniza i* this is the club he was struck with. In these examples *i* may be translated as an Adverb, thereby, thereat, therewith.

2. *na*, Genitive: *bagi na naji* wing of bird. The form of the Suffixed Third Person Pronoun *gna* shows *na* to be a Preposition here, as in Vatur*a*na and Duke of York.

3. Nouns: *ta*, as in Bugotu, and probably not true Gao; *tagu*, *tamu*, *tagna.* In *ta ka sugagna* at, in, from, his house, *ta* is plainly a Preposition, *ka* a Noun; but *ka suga i*, though *i* is present, may be thought to show *ka* a Preposition.

4. Verbs: *kofi* to see, *la kofiza* go to him, not go see him; as Florida *varigia*; *lepo haragau* speak to me; *fagloni* is like Florida and Bugotu *punusi*; *tovi kegra fagloniza siasigla* don't stand against the light, *fagloniza* in their way.

The Bugotu word *eigna* is used; *eigna na no i* on what account? for what?

X. Conjunctions.

Copulative, *ma* and; Disjunctive, *be* or; *keli be na no?* good or what? *me* of consequence, corresponding to Florida and Bugotu *ge*; *teo me leme* not so as to die, *kinagae a me lemegna* hereafter he will die, *erei te tei me lepo haraza* I will go that I may speak to him.

XI. Numerals.

1. *Cardinals*; one *kahe*, two *palu*, three *tolu*, four *fati*, five *lima*, *falima*, six *famno*, seven *fafitu*, eight *fehu*, nine *fahia*, ten *faboto*; twenty *tutu* a score, or *falu faboto*, sixty *tolu tutu* three score, thirty *tolu fulu*; a hundred *gobi*, a thousand *toga*. The Interrogative and Indefinite, *niha*.

In beginning to count a series *tasa* is 'one;' *kahe na noni* one man. With *lima* the Verbal Particle *e* is used. The Prefix *fa* goes with all above four, but is not explained; when *falu faboto* is said, p in *palu* probably changes, to be assimilated to *faboto*. It is remarkable that *fulu*, the common word for ten, comes in, as in Bugotu, when counting odd tens. The word used for a hundred, *gobi*, is in Florida ten canoes, a Noun of multitude. To express the units above ten the ordinals are used.

2. *Ordinals* are made by adding *ni*; *paluni* second, *toluni* third. First is *keulu*, but the regularly formed ordinal is used; *kaheni lana* all one, like Florida *sakai vamua*. The ordinal of *niha*, *nihani*, is 'quotus.' Eleven is *sale kaheni*, twelve *sale paluni*, twenty-one *tutu kaheni*, a hundred and thirty-four *kahe gobi*, *tolu fulu*, *fatini*. The Savo *tale* is no doubt the same as *sale*.

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34. Savo.

The language of Savo is remarkably different from those of Florida and Vaturana, which are its nearest neighbours; and it is still more remarkably different from the Melanesian languages generally, as the following sketch of its Grammar will show. It is possible that a better knowledge of it would diminish the impression of dissimilarity. It has been difficult to make out the language, because it is so unlike the Florida or Bugotu in which interpreters explain themselves. Most of the Savo men can speak Florida or Bugotu, but the Florida or Bugotu residents in Savo cannot speak the language of the country. The following pages contain information obtained from Savo natives by means of Bugotu, Florida, and Mota, and give a very imperfect, if not incorrect, account of the language.

The Savo Vocabulary is not unlike those of Florida and Bugotu; and where it differs it often has words which are common in the Eastern part of Melanesia; e. g. *bizi* finger, *batu* head. In points also of Grammar where it differs from its neighbours, resemblances occur with Ambrym and Nengone, and these rather suggest an archaic Melanesian character than a connexion with some other family. The archaic character of the language may be thought to be shown by the conspicuous absence of distinction between parts of speech, by the use of demonstratives as indifferently Pronouns and Adverbs, and by the absence of Prepositions.

I. Alphabet.

1. *Vowels.*—a, e, i, o, u.

2. *Consonants.*—k, *g*, g; t, d=nd, j; p, b=mb, v; m, n, *n*, gn; r, l; s, z.

In phonological character the language is not different from its neighbours. Like Olevuga in Florida, it has no h, but z, which stands for the Florida h in *kuzi* and *azu*. It cannot be said, however, that the Savo z always stands for h. Like Bugotu, Savo has j=nj, and gn the Spanish ñ.

II. Article.

The Demonstrative *lo* is used as an Article; *lo tuvi* a house. It is used also with Personal Names; *lo Lodo*, *lo Salo*; and personifies; *lo kori* a liar; but it is a Demonstrative Particle, not really an Article.

III. Nouns.

1. Unlike those of other Melanesian languages, Savo Nouns know nothing of Suffixed Pronouns.

2. There appears to be a Verbal Substantive formed by *gu* suffixed to the Verb; *ave* to die, *avegu* dying or being killed; *ai va avegu*, *no va avegu*, *lo va avegu* translate the Florida *mateagu*, *mateamu*, *mateana*, my, thy, his, dying or being killed.

3. *Plural.*—A Noun conveying the idea of Plurality is *dulo*; *lo dulo tuviga* the houses; *dulo* is an assemblage, *tuvi* a house. The Suffix *ga* is Plural.

Since *tuvi* is house, *tuviga*, by analogy of Florida, has the appearance of an Adjective, and *lo dulo tuviga* a houseful assemblage; but in Savo the Adjective comes before the Substantive. The Suffix *ga* is in some way Plural; *lo Savoga* the Savo people, *lo Bugotuga* the Bugotu people, Florida *ra na Savo*. But *ga* is not simply Plural; *lo tabu sua magniga* the whole country, *magni* country. In *supurono tuvi*, which may be translated houses, *supurono* is an Adjective.

IV. Pronouns.

1. *Personal Pronouns.*

Singular, 1. agni, ai; 2. no; 3. lo.
Plural, 1. *incl.* ave, *excl.* mai; 2. me; 3. ze.
Dual, 1. age; 2. pe; 3. to.

The Third Singular *lo* is merely Demonstrative, and has really no Number; the same may be said of *ze*, which, as *zelo* Demonstrative, is Singular or Plural; *ze* is perhaps the same word with the Torres Islands *he*, the Third Person Plural. In the First Person Plural there is much hesitation about the distinction between inclusive and exclusive forms; a Savo boy, speaking Florida, says *sakai vamua*, all the same. There is only one Dual form in the First Person, and the other Persons are very strange. In the Third Plural, *po*, meaning all, is sometimes added, making *zepo*.

The Personal Pronouns undergo a change when they are the object of the Verb. They *precede* the Verb; and when the Verb begins with a Vowel the Pronouns are represented only by their Consonants coalescing with the Verb.

Example: *ali* to strike; *lo na gnali* he strikes me, *lo na nali* he strikes thee, *agni na lali* I strike him; *ze na mai gnali* they strike us, *ze na me mali* they strike you, *mai na zali* we strike them, *ze na zepo zali* they strike them. It is plain that *gn, n, l, m, z*, represent the Pronouns *agni, no, lo, me, ze*. In the Plural *mai gnali* strike us, *gn* for the Singular *agni* is added; compare Second Dual Suffix *Gao*, and Dual of the Vuras Personal Pronoun.

There is an appearance of a suffixed Third Person Singular *a*; *no na bo lalia* you are going to strike him, but *l* before *ali* is the object, and *a* cannot be explained.

2. *Demonstrative Pronouns.*

These are words which point out direction, and are as much Adverbs as Pronouns; *lo, alo, zelo*, Plural *aizepo, ata, la.*

3. *Interrogative Pronouns.*

Singular, *lo ai?* Plural, *po ai?* who? *lo apo?* what? *lo poi?* what is his name? *poi* being also Indefinite, *lo poi* the person, name not known or not mentioned, Florida *a hanu.*

V. Possessives.

Since there is no suffixed form of the Personal Pronouns, the Savo Possessive Nouns do not present the same appearance as in other Melanesian languages. There are, however, two Possessive Nouns, *va* and *a*. Of these, *va* is used with Nouns either with or without the Article *lo*; example, *kakau* a hand; *ai va kakau* my hand, *no va kakau* thy hand, *lo va kakau* his hand, *ave va kakau*,

mai va kakau our hands, *me va kakau* your hands, *ze va kakau* their hands. With *lo*; *ai lo va batu* my head, *kosu lo va kakau* the bird's wing, *kola lo va kiba* the tree's leaf. The explanation clearly is, *ai va batu* I, thing belonging (to me), head; *kosu lo va kakau* bird, the thing belonging, wing.

The other Possessive *a* does not go with Nouns to make what would be translated by an Adjective 'my,' 'thy,' 'his;' it is suffixed to the Personal Pronouns and so becomes equivalent to 'mine,' 'thine,' &c., *agnia* mine, *noa* thine, *loa* his, *avea*, *maia*, ours, *mea* yours, *zea* theirs. These are used as *nigua*, mok, are in Florida and Mota; *no noa savule* you speak for yourself, *o bosa nimua* Fl.

VI. Adjectives.

1. It is very remarkable that Adjectives in Savo come before the Nouns they qualify; *dui tuvi* large house, *gnari tuvi* small house, *sisi lapeli* red cloth. It is the same when the word that qualifies is itself a Noun Substantive; *polo korakora* pig skin.

2. Adjectives are also used in Verbal form; *no na dai* you are good.

3. There are two words which have the appearance of Adjectival terminations, but are such as may be translated 'kind of' or 'like,' *sua* or *sue*, and *rono*. Both follow Substantives and Adjectives; *gaule sua piva* cold water; *lavumali sua mapaga* black men, *boraga sua mapa* black man, *Bugotu sua mapaga*, *Savolaga sua mapaga* the men are Bugotu, Savo, men.

In these *gaule sua, bora sua,* may be translated 'cold like,' 'black like,' *gaule* and *bora* being in native view as much Nouns Substantive as *Bugotu Bugotu sua* makes an Adjective, Bugotu kind of men. The Plural sign *ga* is sometimes with the qualified, sometimes with the qualifying Noun. In *Savolaga*, *la* is a Demonstrative, as in *Savo la sua vere* Savo speech, Savo-like this speech.

Examples of *rono* are; *isa rono* bad, *dui rono* large, *supu rono* many; *dui* has been seen by itself; *isa* is no doubt the common *sa, ta.*

VII. Verbs.

1. The Verbal Particle in use is *na*, the same in all Persons and Numbers; *agni na are* I die, *lo na togo* he lives, and as shown with the Verb *ali* to strike, IV. 1. There is no Tense in *na.*

2. The Verb is used without a Verbal Particle; *ota lo epie tu* there he sits; *lo zuaza la lo gnali* that club he struck me (with.)

3. To express Past Time *i* is suffixed to the Verb; *agni na togoi*, *lo na togoi*, I, he, lived, i.e. got well, *lo na avei* he is dead. But this

does not mark more than a completed action, *i* being possibly a Locative Particle marking the point arrived at. To express plainly Past Time, *kama* is added before the Verb, after the Verbal Particle; *lo na kama avei* he is already dead. Or no Verbal Particle is employed; *lo kama avei*, he has died, *lo kama togo zelo*, that person has recovered.

This form, as is common, may be used with a Future sense, the mind being projected into the time when the event will have become past; *agni na kama avei tai pogala*, or *egala*, I shall be dead hereafter. There does not appear to be any Particle or word marking Future time, except *bo*, the Auxiliary Verb hereafter mentioned.

4. The *Causative Prefix* is *au*; *togo* to live, *autogo* to make live, *no na lautogoi* thou hast saved him; *lo na gnautogoi* he saved me, *lo na nautogoi* he saved thee; *epia* to sit, *lauepia* to set it, *nasi* firm, *launasi* to fix it.

Reciprocal action is expressed by *mamapa*, the reduplication of *mapa* man; *age na mamapa lali* we two are beating one another, literally, we two, man by man, are beating him, i. e. each man the other.

5. *Suffix.*—There is the appearance of a Transitive Suffix in *ponotili*, corresponding to Florida *punisi*, see Prepositions, and in *sa lanilia* weep for him, Florida *tanisia*.

6. *Auxiliary Verbs.*—The word *bo*, meaning to go, is no doubt a Verb, used as *va* in Ambrym, *bo* in Sesake, to indicate the going to do something, and therefore sometimes the Future; *no na bo lalia* you are going to strike him. Another form of the same word, or one explained as equivalent, is *bua*; *pale tuvi la bua*, or *pale tuvi la bo* go up into the house. As in Ambrym and Fate, *bo* appears in the Imperative.

It is likely again that *tu*, as in those languages, is an Auxiliary Verb; *ota lo epie tu lo va tuvi la* there he sits in his house.

7. *Negative* sentences are made with *goma*; *goma gni lo lomi* I don't understand that; *goma lo epie tu* he does not sit. The Prohibitive, as in Vaturana, is *sika* or *sia*; *sika no iziale* don't you sleep, *sika no lo marara alu ponitili ale* don't you stand there in the way of the light.

VIII. Adverbs.

Demonstratives are commonly used as Adverbs of Place, pointing hither and thither without special sense of locality; as in Ambrym for example, or Nengone, which have *le* and *lo* like *lo* in Savo. Examples given above show *lo, la* in this use.

Adverbs of *Place*: *ala* where, *ale, ota* there. Of *Motion*: *baia* hitherwards, *bua* outwards. The expression *la poi?* why? in reference to what? shows *la* with a general sense of relation. Of *Time*: *alakate* now, to-day, *aziga* to-day, of past time, *mobia, moaba* yesterday; *aia manala* now; *poga* time when, *pogale gata* when? of distant time; *pogala* of distant time, Past or Future, such as heretofore, hereafter; *pog* in these words is night; *egala* is of time more distant still.

The Negative Adverb is *goma*, which is also the exclamation no! The Affirmative is *bolake*.

IX. Prepositions.

1. The absence of Prepositions is remarkable. It is possible that *a* in Adverbs is a Locative. The words which are nearest to Prepositions are *aka* and *mata*, which are translated as 'to' Dative, and 'with' Locative. These follow the Personal Pronoun, as do Verbs when the Pronoun is the object; *gni aka savulia* speak to me, *laka savulia* speak to him; *gni o mata* with me, beside me, *no mata* with thee, *lo mata* with him, *mai gni o mata, ave gni o mata* with us, *me mo mata* with you, *zo mata* with them; *lo apoi na no mata?* what is with you? seems to show *o* a Verb.

2. Verbs are used, as in other Melanesian languages, for Prepositions; *lege* to see; *bo legea* go to him; *ponotili*, from *pono*= Florida *vono*, Mota *wono*, to be against, in the way of; *sika no lo marara alu ponotili ale* don't stand in the light.

3. Ordinarily where a Preposition would seem to be required none is employed; as in Sesake, &c.; *ota lo etie tu lo va tuvi la* there he sits (at) his house, *lo va tuvi la lo avui* his house there he has come out (of it); *lo zuaza la lo gnali* the club that he struck me (with).

X. Numerals.

1. *Cardinals*; one *ela*, two *edo*, three *igiva*, four *agava*, five *ara*, six *pogoa*, seven *pogoro*, eight *kui*, nine *kuava*, ten *a tale*; eleven *pa nipiti*, twelve *edo nipiti*; nineteen *kuava nipiti*; twenty *nebolo*, twenty-one *nebolo lisoa pa*, twenty-two *nebolo lisoa edoga*; thirty *igiva liza*, forty *agava liza*, fifty *ara tale*, or *sale*; a hundred *kela*, *pa kela*, two-hundred *edo kela* or *kelaga*, a hundred and one *pa kela*, *lisoa pa*, a hundred and two *pa kela lisoa edoga*; a thousand *toga*.

It may be observed that the digits of the second hand correspond, to some extent, to those of the first; *e la, pogo-a*; *aga-va, kua-va*; *ro* in *pogo-ro* is *do* in a more common form; *a* appears as 'one' in *a tale*; and *pa* is always 'one,' except at the beginning of a series. The word *tale* is the Gao *sale*.

From three onwards the Plural termination *ga* may be used, *igivaga, agavaga, talega*.

The unit above ten is *nipiti*; and *tale*, ten, is not needed; *pa nipiti* one the unit above ten; *edoga* is used as well as *edo nipiti*. The name for twenty is distinct, as in Bugotu; and the unit above *nebolo* is *lisoa*; *nebolo lisoa pa* a score the unit above one. Some, however, only use *lisoa* for the sum above a hundred, and simply add the unit after the score; twenty-one *nebolo pa*, twenty-two *nebolo edoga*. As in Gao, another designation comes in for the tens above the score, *liza*; thirty *igiva liza* three sets of ten, forty *agava liza*. With fifty, however, *tale* comes back, *ara tale*, or *talega*. Here also is a difference of use; some use *tale* or *sale* all through; thirty *igiva sale*, forty *agava sale*. The sum above a hundred is *lisoa*. The word for a thousand is probably borrowed.

There are no Ordinals.

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35. Duke of York Island.

The following outline of the Grammar of the language of Duke of York Island, which lies between the great islands of New Britain and New Ireland, was in the first place compiled from a translation of the Gospel of St. Mark, kindly sent to me by the Rev. George Brown, Wesleyan Missionary, who was the first to learn the language and commit it to writing. He has since further favoured me with a much fuller Grammar, with a Vocabulary compiled by himself, from which I have been able to make additions and corrections to what had been prepared. Mr. Brown, however, is not answerable for more than the materials from which this Grammar has been gathered, and which are represented as they appear to one approaching them from the Eastern side of Melanesia. Though belonging to an island so far distant from the furthest of those the languages of which have been here examined, it is evident that this language is closely connected with the New Hebrides as well as Solomon Island tongues.

I. Alphabet.

1. *Vowels.*—a, e, i, o, u.
2. *Consonants.*—k, g hard; t, d; p, b, w; m, n, *n*; r, l.

For better comparison with other languages, *n* is here used rather than g, which Mr. Brown has employed for ng in 'singer.' The absence of the Melanesian g is remarkable, but it is possible that it has not been observed. The absence of h and s is also remarkable; w takes, to some extent, the place of these and of v; *winanan* is no doubt the Mota *sinaga*, Motlav *hinag*. The aspirate h is sometimes omitted; *uri* bone, is Florida *huli*, Mota *suriu*.

II. Article.

The Demonstrative Articles are *na, a, ra*; the last the Numeral 'one.' No distinction appears to hold between *na* and *a*, except that, as in Maewo, *na* is rather used under government than *a*.

If there be no Personal Article, *a* is used before the name of a personal being, Nara, which is used for that of God. Before the names of men *To*, and those of women *Ne*, are used; and these, prefixed to *lin* thing, make the substitute for Proper names like *i gene, ro gene*, in Mota.

III. Nouns.

1. There are the two classes of Nouns, those that take, and those that do not take, the Suffixed Pronouns.

2. *Verbal Substantives.*—There is an extraordinary formation of Nouns from Verbs, by infixing *in, ni*, and *nu*; *mat* to die, *minat* a corpse, *irok* to journey, *inirok* a journey, *nunut* to be in pain, *nununut* pain.

Nouns are formed from Verbs by suffixing *na* and *ina*; *kete* to hang, *ketketina* the hole or loop by which a thing hangs, or anything which hangs up; compare Ulawa.

3. The *Plural* is marked by a Noun of Plurality *kum*, (Bugotu *komi*); *a kum tara* men, a company of men, *a kum boro*, (Bugotu *na komi botho*) pigs, a lot of pigs.

Another Noun of Plurality is *kaba*; *a kaba muana* men, *a kaba boro* pigs. Another is *win*, sometimes written *in*; *a win tebuan* women. This word is used also in the sense of 'one,' 'piece;' *ra win a uai na diwai* one fruit of tree, *ra win tapaka* one piece of tobacco; also for a large single thing, or a large quantity; *a win ian* a lot of fish, *a win a nala na ian pi* a very large fish; it may be taken, then, to mean something like a lump; *a win tebuan* a lot of women together; compare Florida *lei*, Vanua Lava *tore*. It may be the same as *wo*; *a in bare* breadfruit, *en bare* a breadfruit tree; as in Mota *wo patau* and *tan patau*.

When two things are spoken of the Numeral *ru* comes between the Article and Noun; *a ru muana* two men.

4. Juxtaposition of two Nouns conveys the notion of a genitive relation; *pala pani na pika* bottles of pig-skin. The Genitive Preposition is *na*; *pani na pika* skin of pig.

5. Reduplication of Nouns is common, particularly when used to qualify. As in Mota and Florida, a reduplicated name of a tree marks it as a wild or useless one; *bare* breadfruit, *barebare* wild breadfruit, *bua*, (as in Florida, &c.,) the areca palm, *buabua* an areca palm the nut of which is uneatable.

IV. Pronouns.

1. *Personal Pronouns.*

Singular, 1. iau; 2. ui, u; 3. ia, i.
Plural, 1. *incl.* dat, *excl.* meat; 2. muat; 3. diat.
Dual, 1. *incl.* dara, *excl.* mira; 2. muru; 3. diara.

The Plural termination *at* is no doubt the same with the *ati* of Gao, and also the *ti* of the Bugotu Verbal Particles. In the Dual the Numeral *ru, ra*, takes its place; *tul* is added in the same way as a Trial. The variation of the Vowel in the exclusive *meat* and *mira* is also found in Wano, *ameu, amiria*.

These Pronouns are used both as Subject and Object of the Verb. The only form that can be said to be suffixed to a Verb or Preposition is the Third Singular *i*. The termination of Transitive Verbs being commonly *i*, the Suffix combines with it into a long *ī*; *murimurī* followed him.

2. *Pronouns suffixed to Nouns.*

Singular, 1. *n*; 2. ma, m; 3. na, n.

There is no Plural form. When the Noun ends in a Consonant *i* is introduced, and the Suffix becomes *in, ima, im, ina, in*. For the change of k to *n* see Ambrym, Santa Cruz.

3. *Demonstrative Pronouns.*

This *kumi, kumia*; these *diat kumi*; that *kuma*, those *diat kuma*; *bi* this, *ba* that.

4. *Interrogative Pronouns.*

Of Persons, *o oi* who? *oi na iam?* what (who) is your name? Plural *oi diat?* The Indefinite *te* is also Interrogative; *a inana te?* whose voice? Of things, *aua?* what?

5. *Indefinite Pronouns.*

Of Persons, *te*; *a inana te* someone's voice, *pa te ra* not anyone; Plural *a kum te* some people. Of things, *ta*; *ta manan diat* some of them, *manan* being a Noun. These are probably Mota *sei* and *tea*.

V. Possessives.

The Possessive Nouns are *nu, a, ma*, taking the Suffixed Pronouns, and becoming equivalent to 'my,' 'thy,' 'his.'

nu is general, like Mota *no*, Florida *ni*, and like those has sometimes a Prefix *a*; *nun*, or *anun*, my, &c. Since there is no Plural Suffixed Pronoun, the Plural is *nu dat, anu dat, nu meat*, &c., the Dual *anu dara, nu mira*, &c., Trial, *anu datul*, &c. If *nun diat*, their, is rightly written in St. Mark iii. 22, there is n introduced, as in the Mota *non ra*; but it may only signify that the sound of d is strengthened by n.

a belongs to a closer relation, as of food; *adiat utna na vinanan* their something as food. It is used of weapons, *ana maden* axe to kill him with. As in Wano there is a reduplication with the First Singular Suffix; *anan* mine to eat. With things to drink *ma* is used as in Mota.

VI. Adjectives.

1. Adjectives simply follow the Substantive; *weupua auakak* a good message, *a wawera matakina* a new teaching; or they are in Verbal form; *i nala pi* great.

2. Many Adjectives begin with *ma*, the common Prefix of Condition; *madirin* cool, *madoldol* pliable, *makeke* dry. There is also an Adjectival termination *ina*; *matakina* new, *kabanina* white, from *kaban* lime, *tara rumaina* having a house.

3. *Comparison* is made by a Preposition; *ra i murumuru iau i nala akit un iau* one that is behind me is much greater than I. Or, as elsewhere, two positive statements convey a comparison; this good, that bad. The Adverb *akit* is probably Mota *a qit* far off; a similar Superlative Adverb *mat* is Florida *mate*; *liralira mat* very white. The force of the Adjective is modified by *ma*; *nala lik ma* a little larger.

Substantives, especially when reduplicated, are used to qualify.

The Prefix *tara* makes an Adjective; *tara kakana* having branches, *tara laklakono* having thorns, *tara dono* having leaves. Of the same kind may be *tena*; *tena tai* one having business in the sea, *tena wawera* a teacher.

VII. Verbs.

1. With Verbs in the Third Person Singular, and also in the Third Person Plural when things are the subject, the Particle *i* is used. The analogy of other languages suggests that this is a Verbal Particle. With the First and Second Singular no Particle appears. In the Plural the Pronoun is repeated, if a Pronoun is the subject; *ma diat rap diat kakaian* and they all wondered; or is introduced before the Verb where the subject is a Noun; *a kum tara rap diat auare kup ui* all men seek for thee. Compare the languages of the Northern New Hebrides, in which the simple Verbal Particle occurs only in the Third Person, while the Personal Pronouns are represented in the other Persons. Compare also Ulawa.

2. The Past Tense is marked by *ā*, following *i* or the Pronoun before the Verb: *Ioane i ā wanurin* John did baptize, *diat ā wan* they went.

The Future is marked by *n* and n; with the First Singular *a*n or *un*, *an papam* I shall work; Second Person, *un*; Third, *in*; First Plural, *na*; *dat na arini* we shall ask; Third Plural, *din*. This form serves for the Imperative; *un papaki ku* hold thy peace.

3. What may be taken as an Impersonal form of the Verb, corresponding to the Florida Verb with *tara*, is made with *di*; *di madekruai a num pet akakai* thy sins are forgiven.

4. *Prefixes.*—1. Causative, *wa*; *waturu* (Mota *vatur*) make to stand, *walonoro* make to hear, *wapiri* make to speak: but *pet*, to make, is often used instead of this Prefix. 2. Reciprocal, *we*; *weum* fight one with another; this has not always the Reciprocal force, but like *vei*, in Fiji, implies only association. 3. Condition, *ma*, *ta*; *ma* as with Adjectives; *ta*, with notion of spontaneity, *a maua* (Oba *mawe*) *i tarara* the heaven opened, *a aka i tapala* the canoe got adrift, *pala* to unloose. It is possible that *tama* is, as in Lepers' Island, a Prefix of spontaneity; *tamarara koni* departing from him.

5. Transitive Suffixes to Verbs are not clearly made out; *ra muana lamira saito i wan i lamirai saito* a man, a sower of seed, went out to sow seed; *lamira* is Indefinite Transitive, and *lamirai* appears to have the action defined by *i*. The same Verb has a more plainly Transitive Suffix *tai*; *a muana i lamirataia saito* a man sows seed; and Transitive Verbs are found with the Suffixes *pai*, *ruai*, *uai*, *tau*.

6. The *Negative* used with Verbs is *pa*, with the Verbal Particle, *pa i*; *iau pa iau wanurin* I do not come, *ma i pai ua* and it did not bear fruit, *i pai tare* it is not lawful.

The Dehortative or Cautionary is *koni ku*, *koni ma*.

7. A *Reflective* sense is given by *ut*; *i kamkamiak koromia ut* is angry against himself.

8. *Reduplication* of Verbs is similar in form and signification to that of other Melanesian languages; *piripiri*, *welwelara*.

VIII. Adverbs.

Of Place; *kumi*, *kuri*, here; *kuma*, *kura* there, Demonstratives. The Noun *wai*, the same as Florida *vei*, &c., serves for 'where?' *a wai?* It takes a Suffixed Pronoun *a wai*n, *a waim*, my, thy, where? i. e. what place in me, in thee, like Ysabel *iveimu*; *a wai tala* whereabouts; *takawai?* from what place, whence? Nouns with Prepositions; *u naga* above, *a pari*, (Florida *i pari*), below, *a ki*

afar, *i gen* away. Nouns with Articles; *na maruna* outside, *na te* above. As above, *ut* again, *tali ut* round about, Mota *tal*.

Of Time; *kumari* now, to-day, *kumi ut* now at once. Nouns; *na bun* yesterday, *na muru* after, *na muka* before, *tiba na bun* every day; *u na buru* to-morrow, *a mera* day after to-morrow, *a lonra* three days hence.

Of Manner; *lenkumi* like this, thus, *lankuma* like that, so; *lan* probably the same as *la*; *la wai ?* why? *taka* like, *taka Fiti* Fiji fashion.

The Negative is *pa*; as *pai* goes with a Verb, so *pa te, pa ta, te* and *ta* being Indefinite Pronouns, negative the presence of some thing; *pa te a lin* nothing, not anything, *pa te a turu belet* no rising again, *pa ta wewadu i nalapi u ra ru wewadu kumi* there is no commandment greater than these two commandments.

The Affirmative is *iu ! ioi ! maio !*

IX. Prepositions.

Simple; *i, u, a* Locative; *na* Genitive; *kup* Dative; *korom* Motion to, *ko, taka*, Motion from; *ma, pa*, Relation. Nouns; *ta, na*.

1. Locatives: *i* has, according to Melanesian idiom, the signification of 'at,' 'in,' 'to,' 'from,' 'of.' Another form of the same may be *u*. Before a Vowel n is added, *uniau, uni*, to me, to him; as with *mi* and *gi* in Maewo. In Adverbs *a* is plainly a Preposition, *a pari, a kit*; it is used with Verbs, *a wan a papam* go to work, as in Mota *a van a mawmawui*. 2. The Genitive *na* is as in Gao and Vatura*na*, *ruma na lotu* house of prayer. 3. The Dative *kup* for, *di pami kup diat* was made for them. 4. The form of *korom* suggests a Verb allied to *goro*; it is used only of persons, *koromi* to him, *korom dat* to us. Before a Vowel n is inserted after *ko*; *ko diat* from them, *koniau* from me. A greater distance seems to be in view when *taka* is used; *taka wai ?* whence? It is used in combination with *u*; *tak u ra lanit* from heaven. 5. There can be little doubt that *ma* and *pa* are the Prepositions of the Banks' Islands and New Hebrides, *ma, pe* of Mota; *ma* signifies conjunction with, and is instrumental; *ma i* with him, *ma inana* with his word, *ma ra pala* with water; *pa* is of relation, which may be translated 'with,' 'of,' 'from;' *ra pa muat* one of you, of those with you, from you.

6. The Pronouns suffixed to *ta* and *na* show them still Nouns; *tan, tam, tan*, to, in regard to, me, thee, him, *tan taurara* to the damsel (Mota *tarara*), *i muka tam* before thee, in face in regard to thee; this is plainly the Florida *ta*. Whether *na* is the same with *nan* of Mota and elsewhere may be questioned; *nan, nam, nan*; *ki nan* sit by me.

These Prepositions, with a Pronoun after them, are used at the end of a sentence; *a bual kuma iau tana uni* that is the land I live in (it), *a muana kuma mira weuru mai* that is the man we two went about (I) with him, i.e. that I went about with, *a aka iau wan mai* the canoe I came in; but the Preposition has a Pronoun or Noun after it.

X. Conjunctions.

The Copulative, *ma*; Adversative, *ba* in conjunction with *ma*; the same *ba* is Disjunctive and Conditional.

XI. Numerals.

1. Cardinals; one *ra, takai*, two *rua, ru*, three *tula, tul*, four *wat*, five *lima*, six *nom*; ten *no, noina*, twenty *ru noina*, thirty *tul a noina*; seventy *lima na noina ma ru noina*, eighty *ru wat na noina*; a hundred *mara*.

1. These are seen to be mostly the common Numerals; *ra* and *noina* are exceptions; *takai*, Florida *sakai*. For seven, eight, nine, Ordinal forms are found; seven *limadi ma ruadi*; but *ru wat* eight. Another way of expressing seven, eight, nine, is by *talaka* signifying 'minus'; *talaka rua* (ten) minus two, *talaka tul* (ten) minus three; *tol ta takai* is given as ten minus one, which is, perhaps, *talak takai*.

2. The unit above ten is added with the Conjunction *ma*; *noina ma ra* eleven.

3. The Cardinals of New Britain, given by Mr. Powell, are: one *tikai*, two *urua*, three *otul*, four *ivat*, five *a lima*, six *lip tikai*, seven *lov urua*, eight *lov atule*, nine *lov ivat*, ten *tur alim*, ten together *ave nun*, twenty *ur ave nun*, a hundred *a mara*. The resemblance of these, particularly seven, eight, nine, with the Banks' Islands Numerals is remarkable.

2. Ordinals; first *mukana*, second *ruadi*, third *tulani, tudi*, fourth *watdi*, fifth *limadi*, sixth *nomdi*.

1. The terminations making Ordinals are evidently *ni* and *di*; but these forms are used for Cardinals, *limadi ma ruadi* seven, not seventh. In the same way *teadi* appears for 'how many.' The termination *na* in *noina* is, perhaps, collective; in *mukana* it cannot be so; Malay *muka* face.

2. There is a word of the character of those which are elsewhere used to name the unit above ten, here used in an Ordinal sense, though not in a series, *patap*; *ra i patap* second, *ru i patap* third, *tudi i patap* fourth, i.e. after one, after two, after three; *patap* is to accompany, follow after.

The word *patap* occurs also with the Reciprocal or Associative *we*; *a we patap* the next, the second. The same Particle with *liwan, we liwan*, signifies the third, the middle of five, *liwana* the waist. The fourth in this series is *murumuru* following, a form, probably, of the common *muri* after.

3. The word *win* has been already mentioned, III. 3. There is a resemblance in its use to that of *wo* in Gaua and Nengone; *rua win a ian* two fishes, *win unu* ten men.

4. In counting money they use words for quantity or length; *a tip* four shells, *nara* twenty, *no tip* ten, *gagawa* four hundred. A set of four cocoanuts, yams, &c., is *kuren*. This is uncommon; but there are names also, as in Fiji, Florida, &c., for particular sets of ten, *win unu* ten men, *waiwai* ten birds, *latino* ten pigs.

5. They count also by couples, using a different name for the couples with the Numerals; *kai* one couple, *u rua* two couple, *u tul* three couple, *lu wat*

four couple, *ti lim* five couple, *ma nom* six couple, *ma wit* seven couple, *ti wal* eight couple, *ti wa* nine couple, *ti keno* ten couple. The Numerals *wit, wal, wa,* are probably borrowed.

3. Distributives are formed by reduplication; *taktakai* one by one, *ruaruadi* two and two, *maramara* by hundreds. The word *win* lump, set, piece, is also used; *rawrawin* one apiece, *ruruwin* two apiece, two each, and so on.

THE END.

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